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ORIGINAL PAPERS.

ON TRANSUBSTANTIATION.

“Unus tantum est in omnibus sacris libris verborum sensus.”—*Mosheim.*

“Thou shalt understand, therefore, that the scripture hath but one sense, which is the literal sense; and that literal sense is the root and ground of all, and the anchor that never faileth, whereunto if thou cleave thou canst never err, or go out of the way. Neverthelater, the scripture useth proverbs, similitudes, riddles, or allegories, as all other speeches do; but that which the proverb, similitude, riddle, or allegory signifieth is ever the literal sense which thou must seek out diligently.”—*Tyndale.*

“Nullus, nullus omnino, est sensus scripturæ sacræ qui non simul sit pure grammaticus respectu constructionis veræ.”—*Böhl.*

I FEAR that some of my readers may feel somewhat alarmed at the mottoes which I have chosen for this paper. The avowal of a determination to defend the literal and grammatical sense of scripture, as its true and only sense, may look rather awkward, as a commencement of a paper on Transubstantiation. However, I must beg to assure them, that they need apprehend nothing on the score of popish inclinations. Truth has nothing to fear from the plain and grammatical signification of the word of God. On the contrary, I would lay it down as the fundamental maxim in theology, that falsehood, error, and heresy, have no other ground to stand on, but the system of spiritual exposition and double senses. Take, for instance, the promise of Christ to St. Peter—“Upon this rock I will build my church, and the gates of hell shall not prevail against it.” The Socinian has here to get over a plain promise of the perpetuity of the church: the Romanist has to make out a promise of infallibility and supremacy to the Bishop of Rome. Both find the grammatical sense of the words opposed to their contradictory systems; both endeavour to support them by explaining it away. The same observation will be found to apply to those passages of the New Testament which relate to the sacrament of the body and blood of Christ. The Socinian reduces the eucharist to a mere ceremony, devoid of mystery, and destitute of any spiritual benefit, except that which results from the feelings and considerations to which the ceremony may give occasion. Such a view can be justified no otherwise than by explaining away the plain and obvious

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meaning of scripture. The Romanist, on the other hand, has to defend a doctrine of a totally contrary description. He has to prove, not a mystery, but a miracle; a miracle which contradicts reason, and sense, and antiquity. We shall see whether he too is not obliged to resort to a similar process of explanation.

I confess it has long appeared to me that Romish writers have been allowed, in the question of transubstantiation, to hold a position which they had not the smallest right to assume. I do not mean to insinuate that no one has disputed the position; but certainly, those who have engaged in the controversy of late years have, almost without exception, acquiesced in the right of the Romanist to take up an offensive position, and, instead of meeting him as I conceive he ought to be met, have undertaken to defend themselves under a charge which they above all men are bound to retort upon their opponents.

For, if I were asked, what is the great achievement of the Reformation, I should say, it is the assertion of the principle that the grammatical sense of holy scripture is the only sense in which it is to be expounded. This is the sword of the Spirit; this is the weapon with which our reformers inflicted such deadly wounds on the powers of darkness. It is with the greatest suspicion, therefore, one should entertain an argument in which error of any sort is vindicated by an appeal to the literal sense of scripture. For, surely, if a doctrine be proved by direct authority of scripture, in its obvious and grammatical sense, on our own principles we are bound to admit the doctrine to be true; to be part and parcel of revelation, and necessary to be believed. Nothing can be imagined more inconsistent with our fundamental principle than to meet such an appeal by an attempt to explain and fritter away the meaning of the text. To speak plainly, bad and mischievous as the errors of Romanism are, I should much rather leave any one of them uncontroverted, than endeavour to overthrow it by adopting the system of spiritual and figurative interpretation and double senses. And that for this simple reason, that if this system of explanation be once admitted, the door is opened to every one of them in detail; ay, and to worse errors than any one of them, or than all of them put together, even to the heresies of Arius and Socinus, and ultimately (for to this it must come sooner or later) to the total rejection of the bible as a divine revelation, as the infallible and supreme tribunal, from whose sentence there can be no appeal.

When a Romanist undertakes to defend transubstantiation, he invariably commences with an argument to prove that we ought to take the words of Christ in their proper sense. How is he met? In nine instances out of ten, by a discourse about the necessity of figurative interpretation. In other words, by a direct abandonment of the principle of the Reformation; and therefore, as might naturally be anticipated, by an argument which, too frequently, proves nothing so clearly as this, that the protestant champion has adopted a theory which bears a very considerable resemblance to the doctrine of Socinus.

It is an unspeakable mercy that those who adopt another method

are protected from all just suspicion of affecting originality and novelty by the example and authority of our reformers. The proper position has been taken up by our own church in the thirty-nine articles—"Transubstantiation (or the change of the substance of bread and wine) in the supper of the Lord, cannot be proved by holy writ; but is repugnant to the plain words of scripture."* Evidently, therefore, the line of argument to be taken by any one who believes the assertion in the article is this—to meet the counter-assertion of the Romanist, not by sheltering himself under the mystifications of figurative interpretation, but by retorting the argument; in a word, by inquiring whether the Romanist does or can take the words of Christ in their literal and proper sense. This is the design of the present paper.

Before I proceed further, however, let me address one word to my Roman-catholic reader, if I should happen to have any. It is not my design to say a single word which can give him needless pain. I am not disposed to use sarcasm, or ridicule, or exaggeration, in such a controversy. If he will believe me, my *first* objection to the doctrine of his church is, not that it transcends my reason, or even that it contradicts it—but that *it contradicts the literal meaning of the words of Him at whose word I trust all his true servants will ever be ready to captivate and prostrate their reason.* And if he will believe me, my *second* reason is, not that it contradicts my senses, (although I conceive that to be a more serious ground for hesitation than he may imagine,) but that, above all other notions ever yet put forward, amongst those who have any pretensions to the name of Christian, it lowers the character and diminishes the effects of that holy and most venerable sacrament, which ever has been, and ever must be, regarded by all true and devout Christians as the most inestimable gift which Jesus Christ has given and the Holy Spirit has perpetuated to the church.

If any Roman-catholic should take the trouble to read these pages, let me intreat him to remember that what our church, in the article I have cited, sets forth as the first and chief ground of its opposition to the doctrine of transubstantiation, does in fact amount to this, that the church of Rome does not act on its own avowed principle of interpretation in this matter. The Council of Trent† states, that our Saviour has delivered this doctrine in distinct and plain words; (*disertis ac perspicuis verbis*,) and that, as his words carry on their face that proper and plainest signification, (*propriam illam et apertissimam significationem*,) it is a great crime to wrest them to fictitious and imaginary tropes, (*indignissimum sane flagitium est, ea a quibusdam con-*

* Art. 28.

† Ita enim majores nostri omnes quotquot in vera Christi ecclesia fuerunt, qui de sanctissimo hoc sacramento disseruerunt, apertissime professi sunt; hoc tam admirabile sacramentum in ultima cœna redemptorem nostrum instituisse, cum post panis viniq̃ benedictionem se suum ipsius corpus illis præbere, ac suum sanguinem, disertis ac perspicuis verbis testatus est. Quæ verba a sanctis evangelistis commemorata, a divo Paulo postea repetita, cum propriam illam et apertissimam significationem præferant, secundum quam a patribus intellecta sunt, indignissimum sane flagitium est, ea a quibusdam contentiosis et pravis hominibus ad fictitious et imaginarios tropos, quibus veritas carnis et sanguinis Christi negatur, contra universum ecclesiæ sensum, detorqueri, etc.—(Conc. Trid. Sess. xiii. cap. 1.)

tentiosis et pravis hominibus ad fictitios et imaginarios tropos, ... detorqueri.) The church of England, on the contrary, maintains that the doctrine "cannot be proved by holy writ; but is repugnant to the plain words of scripture," (*ex sacris literis probari non potest sed apertis scripturæ verbis adversatur.*) Here then is the question; the two churches are at issue, not on a point of doctrine, but on a matter of fact. My inquiry is, whether the point is not in reality conceded by the church of Rome; whether, after all she says about the necessity of taking the words of Christ in their strictest and most literal sense, she is not obliged, in proof of transubstantiation, to resort to the expedient of "fictitious and imaginary tropes," and to leave the plain and grammatical sense to be advocated by the church of England?

§ 1. My inquiry commences with *the form* of the sacrament. According to the doctrine of the Roman church, the form of consecrating the bread is the four words, "HOC EST CORPUS MEUM:" "THIS IS MY BODY." This is thus taught by the catechism of the Council of Trent:—"We are taught therefore, by the holy evangelists, Matthew and Luke, and also by the apostle, that this is the form, THIS IS MY BODY; for it is written, while they were at supper, Jesus took bread, and blessed, and brake, and gave to his disciples, and said, Take, and eat: this is my body." "Itaque a sanctis evangelistis, Matthæo et Luca, itemque ab apostolo docemur, illam esse formam, HOC EST CORPUS MEUM: scriptum est enim: cœnantibus illis, accepit Jesus panem, et benedixit, ac fregit, deditque discipulis suis, et dixit, Accipite, et manducate; hoc est corpus meum."* According to this doctrine, then, the form (that is to say, the words by which the bread was consecrated and transubstantiated by Christ) was the words, "THIS IS MY BODY." Now if this be true, it necessarily follows that until the words "THIS IS MY BODY" were pronounced, neither consecration nor transubstantiation had taken place; and this in effect is acknowledged by Bellarmine, when he says that it was with these words Christ consecrated,† and that they alone pertain to the form of the sacrament.‡ Consequently, according to the theory of transubstantiation, Christ must have pronounced the words twice; once, when he was effecting the consecration and transubstantiation of the element; and a second time, when he was pronouncing the words of distribution. But what is this but to depart from the literal and obvious meaning of the words of scripture? Taking the narrative as it stands, in its plain and grammatical sense, it appears that Christ blessed the bread (or gave thanks) *before* he brake it; that he brake

* Catech. Conc. Trid. Pars ii. *De Euchar. Sacram. c. xx.*

† Quod attinet ad Christi exemplum sententia communis non solum Theologorum recentiorum, sed etiam veterum Patrum est, Christum consecrasse illis verbis: *Hoc est corpus meum: Hic est sanguis meus.*—(Bellarm. *De Sacram. Euch. lib. iv. cap. xiii. § 5.*)

‡ Est igitur questio hoc loco tractanda, utrum illa sola verba: *Hoc est enim corpus meum: et Hic est enim calix sanguinis,* etc. ad formam sacramenti hujus pertineant. Et quidem ecclesia catholica magno consensu docet, illa sola verba ad formam pertinere.—(Id. *can. xii. § 2.*)

it *before* he gave it to his disciples; that he gave it to them *before* he said, "TAKE, EAT;" and that he said, "TAKE, EAT," *before* he said, "THIS IS MY BODY:" consequently, from anything we can learn from scripture, it appears that he had blessed, or consecrated the bread, some time before he said, "THIS IS MY BODY;" and therefore, to say that the words "THIS IS MY BODY" is the form by which Christ transubstantiated the bread, in other words, to say that Christ pronounced the words twice, is to depart from the letter of the history, and to give up the literal meaning of the scripture as irreconcilable with the theory of transubstantiation. Now, the church of Rome is not only unable to take the evangelical history literally as it stands, but she confesses that she is unable. She confesses that, to make out her theory, she is obliged to give it a figurative interpretation, and to suppose something which is not to be found in the text of the evangelists. In proving "from reason," that the words "THIS IS MY BODY," are the form, the catechism says—"For the form is that by which that is signified which is effected in this sacrament; but since these words signify and declare that which is made, that is, the conversion of the bread into the very body of our Lord, it follows that the form must be placed in these very words: *in which meaning it is lawful to take what is said by the evangelist, 'He blessed.'* For it seems it should be understood just as if he had said, taking bread, he blessed, saying, This is my body." "Nam forma ea est, quâ illud significatur quod in hoc sacramento efficitur: cum autem hæc verba id quod fit significant, ac declarent, hoc est, panis conversionem in verum Domini nostri corpus, sequitur, formam in illis ipsis verbis constituendam esse; in quam sententiam, quod ab evangelista dictum est, Benedixit, licet accipere. Perinde enim videtur intelligendum, ac si dixisset, accipiens panem benedixit, dicens: Hoc est corpus meum."* And thus the catechism is explained by Bellarinus, in his "Doctrine of the Sacred Council of Trent, and of the Roman Catechism," &c., a work dedicated to the inquisitor-general of Milan. His words are these:—"Does not that word (benedixit), he blessed, signify consecration? Ans. It signifies thus: taking bread, *he blessed it, saying, that is, he blessed in these words: This is my body.*" "Illud verbum, benedixit, nonne significat consecrationem? Res. Significat ita; Accipiens panem benedixit illum dicens, id est benedixit his verbis: Hoc est corpus meum."† Now, what is this but a direct and explicit avowal that the doctrine of transubstantiation cannot be made out from the literal and grammatical meaning of the words of scripture? As far as we can learn from the words of the evangelist, there is not the slightest reason for supposing that Christ pronounced the words, "THIS IS MY BODY," twice. From anything we can gather from the text, there is not a shadow of ground for the notion. On the contrary, the plain meaning of the words would lead any unprejudiced

* Ibid. § Sed ratione.

† Doctrina S. Concilii Tridentini et Catechismi Romani, etc. Fideliter collecta distincta, et ubi opus est, explicata per R. D. Joann. Bellarinum, Cler. Reg. Cong. S. Pauli. De Eucharistia. Tract. 1, cap. iii. num. 2, p. 99. Lugd. 1664 Cum approbatione et permissione. 8vo.

person, who knew nothing of the controversy, to conclude that Christ did not pronounce the words (at least it could never occur to him to suppose that he had pronounced them) before he had given, or at least, was in the very act of giving, the bread to his disciples. I may be asked, is such a person as I have here supposed a competent judge of such a question? No doubt he is. Nay, he is precisely the very most competent that can be imagined. If it were a question of exposition or church history, we should need the assistance of learning and critical acumen; but we are told that the doctrine of transubstantiation is proved by the literal meaning of the words. Surely, to decide this, a man of plain unsophisticated common sense, who knows nothing of the controversy, is just the very best person that can be imagined. This is not a question of doctrine or research; it is a question of facts. It is not an appeal to scholarship; but to common sense. And consequently, the less a man knew of the controversy, the more likely he would be to give fair play to his understanding. It requires no learning to discover that the church of Rome is already, in the very outset, compelled to abandon the literal and proper sense of the words as untenable, and to wrest them from their natural sense, to something very like what the Council of Trent calls "a fictitious and imaginary trope." She is obliged to confess that she is compelled to understand the evangelist to mean, not what he has said, but "just as if he had said" (*"perinde ac si dixisset"*) something which he has not said, and something which, without wresting of some sort or other, his words could never have been imagined to signify.

2. But, secondly, this contrivance only increases the difficulty; for the words, "THIS IS MY BODY," if taken apart from their connexion, are, in their plain and literal sense, declaratory and significative. They are, then, simply a statement of the actual condition of a thing; and therefore their literal meaning implies, that the thing, whatever it may be, was in that condition before the statement was made. And this absolutely follows from the doctrine of transubstantiation. For, unless that which Christ commanded his disciples to take and eat was his body before he gave the command, he must have commanded them to eat either what was not his body, or else what was his body only in the eating and use of it; both of which suppositions are flatly contradictory of the whole doctrine of the Roman church. And hence it follows, that, on their own shewing, the words as recorded by the evangelists must be declaratory. This is the express statement of the decree of the Council of Trent:—"This indeed is common to the most holy eucharist with the other sacraments, to be a symbol of a sacred thing, and a visible form of an invisible grace; but that is found in it excellent and singular, that the rest of the sacraments then first have the power of sanctifying, when any one uses them; but the author of sanctity himself is in the eucharist before the use, for the apostles had not received the eucharist from the hand of the Lord, when, notwithstanding, he himself affirmed that it was truly his body which he was giving them; and this has ever been the faith in the church of God, that immediately after consecration the very body of our Lord, and his very blood, along with his soul and divinity,

exist under the appearance of bread and wine, &c.” “Commune hoc quidem est sanctissimæ eucharistiæ cum cæteris sacramentis, symbolum esse rei sacræ, et invisibilis gratiæ formam visibilem : verum illud in ea excellens et singulare reperitur, quod reliqua sacramenta tunc primum sanctificandi vim habent, cum quis illis utitur : ut in eucharistia ipse sanctitatis auctor ante usum est, nondum enim eucharistiam de manu Domini Apostoli susceperant, cum vere tamen ipse affirmaret corpus suum esse quod præbebat : et semper hæc fides in ecclesia Dei fuit, statim post consecrationem verum Domini nostri corpus, verumque ejus sanguinem sub panis et vini specie una cum ipsius anima et divinitate exsistere, etc.”*

According to the Council of Trent, therefore, the words of our Saviour, “THIS IS MY BODY,” in all the places where they are found in the New Testament, have no force whatever beyond the affirmation of a fact already in existence ; because they simply declare to the apostles that what they were commanded to take, but (according to the Council of Trent) had not yet taken, had been already transubstantiated. How then can they be that instrument by which the miracle of transubstantiation had been performed ? How can they be the form of the sacrament ? How can they be that, on the utterance of which the conversion of the substance took place, and the body of Christ was made ? Clearly, they cannot. For, as the form of the sacrament, they do not produce their consecratory and converting effect until the last syllable has been pronounced. This Bellarmine expressly states :—“These consecratory words (like any other sentence whatever) have not a perfect signification unless in the last instant, in which the last word is uttered ; for the meaning is in suspense, until we come to the end : but in the same last instant is placed the actual effect of the words, that is, the conversion of the bread into the body of Christ.” “Verba illa consecratoria (ut quamvis aliam sententiam) non habere perfectam significationem, nisi in ultimo instanti, quo profertur ultima vox ; pendet enim intellectus, donec ad finem veniatur : in eodem autem ultimo instanti ponitur effectus verborum in esse, id est, conversio panis in corpus Christi.”† So that the words, in their literal meaning, as they stand in the evangelists, are not the form of the sacrament. They are not effective ; they are not consecratory : except indeed in a sense fatal to the doctrine of transubstantiation. They are declaratory ; and can be understood no otherwise by any one who believes that doctrine to be true. To meet this difficulty, therefore, it is not sufficient to depart from the letter of the text, by the invention noticed in the preceding section ; for as the words, in that which must be their literal significancy, according to the Romish doctrine, are not consecratory, it would do anything but remove the difficulty to suppose that they were twice pronounced by Christ in the same sense. And this must be true, whichever sense be attributed to them ; for, on the one hand, if Christ pronounced them twice in

* Sess. xiii. cap. iii.

† Bellarm. de Sacram. Euch. lib. i. cap. xi. § 18.

the declaratory and inoperative sense which the Romanist attaches to them in the words of distribution, as recorded in scripture, then either they were not the form of consecration, or else the bread was consecrated by a form merely declaratory, and consequently was not transubstantiated. While, on the other hand, if Christ had twice pronounced them in an operative and consecratory sense, then there would be a double consecration and transubstantiation of the same sacrament, which is impossible and absurd. So that, in order to escape one difficulty, the church of Rome has created another; and by making one departure from the literal meaning of the text, she has been obliged to make a second; for as the words "THIS IS MY BODY" are, as Bellarmine tells us, "the principal foundation of this whole controversy, and thus of the whole of this most deep mystery," ("præcipuum fundamentum est totius controversiæ, atque adeo totius hujus altissimi mysterii,"*) and as their literal meaning, as they are found in the context of the history, is utterly irreconcilable with the Roman doctrine, it follows that the Romanists are obliged to assume, *first*, that Christ pronounced the words twice; *secondly*, that he pronounced them on these several occasions in two totally different senses—namely, at the benediction, in a consecratory and transubstantiative sense; and at the distribution, in a sense purely historical and declarative; and *thirdly*, the sense in which they are obliged to assume that Christ pronounced the words on the purely imaginary occasion on which they are obliged to assume that he did pronounce them, is not the literal sense, but totally the reverse of it.

§ 3. But there is another reason why the form of the sacrament is confined to the words "THIS IS MY BODY." It is evident that, taking the words of the evangelist as they stand, there is nothing whatever in their literal meaning which could lead any one to imagine that these four words should be dissevered from their connexion, and interpreted as if they were of a different sort and character from those that precede and follow them. The contrary is plainly the impression that must be made on the mind of any one who should consider their natural and grammatical import, without suffering his judgment to be warped by sectarian prejudice. Take the words in St. Matthew's gospel: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat; this is my body." The literal meaning of this passage never could by possibility excite a suspicion that the words, "TAKE, EAT," were of one sort of character, and the words, "THIS IS MY BODY," of a totally different one; the natural meaning of the words, considered as words of institution, is plainly this, to *command the use* of the sacrament, and to *promise* the presence of Christ's body *in the use*. But such an interpretation is fatal to the doctrine of the Roman church, because it confines the presence of Christ's body to the use of the sacrament; and by consequence, renders it improper to consecrate the sacrament, or rather impossible, except for the purposes of use and communion.

* De Sac. Euch. lib. i. cap. viii. § 1.

The literal meaning of the words is this, that, in taking and eating the consecrated bread, it is the body of Christ. But the church of Rome cannot take it in this sense; for plainly that would be to concede the unlawfulness of solitary masses, and to abandon the notion of the bread being converted into the body of Christ previous to communion, and irrespective of the necessity of any communion whatever. I repeat, that the meaning which the church of Rome is compelled to assign to these words is utterly at variance with the literal and grammatical sense. In order to harmonise with the doctrine of transubstantiation, it is necessary to paraphrase them somewhat in this manner:—"Take, eat, for, by the words of consecration already pronounced, the substance of bread has been converted into the natural body of Christ; but not indeed primarily or necessarily for the purpose of being taken and eaten: since, whether it be taken and eaten, or not, it is the body of Christ." Now, to give this meaning, which is the only one that can consist with the Roman theory, two things must be assumed, which never could have been gathered from the literal meaning of the text: *first*, that the words, "TAKE, EAT," though proper to be repeated by the priest, are unnecessary to the consecration of the sacrament; and *secondly*, that the words, "THIS IS MY BODY," having first been pronounced as the form of the sacrament, were afterwards repeated to the apostles, as the reason why they should take and eat the sacrament; and, consequently, that the word "FOR," or some such particle, must be expressed or understood in order to give them their proper signification.

Now these departures from the literal sense are not only necessary to the system of the church of Rome, but she herself confesses their necessity. Let us return to the Roman Catechism. I shall be obliged to repeat some of the words I had already cited:—"For the form is that, by which that is signified which is effected in this sacrament; but since these words signify and declare that which is made, that is, the conversion of the bread into the very body of our Lord, it follows that the form should be placed in these very words: *in which sense it is lawful to take what is said by the evangelist, 'he blessed;'* for it appears *it should be understood just as if he had said*, taking bread he blessed, saying, This is my body. *Note.* For although the evangelist has prefixed those words, TAKE, AND EAT, yet it is plain that by them is signified not the consecration of the matter but only the use; wherefore they ought indeed by all means to be pronounced by the priest, but *they are not necessary to the making of the sacrament.* *Note.* In like manner also is pronounced the conjunction FOR, [ENIM,] in the consecration of the body and blood; for *otherwise the consequence will be*, that, if this sacrament is not to be administered to any one, it ought not, or indeed cannot, be made; when, however, it is not lawful to doubt that the priest, by pronouncing the words of the Lord according to the custom and institution of holy church, truly consecrates the fit matter of bread; although it may afterwards happen, that the holy eucharist should never be administered to any one." "Nam forma ea est, etc. (*ut supra.*) *Nota*, Quamvis enim evangelista verba illa,

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ACCIPITE, ET COMEDITE, præposuerit : illis tamen non materiæ consecrationem, sed usum tantummodo significari, perspicuum est, quare a sacerdote quidem omnino proferri debent, sed ad sacramentum conficiendum necessaria non sunt. *Nota.* Quemadmodum etiam proferitur conjunctio illa, ENIM, in corporis et sanguinis consecratione; aliter enim fiet, ut si hoc sacramentum nemini administrandum sit, confici non oporteat, aut non possit quidem; cùm tamen dubitare non liceat quin sacerdos, prolatis ex more atque instituto sanctæ ecclesiæ verbis Domini, aptam panis materiam vere consecret; quamvis deinde contingat, ut nulli unquam sacra eucharistia administretur."

It is scarcely possible to conceive a more formal renunciation of the literal and grammatical sense of words. The words of the evangelist must be taken in a particular sense, and not in the literal acception. The sacred writer must be understood to mean, not what he has said, but "just as if he had said" something which he has not said, and something which never could be intended by the literal meaning of what he has said; then, to guard against the consequence which must follow from the plain meaning of his words, a distinction perfectly unwarranted by the text is to be introduced into the words of institution; those of them which may serve to give colour to transubstantiation are declared to be "the form," the words necessary to the consecration and conversion of the bread; those which seem opposed to the Romish notion and practice are declared to be unnecessary to the making of the sacrament. In fine, in order to qualify the words effectually against the anti-Roman interpretation, to which it is confessed they naturally and literally give encouragement, a conjunction, "FOR," "ENIM," is said to be introduced into the text; so that all these cautions and explanations are confessed to be insufficient to bear down the grammatical meaning of the evangelist, until an alteration has been made in the words of our blessed Redeemer himself. To make this last point clear to my reader, I shall lay before him the words of the evangelists and St. Paul, in juxtaposition with the words of consecration in the Roman missal :—

CANON OF THE MASS.	S. MATT. XXVI. 26.	S. MARK, XIV. 22.	S. LUKE, XXII. 19.	S. PAUL, 1 Cor. xi. 23, 24.
Who the day before he suffered, took bread into his holy & venerable hands, and having lifted up to heaven his eyes to thee his Almighty Father, giving thanks to thee he blessed, brake and gave to his disciples, saying, Take, and eat ye all of this, for this is my body.	And as they were eating Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body.	And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat, this is my body.	And He took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.	The Lord Jesus the same night in which he was betrayed took bread. And when he had given thanks, he brake it, and said, Take, eat: This is my body which is broken for you: this do in remembrance of me.

Qui pridie quam pateretur accepit panem in sanctas ac venerabiles ma- nus: sumpsit et elevatis oculis in celum ad Deum patrem vixit omnipoten- tem tibi gratias agens, benedixit, fregit, deditque dis- cipulis suis, dicens: Accipite, et man- ducate ex hoc omnes. Hoc est enim corpus meum.	Constantibus autem eis, accepit panem,	et manducantibus illis, accepit Jesus panem:	et accepto pane	Domine Jesus in qua nocte tradeta- tur accepit panem
	et benedixit, ac fregit, deditque dis- cipulis suis, et ait: Accipite, et come- dite:	et benedicens fre- git, et dedit eis, et ait: Sumite	gratias agit, et fregit, et dedit eis, dicens:	et gratias agens fregit et dixit: Accipite et manda- cate.
	Hoc est corpus meum.	Hoc est corpus meum	Hoc est corpus meum quod pro vobis datur: Hoc facite in meam commemora- tionem.	Hoc est corpus meum quod pro vobis tradetur: Hoc facite in meam commemora- tionem.

Now the word "FOR," "ENIM," is either necessary to be added to the form of the sacrament or it is not. If it is not, then a wanton and gratuitous alteration has been made in the words of our blessed Redeemer. If it is necessary, then what is this but a formal and explicit declaration that the literal meaning is contrary to the doctrine of Rome, and that to make them compatible with that doctrine, an alteration must be made in the words of Christ—in the very words which are confessedly the whole and only foundation of the doctrine of transubstantiation? And the necessity of this alteration is avowed by the church of Rome. The catechism, as we have seen, declares the necessity, and the reason of the necessity. "The conjunction ('ENIM') 'FOR' is pronounced in the consecration of the body and blood; for otherwise the consequence will be, that, if this sacrament is not to be administered to any one, it ought not, or even cannot be made." In like manner, Bellarinus. "Is the word *for* part of the form? Ans. It is not, either in the consecration of the body or the blood.—Can it be omitted without sin? Ans. It cannot."—"The words 'brake, and gave to the disciples, and said, Take, and eat,' are they part of the form? Ans. No; because they pertain not to the sacrament, but to the use of the sacrament; for to eat bread is not of the substance or form of bread, but its use.—Why are not all the words which Christ said in the consecration of the eucharist, of the form, but only some? Ans. Because some pertain to the substance of the sacrament, some to the use; and what pertain to the use are not of the substance of the eucharist, which even without use is a perfect sacrament."

"Illud verbum *Enim* estne de forma? Res. Non, sive in consecratione corporis, sive sanguinis.—Potest omitti sine peccato? Res. Non potest." "Illa verba fregit, deditque discipulis, et dicit, Accipite, et manducate sunt ne de forma? Res. Non quia pertinent ad usum sacramenti, non ad sacramentum: manducare enim panem non est de substantia, vel forma panis, sed usus illius.—Quare non omnia verba quæ Christus dixit in consecratione Eucharistiæ, sunt de forma, sed aliqua tantum? Res. Quia aliqua pertinent ad substantiam Sacra-

menti; aliqua ad usum: et quæ pertinent ad usum non sunt de substantia Eucharistiæ, quæ etiam sine usu perfectum est sacramentum."*

In a word, the doctrine of the Roman church is, that the sacrament is perfect without its being administered or received; but this is directly contrary to the plain import of the words of the evangelist; and therefore she declares that the word "ENIM," "FOR," is introduced into the words of Christ to guard against the mistake which would inevitably follow from their being understood in their literal acceptance. In their literal sense, as Christ is recorded to have pronounced them, they cannot be the form of consecration, for this would overturn the lawfulness and possibility of the solitary mass, and the validity of a consecration which is not meant to be followed by the distribution of the communion. Neither will their literal sense admit of their being considered as the words of distribution; for this would plainly imply that it is in the act of receiving that the bread is the body of the Lord. Neither as consecratory, nor as distributive, therefore, can the words "TAKE, AND EAT, THIS IS MY BODY," be literally understood by the church of Rome. There is nothing left for it, except to give them some figurative sense; and in order to obviate the possibility of their being literally understood as the evangelist wrote them, a word is introduced into the sacred and mysterious words of our blessed Redeemer—a word which Christ did not pronounce, and which he is not even pretended to have pronounced—a word which makes a vital change, and *is stated to be introduced in order that it may make a vital change*, in the formula, on which the whole system of transubstantiation and the mass professes to rest. The catechism confesses that, without altering the words of Christ's institution, the eucharist ought not to be consecrated, and, for the purposes for which they generally consecrate it, could not be consecrated at all. In other words, the catechism and the words of the canon (in the sense in which their doctrine requires them to be understood) are a distinct and formal acknowledgment that the literal meaning of the evangelist's words is irreconcilable with the doctrine of transubstantiation.

§ 4. Every departure from the grammatical sense of scripture inevitably leads to further deviations from truth and certainty. The word "FOR," "ENIM," is said to be introduced into the words of institution in order to guard the solitary mass and transubstantiation. But it is absolutely impossible it can do this, except by giving them a declaratory, and not a consecratory sense. The words "TAKE AND EAT," we are told, pertain not to the sacrament, but to its use—that is, they do not imply the *necessity* of communion in order to the *validity* of the sacrament, because they do not *limit* the presence of Christ's body *to the use and reception*. To secure this distinction, the word "ENIM," "FOR," as we are told by the catechism, is pronounced in the canon. But this effect can be produced only by supposing that "ENIM" reduces the sentence, "THIS IS MY BODY," to a *declaration of a fact previously in existence*. So that "Take and eat, FOR this is my

body," must be equivalent to saying, "*This is my body, THEREFORE take and eat.*" And this is the only sense the words can bear, consistently with the doctrine of the Roman Catechism. For, as we have seen, the catechism interprets the words, in the connexion in which Christ is recorded to have pronounced them, as a reference to the former pronounciation of them when he blessed—that is, transubstantiated, the bread, by saying, "This is my body." Consequently, according to their theory, the effect of the word "*ENIM*" is simply this—to tie down the sense of the words of the canon to that declaratory sense which, according to the catechism, they must bear in the context of the evangelists. So that, by endeavouring to guard against the consequences of the literal meaning of the words, an expedient has been resorted to which can have no effect whatever towards that end, unless by reducing the words of the canon to a purely historical and declaratory sense, and thus depriving them altogether of their operative and consecratory force and meaning. In other words, the form of the sacrament must by this means cease to be the form; and by affixing this meaning to the canon, the bread is neither consecrated nor converted at all. Thus by every contrivance to escape the literal and grammatical sense of scripture new difficulties have been created.

This becomes further evident by a fiction to which the doctrine of transubstantiation has compelled the Roman church to resort. The words, "*THIS IS MY BODY,*" must be pronounced by the priest, not in his own person, but in the person of Christ. For if the priest pronounced them in his own person, *merely as reciting historically the words spoken by Christ*, the word "*THIS,*" "*HOC,*" would signify, not the bread which is on the altar, but that bread which Christ took in his hands at the institution of the eucharist; and, consequently, the words, "*THIS IS MY BODY,*" would have no operative or converting efficacy, but be merely narrative and declaratory. But if, on the other hand, he pronounced them in his own person, *with the intention of consecrating and converting the bread*, then "*MEUM,*" "*MY,*" must relate, not to Christ's body, but to the body of the priest. To avoid this dilemma, Bellarmine says that in some parts of the liturgy the priest acts in his own person, and in others in the person of Christ; that in the other sacraments he acts as Christ's minister, but in the consecration of the eucharist he not only *acts* as if he were Christ himself, but puts on altogether the person of Christ, and *speaks* as if he were Christ himself; and thirdly, that when he says "*this is my body,*" he intends that, as Christ, by saying these words, made the bread his body, so Christ may speak by his mouth, and make the bread he holds in his hand become the body of the Lord. "*Et cum ait: benedixit, et ipse benedixit; et cum ait: Hoc est corpus meum, intendit, quod sicut Christus de pane illo, quem olim accepit, dixit: Hoc est corpus meum, et dicendo fecit, ut esset: ita etiam de pane isto, qui nunc accipitur, idem Christus per os sacerdotis dicat: Hoc est corpus meum, et dicendo efficiat.*"* But what has become of the words, "*TAKE AND EAT,*" which Bellarmine here passes over in

* De Sacr. Euch. lib. iv. c. xiv. §§ 17—20.

silence? In whose person are *they* pronounced? Surely, if the priest pronounce the words of institution in the person of Christ, and *speak* as if he were Christ himself, (*induit omnino Christi personam, et loquitur, ac si ipse esset Christus,*) then he must pronounce them *in the sense* in which Christ himself pronounced them. And then, according to the catechism, he will pronounce them in a purely declaratory and inoperative sense. So that it follows that if, as Bellarmine will have it, the priest, in the canon, pronounces, in the person of Christ, and in the sense in which Christ pronounced them, the words, "TAKE, AND EAT, THIS IS MY BODY," then, according to the catechism, he pronounces them in a declarative and not a converting sense; he addresses them to the communicants, as Christ did, and not to the bread; and by inevitable consequence, either the bread is consecrated in a sense fatal to the doctrine of transubstantiation, or else it is consecrated not by the words of institution, but by the prayers of the minister, which is the doctrine of the Greek church, and deprives the doctrine of transubstantiation of its only foundation.* It is *simply impossible* for the Romish priest to pronounce the words, "TAKE, AND EAT, THIS IS MY BODY," in the sense in which Christ pronounced them. For, according to the Roman doctrine, the words were pronounced by Christ in a sense declaratory and inoperative, referring to his former pronouncement of them when he blessed the bread. But the priest, in the canon, does not repeat the words twice. Either, therefore, he pronounces the words, "THIS IS MY BODY," *after* "TAKE AND EAT," in the sense in which Christ pronounced them, or he does not. If he does, what becomes of transubstantiation? If he does not, how can he be said to act in the person of Christ, and to speak as if Christ himself were speaking? But, further, if, in order to the making of the sacrament, it was necessary for Christ to pronounce the words, "THIS IS MY BODY," twice, why is it not equally necessary for the priest to pronounce them twice in the canon? If, in order to the transubstantiation of the bread, it is unnecessary to pronounce them twice in the canon, why was it necessary for Christ to pronounce them twice in the institution? Either the Roman Catechism is wrong, and Christ did not pronounce them twice, or else, when the canon of the mass was written, the church of Rome did not believe in the doctrine of transubstantiation and solitary masses. Any one who will compare the transcripts I have made of the canon and the evangelists will see that the compilers of the canon were by no means scrupulous in avoiding any addition to the sacred text. So that, if they had thought the repetition of the words necessary, they would have repeated them. From all which it follows that the form is not pronounced by the priest in the literal sense of the words, or even in the sense in which they were understood by the church when the canon of the mass was drawn up.

§ 5. "And as they were eating, Jesus took bread, and blessed it, and

* See Bellarm. *De Sacr. Euch.* lib. iv. cap. xiv. Le Brun. *Explication de la Messe*, dias. x. tom. iii. p. 212. Card. Bona *Rer. Liturg.* lib. ii. cap. xiii. §§ iv. v tom. iii. p. 293. Edit. Sala. Bingham. *Antiquities*, b. xv. chap. iii. § xii. Bp. Taylor *Divine Institution of the Office Ministerial*, sect. vii. §§ 5—10.

brake it, and gave it to the disciples, and said, Take, eat, this is my body.* The literal meaning of these words is this, that what Christ took into his hands was *the same* thing which he gave to his disciples—the *same* which he commanded them to eat—the *same* of which he said, “THIS IS MY BODY.” The word “THIS” cannot be grammatically interpreted to signify any other substance than that which Christ took into his hands. Consequently, if it was the substance of bread which he took, the literal meaning of the words will be, that he called the substance of bread his body. And then the word “THIS” will mean, “this bread.” But if “THIS” do *not* mean bread, then, whatever else it be, the same must be that which Christ took. So that, whichever way “THIS” be understood, the doctrine of transubstantiation is contrary to the literal meaning of the words. If “THIS” signify bread, there is no transubstantiation at all. If “THIS” signify the body of Christ, under the accidents of bread, then it was his body, under the accidents of bread, which he took into his hands before he pronounced the form or blessed the bread. Either way, the literal sense is incompatible with the doctrine. Bellarmine, accordingly, is obliged to understand the words, sometimes in one sense, sometimes in another. In arguing against the Lutherans, he says, “The first argument is taken from those words of the Lord: *Take, and eat, this is my body.* (Matth. xxvi. verse 26.) For these words necessarily infer either a true change of the bread, as the catholics think, or a metaphoric change, as the Calvinists think, but by no means admit the sense of the Lutherans: for the Lord took bread in his hands, and blessed it, and gave to his disciples, and saith of it, ‘*This is my body.*’ Therefore he took bread, he blessed bread, he gave bread, and of bread he said, ‘this is my body.’ Either, therefore, he, by blessing, changed it into the body really, verily, and properly; or he changed it improperly and figuratively, by adding a signification which it had not; or else he did not change it in any way. If he changed it really, verily, and properly, then he gave changed bread, and of the changed bread he most truly said, *This is my body.* That is, what is contained under the form of bread is not bread any longer, but body; and this is what the catholics say.” “Primum autem argumentum ducitur ex illis Domini verbis: *Accipite, et manducate, hoc est corpus meum.* (Matt. xxvi. v. 26.) Hæc enim verba necessario inferunt, aut veram mutationem panis, et volunt catholici, aut mutationem metaphoricam, ut volunt Calvinistæ, nullo autem modo sententiam Lutheranorum admittunt: nam Dominus accepit in manibus panem, eumque benedixit, et dedit discipulis, et de eo ait: *Hoc est corpus meum.* Itaque panem accepit, panem benedixit, panem dedit, et de pane dixit: *Hoc est corpus meum.* Vel igitur benedicendo mutavit in corpus reipsa, vere, et proprie: vel mutavit improprie, et figurate, addendo significationem, quam non habebat: vel nullo modo mutavit. Si mutavit reipsa vere, et proprie: ergo panem mutatum dedit, et de pane mutato verissime dixit: *Hoc est corpus meum.* Id est: Quod sub specie panis continetur, non est amplius panis, sed corpus; et hoc est quod dicunt catholici.”†

* Matth. xxvi. 26.

† De Sac. Euch. lib. iii. cap. xix. § 2.

In like manner, in arguing against Calvin, he says "that the Lord took and blessed bread, but he gave bread not common, as he had taken, but *blessed*, and, by blessing, *changed*. For between *took* and *gave*, there intervenes the verb *blessed*, which prevents all the verbs from governing the same accusative in the same sense." "Ad ultimum respondeo, Dominum accepisse, ac benedixisse panem: sed dedisse panem non vulgarem, ut acceperat, sed *benedictum*, et benedictione *mutatum*. Intercedit enim inter *accepit*, et *dedit*, verbum *benedixit*, quod facit, ne omnia verba regant eundem accusativum eodem modo se habentem."*

Constrained by the grammatical sense of the words, he says, that "the Lord took BREAD into his hands, and blessed it, and gave to his disciples, and saith of it, 'This is my body.' Therefore he took bread, he blessed bread, he gave bread, and of *bread* he said, 'This is my body.'" But then he is presently obliged to explain away what he has said. "*Bread*," in one part of the sentence of the evangelist must mean one thing; in another, it must mean something else. The bread which Christ took was common bread: the bread he gave, "*changed bread*"—"blessed bread"—"bread *changed by blessing*." And as even this departure from the literal sense is still as far as ever from the doctrine of transubstantiation, and as if Bellarmine really wished to exhibit in the most glaring light the impossibility of reconciling the doctrine with the literal meaning of the words of scripture, he says, "He gave *changed bread*; and of the *changed bread* he most truly said, *This is my body*. That is, *what is contained under the form of bread is not bread any longer, but body*; and this is what the catholics say." Surely, if it was not bread any longer, it is not true to say that it was *changed bread*, or bread of any sort. So that, by acknowledging, as Bellarmine here does, the literal sense of the words to be, that what Christ called his body was *bread*,—and yet, at the same time, saying, that it was *not bread, but body contained under the form of bread*,—he distinctly renounces the possibility of explaining the words literally and grammatically, without giving up the doctrine of the Roman church. That doctrine he has clearly stated elsewhere in considering the form of the eucharist. "It remains, therefore, that the opinion of the catholics be true, who will have the word '*hoc*,' '*this*,' to demonstrate *not bread*, but the thing contained under the species of bread, which, *although it had formerly been bread*, yet was then the body of Christ." "Restat igitur, ut vera sit catholicorum sententia, qui illud, *Hoc*, demonstrare volunt, non panem, sed *rem contentam sub speciebus panis*, quæ etsi antea fuerat panis, tamen tunc jam erat Christi corpus."†

It may be imagined that Bellarmine believed that what Christ gave to his disciples was bread of some sort. But, in fact, although he clearly shews that the utmost stretch of figurative interpretation can go no further than to explain the word bread to mean *changed bread*, or *blessed bread*, yet he is obliged to deny this in the same sentence; for

* De Sac. Euch. lib. i. cap. xi. § 11.

† De Sac. Euch. lib. i. cap. x. § 13.

unless he had given up the words, "THIS IS MY BODY," altogether, as the consecrating and converting form, he must (with the Roman Catechism) understand them to have been twice pronounced by our Saviour, and explain the word "BENEDIXIT," BLESSED," as the catechism does, to signify "he *blessed, saying, This is my body.*" And this is plainly what he does understand it to mean, and what he declares to be the catholic interpretation. "By blessing he changed it into body :—" *"benedicendo mutavit in corpus."* He gave not common bread, as he had taken, but blessed, and, by blessing, changed. For between "TOOK" and "GAVE" there intervenes the verb "BLESSED," which prevents all the verbs from governing the same accusative in the same sense. "*Sed dedisse panem, non vulgarem ut acceperat, sed benedictum, et benedictione mutatum. Intercedit enim inter accepit, et dedit, verbum benedixit, quod facit, ne omnia verba regant eundem accusativum eodem modo se habentem.*" Now, whether it be *common* or *blessed*, bread is still bread. Changed bread is still bread, however changed, unless *changing* be understood to mean *annihilating*, and *blessing* signify *destroying*. So that all this dilution and explanation will not do. If Christ gave bread of *any sort* to his disciples, then "BENEDIXIT," "HE BLESSED," does not mean that he had already transubstantiated what he gave to them. And if what he called his body was still bread of *any sort*, however changed or blessed, then he did not transubstantiate it at all. So that, in the very same sentence, Bellarmine is, on the one hand, compelled by the doctrine of his church to declare that *what Christ gave*, though contained under the species of bread, *was not bread*; and, on the other, to acknowledge that the words literally signify that *what he gave was bread*. In other words, he proves as clearly as anything can be proved that the doctrine of transubstantiation is irreconcilable with the literal and grammatical sense of holy scripture.

ANTIQUITIES, ETC.

DISPOSAL OF HIGHER CHURCH PREFERMENT.

ERRATUM.—Page 272, line 29, for "Mayne" read "Magna."

To complete the history of Archbishop Tenison's primacy, it will be necessary to supply some additional notices of the appointments made by his influence, as recorded in the "Memoirs" of his Life and Times. It is satisfactory to find these notices filling up, almost entirely, the instances in which, so far as Archbishop Sharp's influence with Queen Anne was concerned, as her confidential ecclesiastical adviser, episcopal recommendations appeared to have been interfered with by political party; although in all cases, it would seem, Archbishop Sharp's *sanction* was obtained for the appointment, even where his

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recommendation had not guided the choice. In the most remarkable of these instances, we find that the appointment was made with the express recommendation of Archbishop Tenison.

But first with regard to his own appointment, which, from the extracts given in a former Number from Burnet, would appear to have been determined, to a great degree, by political party. Burnet's statement* is, that on Tillotson's death, "many wished that Stillingfleet might have succeeded, he being not only so eminently learned, but judged a man in all respects fit for the post. The queen [Mary] was inclined to him. She spoke with some earnestness, oftener than once, to the Duke of Shrewsbury on that subject; she thought he would fill that post with great dignity. She also pressed the king earnestly for him. But as his health made him not capable of the fatigue that belonged to this province, so the *Whigs* did generally apprehend that both his notions and his temper were too high, and all concurred to desire Tenison, who had a firmer health, with a more active temper, and was universally well liked, for having served the curacy of St. Martin's in the worst times with so much courage and discretion; so that at this time he had many friends and no enemies." A somewhat different account is given by the writer of the *Memoirs of his Life and Times*. We are there told that "*his predecessor*" [Tillotson] had "added to the queen's good opinion of him *by his recommendation of him to preside over the church after his death*. That most inestimable and pious princess," the writer continues, "who had little more than a month allowed her by providence, to survive the deceased metropolitan, was ever studious of providing for the good of posterity; and therefore, though the king her husband had, as near to a promise as could be, made a grant of the archbishopric elsewhere, she interested herself so much in the Bishop of Lincoln's [Tenison's] behalf, that there could be no denial, and so he was nominated to be the supreme prelate of all his majesty's dominions."†

"A very judicious historian," the same writer continues, "gives an account of this important promotion in these words, after the death of the above-mentioned Dr. Tillotson:—'It was the solicitous care of the court, to fill up the see of Canterbury; the first person that seemed to be offered to the eye of the world was Dr. Stillingfleet, Bishop of Worcester; but his great abilities had raised some envy and some jealousies of him; and indeed his body would not have borne the fatigues of such a station.‡ Even the Bishop of Bristol, (Dr. John Hall, Master of Pembroke College, Oxford,) was recommended by a great party of men who had an opinion of his great piety and moderation. But the person most esteemed by their majesties, and most universally approved by the ministry, and the clergy, and the people, was Dr. Tenison, Bishop of Lincoln, who had been exemplary in every station of his life; had restored a neglected large diocese to some discipline and order, and had before, in the office of a parochial minister, done as much good as perhaps was possible for any one man to do. It was with great importunity, and after the

* Cf. *supra*, vol. xvi. p. 618.

† It will be recollected that "the king had left the matters of the church wholly in the queen's hands," and that in the execution of this trust she had "consulted chiefly with the Archbishop of Canterbury." Vid. *sup. ibid.* pp. 518, 619.

‡ [He died within five years from this time, in 1699.]

rejecting of better offers, that he was prevailed with to take the bishopric of Lincoln, and it was with greater reluctance that he now received their majesties' desire and command for his translation to Canterbury. . . . He obtained the favour of *recommending his successor in the see of Lincoln*, the wise and good Dr. James Gardiner, subdean of the cathedral church of Lincoln, who was nominated by his majesty, January 18, and consecrated on the 10th of March following."^{*}

The next appointment to a bishopric was that of Dr. John Williamst to the see of Chichester, Dec. 13, 1696; and this, it appears, in like manner, was by Tenison's recommendation. The writer of his Memoirs tells us, that on the death of Dr. Robert Grove, Lord Bishop of Chichester, "to fill up the vacancy, and make amends for that great loss to the church by a worthy successor, Archbishop Tenison recommended Dr. John Williams, rector of St. Mildred's, Poultry, London, to his majesty for that see; who" though, as appears from the anecdote which follows, he was "not without his imperfections, and his overweening desires to please the court, was a sound divine, a general scholar, and a man of singular probity and humility." But, indeed, before this time the commission had been issued (April 6, 1695) which continued in force through the remaining years of the reign of King William.

With regard to the appointments made in the early years of Queen Anne's reign, we have already traced the constant influence of the counsels of Archbishop Sharp, who had been associated with Archbishop Tenison as one of the presiding members of King William's commissions, and, immediately upon Anne's accession, was called by her to the confidential administration of church matters.† The decided bias of Tenison's political principles would naturally lead to this change, which is thus noticed by his biographer, a most devoted partisan of Tenison's opinions. "Upon the accession of a new sovereign to the throne, it was but natural to see new faces at court, and several of the old ones dismissed from it, so that it was not to be supposed that the Archbishop who was so great a favourite of King William, should be equally possessed of the good graces of his successor, that had restored several of the ministers that were ousted in the late reign, to their former places in the council."§ . . . Archbishop Sharp, however, as we have already had occasion to remark, was no party politician; and one of the first notices that occur in the journal of his "conferences" with the queen "about ecclesiastical matters," in which he says, "I thank God, I honestly spoke my thoughts about things and persons," is, that "she promised she would not alter her list of chaplains:" a measure, we may suppose, which, as a matter of politics, her ministers would have recommended. The archbishop adds, "I did what good offices I could to my Lord Canterbury, Lord Norwich," &c.||

The appointment of Wake to the bishopric of Lincoln, in 1705, has already been noticed as one in which politics interfered. The vacant

* Memoirs, pp. 23, 24.

† Cf. sup. vol. xvi., pp. 513-4, 620.

‡ Vid. sup. vol. xvii., pp. 20, 21.

§ Memoirs, p. 101.

|| Supra, vol. xvii. p. 21.

see "is said to have been designed for Sir William Dawes," in whom Archbishop Sharp had especial confidence, and for whom he afterwards succeeded in procuring the bishopric of Chester;* "but *the ministry*," on this occasion, we are told, "being offended by a sermon preached by him on the 30th of January preceding, prevailed on the queen to give it to Dr. Wake."† This appointment, it has already been remarked, had probably Archbishop Sharp's *sanction*, though not his *recommendation*; but it is satisfactory still further to find, from the Memoirs of Archbishop Tenison, that it was an appointment made by the express recommendation of the primate. His biographer, mentioning the circumstances which, he says, "made it necessary for the queen to lay aside several of the ministry," of the Tory party, "in particular the Duke of Bucks, the Earls of Nottingham, Rochester, Jersey and others, and to take persons of more agreeable and moderate dispositions in their room," goes on to say—"which gave occasion for his Grace of Canterbury to have a much better reception at court than during the three first years of the queen. He was again *empowered to recommend such persons for spiritual dignities, to the throne*, as were of his own healing principles, and *took occasion* of the untimely death of his dear friend, Dr. James Gardiner, Bishop of Lincoln, *to make interest with her majesty, who granted his request, for Dr. William Wake*, rector of St. James's parish, in Westminster, (a person highly deserving of preferment for his writings against Dr. Atterbury, in the defence of the crown, and the archbishop's authority in adjourning and proroguing the convocation,) *to fill up that see, and gave the doctor's cure of souls* to a gentleman of equal merit, Dr. Charles Trimnel, since Lord Bishop of Norwich, on the translation of Dr. John Moor, bishop of that diocese, to the see of Ely, vacant by the death of Dr. Simon Patrick."‡ Dr. Wake, it may be added, had been recommended by King William's commissioners in November, 1701, to the deanery of Exeter, "her majesty of most blessed memory [Queen Mary] having been pleased to declare," on the report, some years before, of the same vacancy, "that she would dispose of that deanery to Dr. Wake," who, as the recommendation went on to state, had been made one of their majesties at the revolution, "on the account of his having both preached and written exceeding well for the protestant religion in the popish reign; and he having demeaned himself ever since very worthily, and having of late years," as the recommendation proceeded, "written extraordinary well" in defence of the king's supremacy. For the living of St. James's, as appears from the extracts already given from Archbishop Sharp's Life, he had proposed Dr. Moss, a person whom the queen told him she had herself thought of; "yet, Dr. Trimnel being occasionally mentioned, he gave her a very good character of him;" such, indeed, as he had said, two years before, he should be "glad to give at all times," for that he did "not know a better man."§ Dr. Trimnel, however, it would appear from Tenison's Memoirs, was appointed to St. James's entirely by the primate's influence.

* Ibid. p. 22.

† Ibid. p. 137.

‡ Memoirs, p. 104.

§ Sup. cit. *ibid.*

The next appointment, that of Dr. John Tyler to the see of Hereford, in 1706, we are informed on the same authority,* was made, in like manner, by Tenison's interest; and so also the elevation, in 1707, of Dr. Trinnell to the see of Norwich, and Dr. Blackall to that of Exeter. The fact of such a recommendation in the latter case might have seemed unlikely, on the ground of politics;† but the writer of the "Memoirs" seems to give evidence of the general faithfulness of his statements when we find him, in the case of the next appointment to a vacancy on the bench, telling us freely that Archbishop Tenison had no hand in it; "the very worthy Sir William Dawes," he says, "was appointed Bishop of Chester by her majesty's own mere motion,‡ out of regard to so much piety and goodness."§

The following extract completes the history of Archbishop Tenison's primacy, in regard to ecclesiastical appointments:—

"He had the satisfaction of crowning King George I., and of being admitted to a private conference with him, when his majesty was highly pleased with the plainness and sincerity of his conversation, and took an opportunity of expressing his sense of the archbishop's modesty in the most striking manner to one of his courtiers. [This was a certain nobleman, that had been a great solicitor for grants &c. on all occasions, who asking his majesty how he liked the archbishop, he was pleased to answer; 'To the greatest degree of satisfaction, since that venerable old man had been above an hour and a half with him, and in all that time had not asked one favour of him for himself or his friends.'] This was the last and only time of our primate's attendance upon that prince; whence, after recommending *Dr. Wake, Bishop of Lincoln, for his successor at Canterbury, and his chaplain, Dr. Gibson, for the see of Lincoln, as he had done with great zeal, before, Bishop Fleetwood for the see of Ely,* he returned to his palace at Lambeth, where he continued till his death, which happened Dec. 14, 1715, in the 79th year of his age."||

SACRED POETRY.

THE LADY'S WELL.

It flowed like light from the voice of God!
 Silent, and calm, and fair;
 It shone where the child and the parent trod,
 In the soft and evening air.

"Look at that spring, my father dear!
 "Where the white blossoms fell;
 "Why is it always bright and clear?
 "And why the Lady's Well?"

* Page 107. Dr. Tyler is there called "Bishop of Llandaff."

† Comp. sup. vol. xvii., pp. 139, 140.

‡ Compare supra, vol. xvii., p. 141. The influence which Archbishop Sharp had exercised with the queen in obtaining her favour for Sir William Dawes did not appear. Ibid. p. 20.

§ Memoirs, p. 108.

|| Memoirs, p. 111, as quoted in Biogr. Brit., and note ibid.

Once on a time, my own sweet child,
 There dwelt across the sea,
 A lovely mother, meek and mild,
 From sin and sorrow free.

And Mary was her blessed name ;
 Though not by men adored,
 Its sound some thoughts of love should claim
 From all who love their Lord !

A child was hers—a heavenly birth ;
 As pure as pure could be ;
 He had no Father of the earth,
 The Son of God was He !

He came down to her from above ;
 He died upon the cross !
 We never can do for him, my love,
 What he hath done for us !

And so, to make his praise endure,
 Because of Jesu's fame,
 Our fathers called things bright and pure
 By his fair mother's name !

She is the Lady of the Well ;
Her memory was meant
 With lily and with rose to dwell,
 By waters innocent !

PROCL.

The Minister.

THE CONFIRMATION.

He lifts th' appointed hand ! He breathes the tone
 That none but apostolic lips may own ;
 Yea ! in yon fane, by hallowing footsteps trod,
 He claims and binds the eternal troth of God !

Keep, youthful pilgrim ! keep, that pledge and vow ;
 Heaven's chosen touch hath blessed thy happy brow,
 Even as the coal from off the altar came,
 To wake on prophet-lips the kindling flame !

Let no heart falter and no footstep stray !
 Firm be the onward path, and pure the way ;
 Long let the banners bear the conquering sign ;
 March, Christian soldier ! march ; the ranks of God are thine !

PROCL.

TRANSLATIONS FROM THE PSALMS.—No. II.

תהלה . ב :
 למה רנשו גרים
 ולחמים דמיון :
 יתעצבו מלכי ארץ
 ורוחנים מסוד יחד
 על-ידיה ועל-מסוד :
 נהרקה את-מסודותם
 ונשליכה מסם ענאם :
 יושב בשמים ישהק
 ארני לעג-למו :
 או ידבר אלימו במו
 ובדורו יבאמו :
 ואני נסכתי מלכי
 על-ציון דה-קדש :
 אספחה אל-הק
 יהוה אמד אלי בני אמה
 אני היום ילדוד :
 שאל מסמי
 וחתמה גרים נהלק
 ויחזוק אסמי-ארץ :
 חרעם בשבם ברו
 ככלי יוצר הנפסם :
 ועתה מלכים השכלו
 וחסרו שפט ארץ :
 עבדו את-יהוה ברא
 וגילו ברעה :
 נשק-בר סק-יאנק והאבד חן
 כי-יבשר כמעט אמו
 אשרי מל-הזרם ב :

PSALM II.

Wherefore in tumult do the heathen rise ?
 Wherefore the people vanity devise ?
 Uprise the monarchs of the land,
 In counsel dark the chiefs together band
 Against Jeshovan and the anointed of his hand.
 Burst we their bonds in twain—
 Cast we away their chain.
 He acorns them who in heaven doth dwell ;
 The Lord derides their purpose fell.
 Then shall he speak to them in wrathful way,
 And in his anger blast them with dismay.
 " 'Tis I my anointed monarch bless,
 On Zion's hill, my hill of holiness."
 His law the burden of my speech shall be,
 Thus spake the Lord to me, "Thou art my Son :
 This day have I begotten thee,—
 To me be thy request made known—
 The heathen will I give thy lot to be,
 And the world's ends shall be possessed by thee,
 With iron rod a crushing sway to bear,
 And dash like vessels of the potter's ware."
 Now, therefore, O ye kings, be wise :
 Judges of earth your hearts chastise.
 Jeshovan's word in reverent awe obey,
 Tremble with fear at his supreme behest ;
 Kiss ye the Son, lest, in his wrath, ye perish from the way,—
 For his displeasure kindles in a moment's stay,
 And they who trust in him are all for ever blast.

Tatavéppov.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

DOCUMENTS RELATING TO THE NONJURORS.

SIR,—In compliance with the wishes of your correspondent "W.," I beg, through the medium of your Magazine, to communicate to him, and any others who may be interested in the subject, the contents of

* These two lines are, with very little alteration, borrowed from Mr. Keble's beautiful translation of the Psalter. As my object is less to make a new version than to make one as rigorous as the language will permit, preserving the Hebrew divisions, I take this opportunity of saying that I shall not scruple to adopt what I find useful or desirable in the versions of previous translators.

† would seem rather to signify in this place "to tremble" or "fear" than to "rejoice ;"

Use the Arabic *وَجَلَّ* See Gesenius in verbo.

the printed papers relating to the nonjurors, of which he speaks. They consist of seven folio leaves, varying in type, in method of printing, some being across the sheet, and some lengthwise, and in size and quality of paper; the four first numbered by type, the three last by hand. The heading of page 1 is, "Records of the New Consecrations."

Pages 1, 2, and the first few lines of page 3, are occupied by the following histories of the proceedings of the nonjurors prior to the consecrations; which are subscribed GEORGE HICKES.

"After the deprivation of the Archbishop of Canterbury, and his brethren, on the first of Feb. 1689, they began to think of continuing their succession by new consecrations, and often discoursed of it; but without taking any particular resolutions, till after the consecrations of the intruders into their sees; which happened on Whit-Sunday, 31 of May, 1691. Then the deprived archbishop and bishops in and about London resolved to continue their succession, and in order thereunto to write to the king about it. In their discourses on this matter the Bishop of Ely acquainted the archbishop and his brethren, that there were some letters in the library of St. John's College, in Cambridge, which had passed between Sir Edward Hyde, afterwards Earl of Clarendon and Lord Chancellor, and Dr. Barwick, afterwards dean of St. Paul's, not long before the restoration, concerning the continuation of the succession of the bishops of the church of England, then reduced to about seven. This obliged them to write to Mr. Br——, fellow of St. John's College, to desire him to send up those letters; which accordingly were sent. It brought them also to a resolution to impart the secret to my Lord Clarendon, who had been his father's secretary in the correspondence with Dr. Barwick. It appeared from those letters, which were but part of what passed on that occasion, or from information of my Lord Clarendon, or from both, that difficulties arose at that time, about the manner of continuing the succession of bishops; because there either wanted *deans* and *chapters*, to whom the congé d'eslire with a letter missive should be sent, or because the *deans* and *prebendaries* of any church then surviving in sufficient number, could not legally hold chapters out of the liberties of their respective churches. On this account it was thought the best way, because the only way practicable, to ordain suffragan bishops according to the statute of Hen. VIII. But soon after this resolution was taken, the king was called home by an unforeseen providence, which prevented the execution.

"Upon this information the archbishop and bishops resolved upon the same method for the continuation of their succession; because, though there are legal *deans* and *chapters* in most churches, yet they were not such to whom his majesty could direct his congés d'eslire, or who would have received them. On this resolution the deprived archbishop and bishops determined to write to the king to desire his majesty's consent in the way directed by the statute, for consecrating new bishops. My Lord Clarendon was accordingly desired to write to my Lord Melfort, the king's secretary about this affair; which he did, and soon received from him his majesty's most gracious answer to this purpose; that he was well-pleased with the design and would readily concur with it. After the receipt of this answer my Lord Clarendon wrote him a second letter by the direction of the archbishop and bishops in pursuance to the same design, according to the statute aforesaid; but to this no answer was returned for a long time. This gave occasion to suspect, that his majesty had been dissuaded from consenting to the continuation of the succession of our bishops, by such as desired nothing more than to see it interrupted; which made the good fathers resolve rather to do this important matter without his majesty's consent, than not at all. However, they determined to renew their application to the king; but whether before they had sent a third letter, or after it, I cannot well remember, they received an answer from my Lord Melfort, signifying his majesty's great desire to have the new consecrations finished, and requiring them in order thereunto to send some person over with whom his majesty might confer about this matter, and to send a list of the deprived clergy by him. The person of whom they made choice (Dr. Hickes), set out from London, May nineteenth, 1693, and went by the way of Holland; which by reason of many difficulties and disappointments, made it six weeks ere he arrived at St. Germain. He came thither at ten at night as his majesty

Page 2.

was concluding his supper; after which he kissed his hand; and having received his majesty's directions, whom only he should see there, he was conducted to a lodging prepared for him. Next night at the same hour he was sent for to the king, who in the first place was pleased to make this apology, for having so long delayed his answer to my Lord *Clarendon's* second letter, above-mentioned,—viz., 'that before he proceeded further in that matter, he thought himself obliged fully to satisfy his own conscience as to the lawfulness of his part in it: which, said he, I did by first consulting of those I thought the best casuists of the place where I am,—viz., the *Archbishop of Paris*, and the *Bishop of Meaux*, and then by laying the case before the pope. The resolution, says he, of the two bishops I have here; and they both agree in this determination, though consulted separately: that the church of *England* being established by the laws of the kingdom, I am under no obligation of conscience to act against it, but obliged to defend and maintain it as long as those laws are in force. And then his majesty put the papers containing the said case and those bishops' resolution of it into the doctor's hands, desiring him to read them, which he did; and found them as his majesty had represented. His majesty said, he had not yet received the pope's answer, but did not doubt he should before the doctor returned, which accordingly happened; and the doctor saw it before his departure; and it was to the same effect with that of the two bishops. The king shewed these three determinations to my Lord *Fanshawe*, about two years after, who went over about some business, and after his return assured the doctor that he had both seen and read them. After the doctor had that night read the said two papers, the king proceeded to tell him, that his majesty 'had on all occasions justified the church of *England* since the revolution, declaring that the true church of *England* remained in that part of the clergy and people which adhered to her doctrines, and suffered for them; and that, Sir, said he, is the church of *England*, which I will maintain and defend, and the succession of whose bishops I desire may be continued, and when it shall please God to restore me and mine, we may meet with such a church of *England*, and such bishops; and I desire for that end, that the new consecrations may be made as soon as conveniently they can after your return.' At that and other audiences his majesty expressed his esteem of the deprived bishops and clergy, and of the laity that suffered with them, in the most tender and affectionate manner, even with tears in his eyes. And also declared, that he was very sensible, that the greatest part of the complying clergy still loved him, and had fallen only through infirmity, and very few through disaffection or malice to him.'

"The doctor had his conge of his majesty the later end of *July*, and arrived at *Rotterdam* on the seventh of *August*, where he waited all that month, and the next, to return in a fleet of merchants under convoy of the same man-of-war that convoyed the yacht in which the prince of *Orange* returned; but when he should have gone on board, he was seized with an ague and fever which detained him near four months longer;—viz., till *January* the twenty-fourth, on which day he went from *Rotterdam*; and going on board the packet-boat on the twenty-sixth, arrived at *Herwick* on the twenty-ninth, where he escaped being examined, by one *Mackay*, a Scotchman, placed there to examine passengers, by sitting next to a foreign minister in the boat, which brought the passengers on shore. After three days stay at *Herwick* he came to *London* on the fourth of *February*, and on the feast of *St. Matthias*, the twenty-fourth of the said month, the consecrations were solemnly performed according to the rites of the church of *England*, by *Dr. William Loyd*, Bishop of *Norwich*, *Dr. Francis Turner*, Bishop of *Ely*, and *Dr. Thomas White*, Bishop of *Peterburgh*, at the Bishop of *Peterburgh's* lodgings, at the Reverend Mr. *William Giffard's* house at *Southgate* in *Middlesex*: *Dr. Kean*, Bishop of *Bath* and *Wells*, giving his consent. Here it is to be noted, that *Dr. Frampton*, Bishop of *Gloucester*, absolutely refused all correspondence with his brethren, from which he desired to be excused, alleging that he had retired from all business, but what related to his own soul, in preparing himself for death; and that *Dr. William Sancroft*, Archbishop of *Canterbury*, dyed while the doctor lay ill at *Rotterdam*; but he joined in everything relating hereto, while he lived, and particularly recommended to the king, one of the two persons to be consecrated, as the Bishop of *Norwich* did the other. All the time of his *Grace's* retirement in *Suffolk*, he corresponded with the Bishop of *Norwich*, notwithstanding that he had given him a deputation in due form, and in the *Latin* tongue, empowering him to act in all cases relating to church affairs, in his stead;

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which yet the *bishop* seldom made use of without first acquainting him with it, and receiving his *Grace's* directions thereupon. "ΓΕΩΡΓΙΟΣ ΗΙΚΕΣ."

"That deputation, as transcribed and exactly collated with the *Bishop of Norwich's* own book, runs in the following words :—

"*Wilhelmus*, providentia divina ecclesiæ metrop. Cant. humilis minister, reverendo admodum in Christo patri, et fratri in Domino charissimo Gulielmo eadem providentia etiam num [modo liceat per *Pontium Aquilam*] Nordovicensi Episcopo, salutem et fraternam in Domino charitatem. Cum ego, nuper ex ædibus *Lambhithanis* vi laica pulsus, et non inveniens in urbe vicina ubi tuto possem, aut commodè commorari, procul secesserim, quærens ubi fessus senio requiescerem; multa autem jam tum remanserint, et emergant quotidie plura, eaque momenti maximi, Dei scilicet et ecclesiæ negotia, nullibi ita commodè atque expedite, ac in magno illo rerum gerendarum theatro transigenda: Tibi igitur, frater dilectissime (qui pro ea, qua polles, animi fortitudine, et pio quo flagras zelo domus Dei, adhuc in suburbis *Londoniensibus*, palantibus undique cæteris, moraris et permanes, adeo ut neminem illic habeam ita *λόβωτος*, quique ita *γνώσις* rerum mearum et ecclesiæ satagat) Tibi, inquam, ad hæc omnia tractanda, pensitanda, et finaliter expedienda, hoc quicquid est muneris mei, et pontificii, fretus prudentia tua, et solita in rebus agundis solertia, committo in Domino, teque vicarium meum ad præmissa, rerumque mearum et negotiorum actorum factorem, et nuncium generalem vigore harum literarum eligo, facio, et constituo. Apage autem artem notariatus, et Marculphi formulas. Inter bonos bene agere oportet. Dicam summarie et de plano: Quoscumque tu frater (prout res et occasio tulerit) assumpseris et adjunxeris tibi, elegeris et approbaveris, confirmaveris et constitueris, ego quoque (quantum in me est, et de jure possum) assumo pariter et adjungo, eligo et approbo, confirmo et constituo: uno verbo quicquid in istiusmodi negotiis feceris ipse, aut faciundum duxeris, id omne quantum et quale illud cunque fuerit mihi audenter imputa. *Ecce, ego Wilhelmus manu mea scripti, ego præstabo*; non solum ratum sed et gratum insuper habiturus. *Splendor autem Domini Dei nostri sit super te, frater, et opera manuum tuarum dirigat et confirmet*: Quin et eripiat te (fratresque nostros omnes) *ex ore leonis et de manu canis et a cornibus unicornium: exaudiat vos mactetque denique et cumulet omni benedictione spirituali in celestibus in Christo Jesu.*

"Datum e proprio conducto (quod enim mihi molior tugurium, superveniente acri hyeme nondum exedificatum est) hic in *Campo gelido* (nunc etiam profunde gelato) sito intra tuæ dioceseos pomeria, nono die Februarii anno Domini 1691."

"Actum in præsentia mei

"Wm̃ SANCROFT

"Junioris, Notarii publici."

"W. Cant."

[Underneath a fac simile of the archiepiscopal seal.]

Page 4.

"Apographum Consecrationis, etc. R.A. Viri Georgii Hikes, S.T.P. 1693.

"In Dei nomine, Amen. Acta habita, gesta et expedita in negotio consecrationis reverendi viri *Georgii Hikes*, sacræ theologiæ professoris, in Episcopum suffraganeum sive pastorem Ecclesiarum de *Thetford*, nominati et electi in vigiliis Sancti *Matthiæ* apostoli,—viz., vigesimo tertio die mensis *Februarii* anno Domini millesæ sexcentesæ nonagesæ tertio, annoque illustrissimi principis ac dñi *Jacobi* secundi Dei gratia *Angl. Scot. Francia, et Hiberniæ* regis, fidei defensoris, decimo, in capella sive oratorio reverendi in Christo patris ac dñi, dñi *Thomæ* permissione divina Petriburgensis Episcopi, et parochia de *Enfield*, coram reverendis in Chro patribus ac dominis, dño *Gulielmo* permissione divina Norvicensi Epō et *Francisco* eadem permissione *Eliensi* Epō, necnon *Thoma* eadem permissione Petriburgensi Epō, commissariis in hac parte (inter alios) legitime fulcitis et constitutis: Præsenti etiam me *Roberto Douglas* in Actorum Scribam in hac parte assumpto, prout sequitur videlicet;—

[* Note. Tillotson had been consecrated nine months preceding,—i. e., in May of the same 1691; the year then being computed from 25 March.]

"Die et loco prædictis inter horam nonam et undecimam ante meridiem coram commissariis supranominatis comparuit personaliter illustrissimus dominus *Henricus Comes de Clarendon*, et tunc et ibidem præsentavit prædictis reverendis patribus commissariis literas commissionales regis, eis (inter alios) directas, supplicando, quatenus onus executionis literarum commissionalium hujusmodi in se assumere, et juxta vim, tenorem, et effectum earundem in dicto consecrationis negotio decernere dignarentur.

"Quibus quidem literis commissionalibus de mandato prædictorum commissariorum per me publice visis, lectis, et diu ponderatis, commissarii prædoi, ob reverentiam et debitum honorem dicto illustrissimo principi ac dñō nrō acceptarunt in se onus literarum prædictarum hujusmodi, et decreverunt procedendum fore juxta vim, formam et effectum earundem.

"Tunc commissarii prædicti capellam, sive oratorium prædictum ingredientes, ubi omnia ordine suo parata erant, et instructa, reverendus in Christo pater *Gulielmus Episcopus Norwicensis* preces continuo clara voce recitabat. Quibus peractis munus consecrationis reverend. viro *Georgio Hickes, S. T. P.* in episcopum suffraganeum, et pastorem ecclesiarum de *Thetford* in comitatu *Norfolciæ*, præstito prius per eum (spontanie) juramento tam de agnoscendo regiam supremam potestatem in causis ecclesiasticis et temporalibus, ac de renunciando omni et omnimodæ jurisdictioni, potestati, et authoritati foraneis, juxta vim, formam, et effectum statuti parlamenti hujus incliti Angliæ in ea parte editi et provisi, quam de reverentia et debita obedientia reverendissimo dñō *Cantuariæ Archiepō* legitime et canonice intranli adhibendo: observatis insuper et adhibitis ritibus, circumstantiis, et ceremoniis de usu moderno *Ecclesiæ Anglicanæ* in eâ parte observandis et adhibendis, juxta modum et formam descriptam in libro intitulo—*The form and manner of making and consecrating priests and deacons, &c.*, realiter impendebant: Ipsumque *Georgium Hickes S. T. P.* ordinarunt in episcopum suffraganeum de *Thetford* præd. in præsentia mei Robti *Duglas* notⁱⁱ pub^{li}; præsentibus etiam tunc et ibidem honoratissimo dñō *Henrico comite de Clarendon, Thomæ Wagstaffe*, artium magistro.

Gulielmus Norvic.

Fac simile
of his
Episcopal Seal.

Fran. Eliensis.

Episcopal
Seal.

Tho. Petriburgensis.

Episcopal
Seal.

[A manuscript note in pencil, "Hickes obiit 15th December, 1715.]

Page 5.

A similar record of the consecration of *THOMAS WAGSTAFFE* to be suffragan Bishop of *Ipswich*: same day, place, and persons: signed and sealed as the foregoing.

[A similar note, "Obiit 17th October, 1712.]

Note.—Your correspondent "W." will see that in this instance I have been guilty of no inaccuracy, and that I truly stated Hickes' consecration to have taken place after the death of Sancroft, and in the year 1693. Sancroft died in the autumn of 1693, a few months prior to the consecration of Hickes, which took place in February, 1693. "W." in this instance, and in what he says of Tillotson's consecration, seems to forget that the year at that time was computed from the 25th March.

Page 6.

"*Apographum Consecrationis*, etc. R. A. Viri JEREMIE COLLIER, A.M., 1715. In nomine Domini Amen. Nos GEORGIUS HICKES, Ecclesiæ Anglicanæ Episcopus Catholicus, et Suffraganeus THETFORDIENSIS, ARCHIBALDUS CAMPBELL, et JACOBUS GADDERAR Ecclesiæ Scotticæ Episcopi Catholici, in timore Dei pendentes, Ecclesiæ Anglicanæ omnes Episcopos Catholicos, excepto predicto reverendo in Christo patre GEORGIO Suffraganeo THETFORDIENSI, in Domino obdormisse, tam officii quoque nobis a Domino mandati, tum fragilitatis humanæ memores, atque salutis ecclesiæ Anglicanæ, illius sanctam, catholicam, illibatam Episcoporum fidelium successionem in recta linea perpetuando, consulere volentes, nobiscum statuimus ad episcopalem sacerdotii ordinem et dignitatem, alios probos, fideles, et ad docendum et regendum idoneos homines evocare et deligere. Inter quos certe acimus reverendum virum JEREMIAM COLLIER A.M. Presbyterum, sacro muneri imprimis aptum et idoneum esse. Nos igitur divini muneris præsidio freti, supra nominatum egregium virum JEREMIAM COLLIER A.M. Presbyterum, ob pietatem, prudentiam, morum integritatem, eruditionem, ob insignem quoque erga matrem ecclesiam, de qua optime meruit, affectum nobis notissimum, et a nobis magna in estimatione habitum, in festo Ascensionis Domini nuper elapso, Regio consensu prius impetrato, juxta modum, formam, et ritum libri liturgici ecclesiæ Anglicanæ cui titulus: *The form and manner of making and consecrating bishops, priests, and deacons, &c. Londoni* in oratorio R. in Christo patris prænominati Georgius Hickes, quod habet in parochia de S. Andrews, Holborne, præsentibus tam e clero quam e populo idoneis testibus, tunc et ibidem in episcopum ordinavimus et consecravimus. In cujus rei testimonium sigilla, quibus utimur, episcopalia, huic instrumento, chirographis nostris subscriptis etiam munito, apponi fecimus, tertio die Junii annoque Domini, 1713."

Georgius (Seal) Hickes, Archibaldus (Seal) Campbell, Jacobus (Seal) Gadderar.

In Dorsio Formulæ.

Nos quorum nomina infra scripta sunt, notum facimus et testamur Reverendos in Christo Patres, *Jeremiam Collier, Samuelem Hawes, et Nathaniælem Spinckes*, in episcopalem ordinem rite consecratos fuisse die, loco, et modo, prout intra scribitur.

Heneage Winchilsea.

T. [thomas*] L. [Estrange*.]

H. [henricus*] G. [andy*.]

* * * * filled up with pencil.

[Note at the foot of the page, "Obiit 26th Maii, 1726.]"

In the margin the following notes appear:—

(1.) Henr. Hall filius Tho. Hall Rectoris [Ejecti] de Castleamps in Agro Cantabr. natus ibid. Nov. 12, 1672, ordinatus Diaconus et Presb. ab Epō Norwicens. [viz. Gul.] 16 April, 1703. Consecratus 11 Jun. 1725. Anno sequenti 1726 in Hispaniam migravit Sacellanus Ducis Orm. reversus inde obiit Westmonasterii Nov. 15, 1731. Sepultus in Cimiterio Ecclesiæ Sti Jacobi Westm 8 Nov. 1731.

(2.) Tho. Brett Coll. Regin. LL.D. an. 1697. [Superstes adhuc, ejusdem tamen ordinis et gradus] in Diacon. ascitus 21 Dec. 1690, a Petro Epō Winton. in Capellâ de Chelsea in Com. Middl. et in Presbyt. 20 Sept. 1691, a Roberto [Grove] Cicestr. Epō in Ecclesiâ S. Andree Undershaft, Lond. Rector de Bettishanger Com. Cant. quam quidem rectoriam conscientiam ergo, anno 1714 reliquit, et hodie apud Spring Grove inter Cantianos, prope Faversham [aut nuper] moram trahit. Auctor non incelebria. Tho. Brett Coll. Regin. admissus in Matriculam Acad. Cant. Jul. 9, an. 1685. Regr. Acad.

Page 7.

A similar instrument of the consecration of NATHANAEL SPINCKES, A.M., Ecclesiæ Cathedralis Sarum Præbendar.

[MS. note, "Obiit 28th Julii, 1727."]

Page 8.

A similar instrument of the consecration of SAMUEL HAWES, A.M., Ecclesiarum Parochialis de Braybrook in Comitatu Northamptonensi Rector.

[MS. note, "Obiit 22nd September, 1722."]

Note.—With respect to these three I have been guilty of inaccuracy, which I would make use of this opportunity to correct; for I mistook the date at the bottom of the instrument, (June 3,) which was only the date of the letter, for the date of the consecration, which was on Ascension-day, which in 1713 fell on May 24.

Page 9.

An instrument of the consecration of HENRY HALL, signed and sealed by Nath. Spinckes, Hen. Gandy, Hen. Doughty, the consecrators. This is stated to have taken place in the oratory of the now Reverend Father in Christ, John B. [no doubt, Blackburn, who was consecrated in the preceding month,] in Gray's Inn, on the Festival of St. Barnabas, 1725—i. e., June 11, (not 7, as printed in error in my appendix.) A printed note at the foot of the page states that HALL died 15th November, 1731.

Page 10.

An instrument of the consecration of HILKIAH BEDFORD, signed and sealed by Sam. Hawes, Na. Spinckes, and Hen. Gandy, the consecrators. Stated to have taken place in the oratory of the Reverend R—— R—— (probably Richard Rawlinson, afterwards consecrated in 1728,) in Gray's Inn, on the Festival of St. Paul—i. e., January 25, 1720. Below, an attestation signed by Winchelsea, R.—— C.——, Tho. Bell, J.—— B.——. In a printed note BEDFORD is said to have died 25th November, 1724.

Page 11.

A similar instrument, signed, sealed, and attested as the preceding (only with a variation in the form of the attestation), of the consecration of RALPH TAYLER, at the same time and place. In a printed note TAYLER is said to have died 26th December, 1722.

Page 12.

An instrument of the consecration of HENRY GANDY, signed and sealed by Jeremias Collier, Sam. Hawes, Nathl. Spinckes, the consecrators. Stated to have taken place in the oratory of the said Henry Gandy, in the parish of St. Andrew's, Holborn, on the Festival of St. Paul, (i. e., Jan. 25,) 1716. In a printed note it is said that GANDY died 26th February, 1733.

Note.—In these three last cases I have made the same mistake of the date of the letter for the date of the consecration. pp. 9, 10, 11, 12, are printed lengthwise.

Page 13.

Letters of ordination of HENRY DOUGHTY, to be a presbyter, on 23rd May, 1693, signed and sealed by *Gulielmus Norvic.*; and of JOHN AMY, to be a deacon, on 25th May, 1694, by the same.

Page 14.

"*Apographum Consecrationis* HENRICI DOUGHTY. *Apud Edinburgum die trigesimo mensis Martii anno ab Incarnato Domino et Servatore nostro Millesimo Septingentesimo Vicesimo quinto.*

"Nos JOANNES FULLERTONE, miseratione divina Episcopus *Edinburgensis*; ARTHURUS MILLER, nuper Pastor *Invereskensis*, episcopus consecratus et in numerum Episcoporum Scotorum adscitus vicesimo secundo mensis Octobris, anno ab Incarnato Domino et Servatore nostro millesimo septingentesimo decimo octavo; GULIELMUS IRVINE nuper Pastor apud *Kirkmichael*, episcopus consecratus et in numerum Episcoporum Scotorum adscitus vicesimo secundo mensis Octobris, anno ab incarnato Domino et Servatore nostro millesimo septingentesimo decimo octavo; et DAVID FREERBAIRN, nuper Pastor apud *Doring*, Episcopus Consecratus et in numerum Episcoporum Scotorum adscitus decimo septimo mensis Octobris, anno ab incarnato Domino et Servatore nostro millesimo septingentesimo vicesimo secundo; in

timore Domini ponderantes plerosque fratrum nostrorum charissimorum et in Collegio Episcopale apud Britannos Collegiarum (hoc nupere elapso et ecclesie nostrae luctuoso curriculo) in Domino obdormiisse, eosque perpaucos qui divina misericordia superstitis sunt, multiplicibus curis, morbis, atque ingravescente senio tantum non confectos esse: *Quapropter* ex eo quod Deo supremo Servatori nostro, sacrosanctae ejus ecclesiae, et Posteris debemus, in animum induimus officium, characterem, et facultatem episcopalem aliis probris, fidelibus, ad docendum et regendum idoneis hominibus committere: *Inter* quos quum nobis abunde constat R. nostrum Fratrem D. HENRICUM DOUGHTY Ecclesiae vulgo vocatae *Fileingdales* in Agro Eboracensi anno millesimo sexcentesimo nonagesimo pastorem, sed eodem anno deprivatum, atque nunc in Parochia S. *Annae* in comitatu de *Middlesex* habitantem tanto muneri aptum et idoneum esse; et ut flagranti desiderio atque ardentibus precibus charissimorum collegarum nostrorum R. D. NATHANIELIS SPINCKES et R. D. *Henrici G. . . [margin Gandy]* in catholica apud Anglos Ecclesia Episcoporum obtemperemus: Nos Divini numinis praesidio freti secundum gratiam nobis concessam die, mense, et anno superscriptis in Sacratio. domus Episcopi *Edinburgensis* supra nominatum D. HENRICUM DOUGHTY ordinavimus, consecravimus, et in Episcopale Collegium cooptavimus. *In cujus rei testimonium* Sigillum Episcopi Edinburgensis huic Instrumento (chirographis nostris prius munito) appendi mandavimus.

Seal of the
See of Edinburgh.

" Jo. Edinburgen.
" Arth. Miller, Episcopus.
" Gul. Irwine, Episcopus.
" David Freebairn, Episcopus."

In a MS. note, "Henricus Doughty Dunelmensis filius Henrici D. Clerici, natus infra Elton ibid. literis institutus in schola publica infra Durham, sub M^r Battersby, Aetatis 19: admissus est subligator pro M^r Roper Tutore et Fidejussore ejus M^r Verdon, Maii 25, 1683." Reg^r. Coll. Jō. Cant.

Note.—Two things are observable in this instrument—namely, 1st, That the reason assigned by the Scotch bishops for consecrating Doughty, to wit, that the English nonjuring bishops were very much reduced in number, and the survivors incapacitated by age and sickness from performing the office, is at variance with the facts that at this time (1725) Collier, Spinckes, Gandy, Brett, and Griffin, were all alive, to say nothing of the Scotch Bishop Campbell, who was residing in England, and taking part in the affairs there; and that of these Spinckes and Gandy were able to assist at the consecration of Blackburn and Hall in the May and June following; and Brett, and Griffin, and Campbell, able to perform the office of consecration on the younger Brett more than two years afterwards. 2nd, That this is the only instrument of consecration of the ten here collected which omits all mention of the royal consent having been obtained. It only names the earnest desires and entreaties of Spinckes and Gandy, who were opposed to the majority of the English nonjuring bishops.

"W." wishes for some "information relative to Sancroft's recalling his first commission to the Bishop of London and others;" if he can help me to any record of his having *issued* any such commission, except for the specific consecration of Burnet in the end of March, 1689, and again, for the specific consecration of Humfries in the June following, I will thank him. I have searched the Lambeth Register for it again and again without success.

I am, Sir, yours faithfully,

A. P. P.

E. H., May 5, 1840.

ON THE ROMISH CHURCH.

SIR,—Amid the vast quantity of important matter which constantly presses for admission into your periodical, I much fear that a place cannot reasonably be expected for anything coming from a quite unknown and insignificant quarter. I am willing, however, to hope the best, especially as any adequate explanation of the points for which attention is sought, such as might be elicited from some of your able correspondents, would, I am persuaded, tend much to settle down into substantially sound and true conclusions upon other more practical and less speculative subjects many minds, even among the clergy, which are at present sadly disquieted and wavering, and so be generally beneficial.

And, first, it is an opinion for the most part admitted by our Anglican divines, and indeed by some (as Hooker, Andrews, Bramhall, Laud, Hammond, and others of a still more protestant complexion, as Chillingworth) expressly maintained, that the churches of the Roman obedience are true churches, as neither having denied the faith, nor failed to preserve duly the succession in the priesthood. With their preservation of the succession I do not now concern myself. It is a fact, I conceive, incontestable, and (as preventing utter despair about their future reformation) very consolatory in those countries of which they are the rightful occupiers—i. e., where they do not exist in schism; but where they do, as in these islands, not merely have they *not* the succession, but it is even doubtful whether they have valid orders at all, to say nothing of their virtue being suspended in consequence of schism, even supposing them valid. With respect, however, to their not having denied the faith, though there is a sense in which this is true, yet this does not seem to be *the* sense in which it is now usually employed by those who are called high-church divines; and the sense in which it is employed to many seems to be, I do not say is, rather sophistical. In an article of singular ability in a recent number of the British Critic, “on the catholicity of the English church,” it appears to be used in this sense, “agreement in fundamentals” being expressly stated therein as a fact, and implied throughout the argument as a necessary condition of our admitting their pretensions to be considered a true church.

Of course I do not mean to impute in any degree to the writer of the article referred to the conscious use of sophistry or any unworthy artifice. Unless, indeed, strangely deceived in the style, I seem to myself to recognise in it an author, the beauty of whose character and the deep value of whose works I estimate too highly to permit myself, were I so tempted, to entertain a thought of him inconsistent with the sincerest admiration and reverence. And less, if possible, do I imagine that, with his clear mind, he could employ sophistry unconsciously. I do not therefore call any ill names, or make any unpleasant charges. All I mean is, that there is that in his assertion, or in his use of it, an assertion common to him with many others, and, as I have said, in a sense avowed by myself, which to not a few

seems sophistical, though it must be supposed he clearly sees through what to them appears a very intricate web.

Now that the Romish church *do* hold the faith seems to be true, at least in this sense—viz., that all the elements, so to speak, of catholic faith are so contained in their religious system or creed that, were they to set about reforming themselves after the primitive model, there is nothing at present external to it which it would be necessary to *introduce*. Fundamentals, as they are called, are not so denied by them as to be excluded. So far as such exclusion is necessary to constitute apostasy they surely are not apostate; and so far as such non-exclusion can be called holding the faith, so far at least it is held by them. Unless indeed this be granted, I am at a loss to understand how the Anglican can be maintained to be a true church; for if they are apostate now, then were we apostate antecedently to the Reformation, unless it will be said that errors universally held in a church are not the church's errors until asserted in her formal creed, or that a denial of the faith, supposing it to have occurred, does not become apostasy until it has been riveted by a decree. And if we were apostate antecedently to the Reformation, what reason is there to suppose an apostate church can repent and amend any more than an apostate individual?

It will be granted, therefore, I suppose, by all but the merest protestants, that in the above sense at any rate, if in no better, Romanists do hold the catholic faith, so far at least as those great truths of it comprised in the three catholic creeds. But though all this be true of their system *as a system*, and of themselves *as a body*, yet it seems difficult to understand it of an *individual* Romanist. I mean one, not merely within the Romish communion, but believing the peculiarities of the Romish creed. I say it is difficult to understand how an individual mind can in any sincere way embrace, and, as it were, sustain itself, (and this is the sort of faith practical men desire,) upon what is catholic and what is Romish *simultaneously*, unless truth and error can be harmoniously associated together as living and active principles, and cease to be antagonists.

A distinction indeed is drawn by theologians between a *true* faith and a *pure* faith. But surely this is after all but a verbal distinction, however important it may thus be for controversial purposes; for though it be possible to hold *in words* the articles of the true faith conjoined with such additions as mar, more or less, its purity, yet is it not more than questionable whether it is possible in such a case to hold or realize the *things* which these words but represent. Must we not believe there to be, though we be not enabled to see it, a oneness, a perfection, a completeness, a "*totus teres atque rotundus*" character appertaining to the faith, such that whatever additions destroy its *purity* destroy its *integrality* also? And if this be conceded, may not these noxious additions be so augmented, or obtain such a prominence, or be cherished so exclusively, as *really* to extinguish or subvert the truth though it continue to be held *in terms*, and render the adherents and professors of a system where this occurs virtually

and really, though not *expressly*, apostate? The position I am questioning seems to imply what one frequently hears said by protestant palliators of Tridentine errors—namely, that “the Romanist only believes *more* than we do,” just as if Romanism involves catholic truth, not opposes it. But I would ask, is this true, or even possible, except, as has been said above, *in words*?

In saying this, I am far from meaning to imply that the objects of our belief cannot be added to without encroaching on the perfectness of our present creed. For what we can tell, this may be quite possible, but of course only of divine revelation. But to assert anything about it one way or other would be the merest dogmatism, where we have absolutely no data to go on. It is quite consistent, however, in Romanists to maintain that their acknowledged additions to the Ante-Nicene Creed are of this character, since they actually claim for them the authority either of revelation, or of, what is equivalent to this, an infallibility divinely granted and guaranteed. But is it equally consistent in Anglican divines to admit this, seeing they hold these additions to affirm what is false, in fact, and as such protest against them? Is it possible for a man really, not with a mere nominal belief, to hold the catholic faith conjointly with error? Must not either the truth expel the error, or the error impair or, as it may be, overpower the truth? And if this latter take place in the fullest extent, must not apostasy or infidelity be the result, or such a misbelief, such a “strong delusion,” as virtually amounts to this? A man may find catholic truth within the Romish system, (and it is consolatory to think so, how differently soever ultra-protestants may view the matter,) but can he realize it to himself without consciously or unconsciously submitting the creed therein proposed to him to a process of moral chemistry, dissevering the primitive from the novel, and cleaving to, and moulding himself exclusively upon, the former? To take an instance. Can a man trust, as he ought, in the alone merits of the Saviour, and yet conjoin therewith the merits of the holy Baptist? Can a man believe in “the full, perfect, and sufficient sacrifice” made for us on Calvary, and at the same time believe a necessity for a *proper* sacrifice in the mass? Is it possible for him to have true notions of, and a right confidence in, the mediatorial intercession of the Son of God, and duly seek to interest it on his behalf, and at the same time regard the Mother of God as an intercessor also?—an intercessor (not in a secondary sense, which, for what we know, she may well be,—not as one whose intercession avails, if it avail, through the further mediation of the only true, and proper, and independent Mediator, her blessed Son,—not as one whose pleadings for us, if she plead, are different from His in *kind* as well as in *degree*, as lacking that inherent self-originated virtue which divinity alone imparts, but) in the self-same sense with Him, as one having a direct, and immediate, and (one might almost say, from the way in which practically the Virgin Mary is addressed by Romanists) an *undervived* power with God, and prevailing in the unassisted exercise of it? In a word, can one at the same time be a catholic in faith and yet a Tridentine—a catholic, I mean, even in fundamentals?

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If these interrogations can be answered in the affirmative, plainly the expression, the propriety of which I have ventured to question, is strictly correct, even in the broad sense in which it appears to have been used; but if not, the impolicy of employing it, nay, I would even say the defective charity in doing so, without some caution added, or guarded statement of the precise sense attached to it, must be too apparent to render any warning on the subject necessary, even if it became me, which it does not, to assume the office of a "reprover of the brethren."

There is another point to which I would wish to refer, though in a much briefer way; but having already written more than I can indulge much hope of seeing in your pages, I shall not venture to add anything without your express permission. I am, Sir, with the utmost respect and deference, your obedient servant, E. R.

ON THE RESPECT DUE TO ANTIQUITY.—No. IV.

SIR,—It seems to me that if the principles be sound which I have been trying to establish, and if the view of ancient feeling on some points which I have been led to take be just, there are one or two important consequences from both, which it is now time to consider.

I have endeavoured to express the harm I perceive in setting up any period of the church's earthly history as one of ideal perfection. The doing so must, I think, draw our minds away from the true idea, and fix them on what at best is but an inadequate symbol. And while we keep that idea before us as created in us by the scriptures, and then betake ourselves to the study of church history, I think it impossible to escape the conviction that a leaven of carnality and even of heathenism wrought in the church perhaps from the very first. No doubt, we must be cautious lest we rashly condemn what we are not in a situation rightly to understand; and even when we fancy we have discerned an alteration in the church from what she was at the time of her birth, we must beware lest we call that corruption which, in reality, was development; even when we have seen her taking up the fashions of the Gentile world around her, we must remember that, though in some instances culpable in so doing, yet she was, is, and must ever be, too vital not to assimilate into herself whatever things she comes in contact with really honest, true, pure, lovely, or of good report.* But then this very consideration of her exceeding vitality suggests another thought. It leads us to ascribe to her a power of change in keeping with the accompanying change of the things around

* How much rash judgment on the relics of early Christianity might have been avoided had people kept this consideration in mind; as for example, when Ignatius is condemned because one is conscious of a great changing in passing from St. Paul's epistles to his. To be sure one is. The one contains seminal principles; the other refers to the development of a few of these, and therefore the two writers may well be different, but not therefore necessarily discordant.

her, and all the while without loss to her essential attributes. She was destined to survive, and she has survived, the Roman empire; she was destined to survive, and she has survived, the languages, the sentiments, and the fashions that belonged to that empire. Amid the wreck of everything else in the ancient world, she has passed into the modern. Exceedingly different as is that modern world from the ancient, does she stand forth in it, as a mere relic of the latter, or has she not rather a voice amid the new thoughts, an answer to the new questions, a remedy for the new evils, an adaptation to the new wants and desires, that have arisen?

Let us look at the facts of the case. In a much changed world, there does happen to be a much changed church. Putting out of the question those branches of the Christian community with which, either because of their exceeding corruption or their want of apostolical order, we are not in intimate fellowship, we find in the latter days a form of the church which we may call *Anglicanism*, and which, distinct alike from the aspect of the patristic and the mediæval periods, characterizes in its leading features the established church in England and our colonies, the episcopal church of Scotland, and that of the United States. I say, in its leading features, for there are points of difference by no means unimportant between some of these; notwithstanding which, I think it will be admitted that there is a general character to be found in them all, by no means pleasing at first sight to the lovers of antiquity, and by no means right if we are to take as a principle that the primitive church exhibits the perfection of the Christian community, and that all material deviation therefrom must needs be a falling off. This common character has for its leading features, a comparative absence of symbolic worship; a greater prominence given to the disquisitive and reflective side of religion than before, and by consequence a fainter appeal to the imagination; an almost universal disuse of weekly communion, and substitution of preaching in its stead; such a relaxation of church discipline as leaves nearly all to the individual choice, and such a comparative veiling the higher features of the church as makes her system and peculiarities less *obvious* to the casual glance than in former days, withdrawing moreover from the Christian pilgrim much of the help of an encompassing system, and seeming at least to throw him in great measure on his own resources; a nearly total change of sentiment as regards celibacy and matrimony from what obtained in the early ages; a comparative absence of the contemplative life, and a great development of the practical, men in proportion to their religious zeal being for the most part taken up with large schemes of Christian benevolence wrought out by the commercial machinery of the present age. If to these I add a peculiar decorum and respect for existing usage, which shrinks from what is startling and forcible, and a strong reverence for the interior of a family which tempts the priesthood to veil their spiritual powers, I shall, I think, have sufficiently sketched the peculiarities of the episcopal churches of the Reformation to enable the reader to feel what I am speaking of. Now, in the original of this sketch there is something which I do not hesitate to call corruption, which should be removed by the competent authorities as soon

as possible; more which is to myself unpalatable, and which I can hardly consider as indicating a healthy state of matters; and the whole presents a perplexed prospect, in which I think it no shame to confess that I do not see my way. What then is my duty? Plainly this; not to exercise myself in matters that are too high for me; to keep to my own sphere; not to attempt doing that to which no individual mind whatever is competent—viz., allowing my judgment so large a sweep as the whole character of the age in which I am placed; to repose on God's providence; to remember the gracious words, "Lo, I am with you always;" and to believe that he who uttered them knows both when and how to guide his church into new states of being, and other manifestations of his glory than those she was at first enabled to make. With these recollections before us, we shall learn to beware of wishing to revolutionize the ecclesiastical system under which God has seen fit to place us; to consider our allegiance due in the first instance, and mainly, to the church as she has come to us; to be faithful to that which we have received, and to consider that, as "the kingdom of God cometh not with observation," and as the divine glory is not manifested in such a way as the carnal understanding would anticipate,* so it may well be that new forms of it are really appearing to the holy angels and the spirits of the perfected just, yea, and through faith to lowly spirits on earth also, in the very changes which are most repulsive to the ecclesiastical antiquarian, and most perplexing to those who have indulged in drawing a complete and accurately laid down system. In short, I think we must abstain from condemning the altered state of matters, lest we be unaware *judging the church*, and reflecting on that heavenly wisdom whose guidance, instead of that of her individual members, she may perhaps be following all the while.

But here it may be said—"You have admitted that some deviations from primitive sentiment and practice are corruptions, and that others may be so. Do you wish us then to content ourselves with the existing state of the church, and make no effort after improvement whatever?" By no means. My quarrel with the spirit of patristicism (if I may be permitted to coin a word) is, not for seeking improvement, but for setting up too low a standard of improvement; for wishing to bring the church out of one earthly, and therefore imperfect, state into another. Doubtless, whatever defects in the church we have the power of amending, we are bound to amend. We must begin first, however, with ourselves. We must see how far we are using the church system that has been given to us to the good effect which it is capable of bringing about. We must be cautious how we speak of those features of it for which we are not our-

* This seems to me to serve as an answer to one of your correspondents' ("M.N.D.," Brit. Mag. May, 1840) objections to the more obvious interpretation of Heb. xii. 22—24, as applying to the present privilege of the church. He says, that such an interpretation "is greatly derogatory to the glory of God, as implying that the language of his promises conveys ideas much beyond what he actually bestows." But surely the existing pentecostal glory of the church, and the privileges enjoyed by her members, though ever so poor in the eye of sense, are such in reality, and as seen by faith, as no language can be too magnificent for; nay, such as all words must fall short in attempting to express.

selves responsible. And we must deny our understandings the gratification of pronouncing on it as a whole, or of measuring it as such with another whole; but, contenting ourselves with private reformation of such matters as come within our sphere and responsibility, we must cherish the faith that, in answer to devout prayer, a general spirit of improvement will be awakened, and that her great head will enable the bishops and priests of his church, each in his measure and degree, to remove one by one the several evils which disfigure her, as one by one they come into notice, and as in regard to each his providence gives the opportunity. He, too, if his guidance be sincerely sought, will enable them in due time so to bring out the idea of the church, and so to enrich its system with supplementary developments, as best to meet the wants of these latter ages, and bring together all their susceptibilities of excellence, all their scientific and intellectual achievements, all their victories over external nature, all their inquiring and disquisitive energies, into the eternal home of mankind, the church of the living God, the communion of all saints, the shrine of heavenly glory.

Let me in conclusion bring together the several points on which I have touched in the course of these letters. In regard to the refining and raising humankind, in the subordinate, earthly, and, so to speak, accidental parts of their being, the Christian church had a task before her which could not be otherwise than very gradually accomplished. Whatever insight into God's word and will is dependent on such refining and raising must therefore have come gradually too. Moreover, we are to beware of believing that any age of her earthly history can supply the church with a standard of perfection, to keep in mind that such a belief is incompatible with due remembrance of that ideal and heavenly pattern to which she ought to be conforming herself. When we think of the primitive ages, we ought indeed to do full justice to the value of the relics they have bequeathed to us, and to the faith, self-denial, and heroism by which they were signalized, and to humble ourselves for our own deficiencies in these respects. At the same time we must, to say the least, suspect that a leaven of carnality and heathenism mingled with them from the first; and though we must be cautious how we condemn any particular point of their practice, as an instance of this, seeing we are not in a good position for understanding the case, yet we can at any rate abstain from judging. We must remember, too, that there are some great advantages which we enjoy over them—that we live in a state of society purified in very great measure from heathen pollutions; that no part of our lives has been passed in idolatry; that by reason of infant baptism the grand majority of us start from the goal which the ancient rejoiced after long expectation to reach; that with us much of the arts and graces of polished life, no less than the import of public laws and institutions, is moulded and in great measure impregnated by the spirit of the gospel; that the church has been taught many a deep lesson by experience; that family life has been brought much nearer in fact to the holy idea it was designed to realize than it could have been among the early Christians; and that matrimony presents itself to us

in a far purer and more refined aspect than it could often have done to them. To these I might have added the fresh spring given to men's moral and intellectual energies by the re-development of national life, which was extinguished at the time when the foundations of the church were laid. It would be most interesting to trace the bearings of this on the whole question ; but, besides that I do not feel qualified for the task, my present undertaking has been merely to throw out hints for an inquiry of no ordinary importance indeed, but which nevertheless does not seem to me to have been as yet rightly prosecuted.

At the same time, I do not wish to part with the question of religious progression, as if I had arrived at no other conviction about it than that it is worth considering ; as if I were merely persuaded that some changes have taken place in men's situation which may have had the effect of raising them in some respects above their fathers ; but of which I am not sure that they actually have had this effect. There are points in which I feel bold to say that we have gained in wisdom. We have gained in an habitual manly estimate of things. Christians agreeing in other respects would hardly quarrel now on such a question as when Easter should be celebrated. The death of an unbaptized infant would not now cause most persons uneasiness, except on the score of their own, it may be, culpable neglect in the matter. We read the scriptures, too, on sounder principles of interpretation than formerly, not voiding their imagery of all poetry, and their facts of real import and significance, by a passion for mystical senses. We do not feel any such craving for wonders as can well expose us to the deceptions of the miracle-monger ;* and if our interest in departed saints be too slight, as assuredly it is, we are at least preserved from the temptation of occupying the services of the sanctuary with idle panegyric. The catalogue of gains might, I doubt not, be easily swelled ; and were it so to ever such an extent, the answer would probably be ready ; "granting all these to be real advantages, yet are there not losses which at least counterbalance them ?" Be it so ; still, let us not be thankless for what we have gained. Let us not treat it as valueless because it is not everything ; as if God shewed neither love nor wisdom in granting it to us. Let us not, for example, run down our Reformation, as some unhappily have been led to do, because the leaders in it, having had one great

* In reference to this point, and the one before it, I would be understood as condemning with caution. That the Old Testament may be applied to Christ, even where the application does not very readily strike us, we find from apostolic example. And it is plainly impossible to say how long the echo of the apostolic voice lingered in the church, and how much of patristic teaching and exposition may not be caught from it. At the same time it is, I think, undeniable that many of the fathers carried the search after mystical senses to a most extravagant pitch. Take, e.g., Augustine's Commentary on the Psalms, beautiful and precious as much of it is. Who would now be a gainer—who would enter better into the spirit of the Psalms by resolving always with that father to understand mountains to mean the apostles, and little hills the private members of the church ? And in regard to miracles, while I deprecate rash judgments on alleged cases of them, in distant ages, yet we are surely gainers if we can keep up a lively faith in spiritual presence and power, without seeking after them.

and holy work appointed to them by the head of the church, do not strike us as having been equally qualified for every other. Let us not speak of it as of a great calamity, in which our only consolation is that, by the good providence of God, our connexion with the church catholic has not been altogether destroyed. Let us rejoice in it, in spite of the disasters, the turbulence, the schism, and the sacrilege, which undoubtedly accompanied it, as a mighty manifestation of spiritual life casting off corruption and decay, and a return of the church to comparatively fresh youth and health. Let us beware lest by heedless censure of it we blaspheme the wisdom and goodness which inspired, promoted, and protected it.

And finally, let us, as we learn to look on the church catholic as one in all space, though with different and varying members, whose difference and variety, instead of disturbing, promotes and adorns the living and majestic unity of the whole, view her also as one in all time, though each age of her existence has had, and each to the end of her earthly history shall have, a different work to do, and a different voice wherewith to address the sons of men; yet are they all one, deep calling unto deep, and combining into one wondrous harmony, which shall swell into the eternal song of praise and adoration, for ever magnifying the triune glory, that was in the beginning, is now, and ever shall be, world without end. F. G.

ON THE ÆGYPTO-TUSCAN PAPIRII.

SIR,—When the language of the Tuscans was falling into disuse under the dominion of their Roman conquerors, a custom arose of adding a Latin inscription to the native Tuscan epitaph, and eventually of writing it in Latin alone. It is from these bilingual inscriptions that we derive our little knowledge of some formatives and inflections in Tuscan, but they have not yet thrown much light on the meaning of Tuscan words; for it is said that a correspondence between the two texts is hardly ever observable. Such is the statement of Lanzi and Muller; and of course there is some truth in the remark, but not to the extent which these writers supposed. In fact, as proper names are generally significant, and therefore can be rendered into another language, a want of agreement in such inscriptions would lead us to infer that the names were actually so translated; and in support of this opinion I might refer to well known instances in the New Testament: Cephias, Petrus; Thomas, Didymus; Tabitha, Dorcas.

To shew that the bilingual inscriptions do not correspond, Lanzi brings forward and discusses the following epitaph (vol. ii. pp. 257, 271):—

C. LICINI. C. F. NIGEL.
V. LECNE. V. PHAPIRNAL.

Now, although he maintains that Maffei was wrong in considering Niger as equivalent to Phapirnal, it is the conclusion to which a bare inspection of the monument most naturally leads; and in accordance

with this natural idea, I hope to shew that F. Nigri is the literal rendering of Phapirnal.

It is known from other monuments that the suffix *al*, like *witz* at the end of many Russian names, signifies *son of*; we may therefore strike off the Latin *F.* and Tuscan *al*, and confine our attention to to Niger and Phapirne. It is further known that such a form as Phapirne signifies a Papirianus—i.e., a kinsman of Phapire or Papirius. With our present means, the form Phapirnal can be reduced no further than to Phapire, which therefore is the word we have to compare with the Latin Niger; and I conceive it to be the modification of some Cushite root used by Tirhakah's colony with that meaning. This root I find in Coptic, in which language the verb *phiri* signifies *nigrescere*. It is possible that Phapire is merely a variation of Phapire: compare Mars, Mamers, Mamurius, and the Carmen Frat. Arval. in Lanzi.

I am here led to conjecture that the native or Cushite name of the river Niger was Phapir or Pharpir, especially as we meet with the name elsewhere: Pharpar and Abana were rivers of Damascus. Since the proper meaning of Pharpar is 'purpureus' rather than niger, the word in this sense must have been common in all that region, for Tyre was ever celebrated for the manufacture of purple. Also we may be certain, from the phrase *πορφυρεον κυμα* of Homer, and the 'purpureum mare' of Virgil, that the ancients would have seen nothing unsuitable in the title Pharpar or Purpureus as the name of a river; and however strange the classical epithets applied to purple may at first sight appear, 'ardens,' 'fulgens,' &c., they in fact do nothing more than repeat the meaning of the word 'purpura' itself, for the Coptic verb *phiri* signifies *splendere*, *fulgere*, as well as *nigrescere*.

The various, or rather the discordant uses of the word *purpureus* can be reconciled and explained only by a reference to the original Cushite root, of which the different meanings are given in the following scheme:—

Rheri, phiri, and pire, phori.

1. Fulgere, dealbare, candidum reddere. Horace describes Venus as 'Purpureis ales oloribus.' These were 'rare aves;' but Albinovanus surprises us still more with *Brachia purpureâ candidiora nive*.*

2. Germinare, florescere. In the sense of blooming, Virgil says, 'Lumenque juventæ purpureum.' 'Purpureus veluti cùm flos succisus aratro languescit moriens.' *Ἀφροδίτη πορφύρεα*, Anacreon.

3. Nigrescere, as grapes in ripening. Hence the family name Phapire or Niger; the river Pharpar or Niger; purpureum mare.

Another bilingual inscription given by Lanzi is—

SENTI. VLINAL

SENTIA. SEX. P.

From which we learn that the Tuscan *vile* is equivalent to the Latin *sextus*. I add from Bopp and Lepsius the numeral *six* in all the better known languages.

INDO-EUROPEAN: Sanskrit, *shash*; Zend, *csvas*; Lithuanian, *szerzi*;

* See Horace, Ode, 4, i. 10, and the Delphin note.

Slavonian, *shesti*; Gothic, *saihs*; Erse, *se*; Welsh, *chwech*. SEMITIC: Hebrew, *shish-ah*; Arabic, *sitt-atun*; Æthiopic, *sedese-tu*; Coptic, *soou*. Here the Coptic fails us. As I consider the Tuscans to be a colony settled by Tirhakah, king of Cush, I was led to consult the vocabularies at the end of Salt's Abyssinia. The numeral *six* is thus given in the three languages of Abyssinia: Amharic, *sedis-t*; Tigre, *sedish-te*; Agow, *wal-ta*. The Agow *walta* shews some affinity with the Tuscan *vile*; these vocabularies, however, do actually contain some genuine old Ethiopian and Egyptian words, and they may be turned to good account in illustration of ancient history, as I hope to shew in my next communication.

Bedford.

W. B. WINNING.

"ANCIENT CHRISTIANITY."—No. VI.

S. ISIDORE OF PELUSIUM.

SIR,—I will next call the attention of your readers to the use which our author has made of S. Isidore of Pelusium, whom he introduces in the following manner:—

"There yet remains, however, one other point of view, whence the same subject may be regarded, and that is the bearing of the institute of celibacy upon the religious principle, which was appealed to for giving it support: now without anticipating what will more properly find a place, a little way on, I will state the fact that, at a very early time, a false maxim of spiritual computation had become so inveterate, as that the most sedate and judicious divines, without hesitation, employ it, in the estimates they form of the comparative excellence of different religious conditions. That is to say, a rule of spiritual eminence is appealed to, which discards, or overlooks all reference to what is truly spiritual, or, in any genuine sense, moral; and puts in its room what is formal, visible, or ecclesiastical. I will refer, in this instance, to the sober-minded Isidore of Pelusium, also, a bishop, and the personal friend of Chrysostom, and whose expositions of scripture are frequently such as to deserve respectful attention. We have seen in what way Tertullian, Cyprian, and, with not more absurdity, St. Bernard, pervert the plain sense of scripture, for the purpose of hitching the virgins of Christ upon the loftiest pinnacle of the ecclesiastical structure. Now for Isidore, who, to do him justice, inserts a frequent *exceps*, when there appears to be a danger lest, in his recommendation of celibacy, matrimony should be despoiled of its due honours."—p. 102.

To advert first to things of lesser moment, (which might be passed over in silence, had the author's pretensions to accuracy not been so high,) Suidas calls St. Isidore a presbyter,* and no one, I believe, has before discovered that he was a bishop; and there is nothing to shew that he was the "personal friend," or, as the author says, p. 196, "intimate friend," of St. Chrysostom, otherwise than as a disciple of his. Neither was he among the writers of the fourth century, as the author's language implies, p. 103; he wrote during the former half of the fifth century, and so was the contemporary of Cassian.

There are extant two thousand and twelve letters of St. Isidore, (our author says, p. 196, two thousand one hundred and eighty-three,) and in *twelve* of these, and, so far as I am able to find, in *twelve only*,

* "All the ancients give him no other distinction; and it appears by his letters that he had not any other."—(Du Pin.)

he speaks more or less upon virginity. But the author's representation would lead any one, who knows nothing of Isidore, to imagine that virginity is the theme of all his two thousand and twelve letters, or at least that he writes of nothing else but in subordination to this theme. Suppose, however, that he had, in almost every letter, eulogised it as he has in the particular letter now to be considered; what then? St. Isidore, a presbyter of the Egyptian church, wrote in the fifth century, and it is well known that Egypt had then become more addicted to the monastic discipline than any other part of the world. St. Isidore might be a representative of the Egyptian school; but Egypt was only a small portion of the church catholic, and the fifth century was not “the moment when the apostles disappeared.”* Even if, therefore, St. Isidore had written largely upon the merit of virginity, he would still not be a witness to the state of “the church;” and the talk about Isidore's theology not being “his own scheme of doctrine, but the inheritance which he had come into,” and “the boasted apostolic catholicity,” (p. 103,) would have nothing else whatever to recommend it, but that it is one of the author's innumerable forms of *proving by assertion* the invalidity of Vincentius's rule. I may remark, however, in passing, that the little which St. Isidore has written upon virginity is his *theology* about as much as the following sentiments are Lord Bacon's theology:—

“He that hath wife and children hath given hostages to fortune; for they are impediments to great enterprises, either of virtue or mischief. Certainly the best works, and of greatest merit for the public, have proceeded from the unmarried or childless men; which, both in affection and means, have married and endowed the public.....A single life doth well with churchmen [clergymen], for charity will hardly water the ground where it must first fill a pool.”†

But let us attend to the author's mode of interpreting St. Isidore:—

“‘The warfare of virginity is indeed great, glorious, and divine; yet does it (when successfully waged) diminish the arduousness of our conflict with other of our spiritual adversaries.....as high as the heaven is above the earth, and as far as the soul excels the body, so does the state of virginity surpass the state of matrimony.....Wherefore let the contemners of virginity cease their prating, and henceforward acknowledge, dutifully, its princess-like dignity, and submit themselves to its behests; placing themselves under its protection, and availing themselves of its mediatorial (or intercessory) office. And (if I may employ celestial emblems) I must compare those who embrace the virgin state, to the sun; while those who only observe continence, are to be likened to the moon; and those living in honourable

* To students of church history in general the character of the second century and that of the fifth must appear vastly different; but our author proceeds all along on the assumption that there is no difference between the *second* and the *twelfth*, or rather that there is a difference in favour of the latter. Moreover, according to his opinion, when about three-fourths of the *first* century had passed over, the gates of Hell had *almost* prevailed against the church of Christ, since there is no reason to believe that, in the last quarter of that century, one of the apostles was living except St. John. “We find,” says our author, “*unquestionable evidence* that *the church, at the moment when the apostles disappeared, was no longer guided by the spirit of wisdom; on the contrary, that it gave itself to seductions, and that it rapidly took the course of superstition and formalism,*” (p. 449.) The infidel requires only this “*unquestionable evidence*” to be produced, to settle him in the conviction that Christianity was a scheme of certain Jewish fanatics, too foolish to be called one of “*cunningly devised fables.*”

† Bacon's Essay “Of Marriage and Single Life.”

wedlock, to the stars; and so, as the divine Paul reckons up the degrees of dignity, and says—there is one glory of the sun, and another glory of the moon, and another glory of the stars!”—*Ibid.* p. 102.

Something like this forms a portion of book iii., letter 351, another translation of which I will attempt, begging it to be plainly understood that my object is not to advocate *all* the opinions of Isidore, but to give what appears to be his real meaning.

“The contest of virginity is great, and illustrious, and divine, (for its war is with the inbred pleasure of the body,) and it facilitates the labour belonging to all other conflicts.”*

Though it may be thought a matter of little consequence, it is only fair to ask, how *πρὸς γὰρ τὴν ἔμφυτον τοῦ σώματος ἡδονὴν ὁ πόλεμος* can possibly be twisted and contracted into “when successfully waged”? Would it be derogatory to the author’s scholarship to hazard the conjecture that he believed this to be the meaning of the Latin version, and troubled himself no further about the Greek? The Latin version of Billius, in the Paris edition of Isidore, 1638, is as follows:—“*Nam adversus corporis voluptatem ipsi bellum est.*” If we compare some specimens, already noticed, of the author’s translations from the Latin, it would not seem at all extravagant to suppose that he understood “*nam*” to signify *when*, and “*adversus*” *successful against*; and so the whole might be, “when its war is successful against the pleasure of the body.”

Again, it may be asked, why *ἐν τοῖς ἄλλοις ἁθλοῖς* is rendered “with other of our spiritual adversaries”? If by *ἁθλοῖς*, *spiritual conflicts* particularly are meant, then anxiety about children while they are alive, and mourning for them when they are dead, and slavery to the ill temper of a husband, and the pains of child-bearing, enumerated by Isidore among the evils from which virginity is exempt, evils which, in the language of St. Paul, he expressly calls “trouble in the flesh,” are all “spiritual adversaries.”

The author gives another sentence in such wise as to indicate that it is separated from the preceding by only a few words, whereas there intervenes a discussion on the advantages of a single life, stating and answering objections &c. to the extent of more than a page. But *immediately* preceding this sentence of the author’s translation there is, in the Greek, one of importance, for which he has given no substitute. He allows, indeed, Isidore the justice of inserting a *frequent ἀπαγε*, another instance, by the way, of the author’s loose manner of stating “facts;” for *ἀπαγε* occurs *but twice* in this letter, in which more is said about virginity and marriage than in all the other eleven letters together, in no one of which an *ἀπαγε* occurs. He allows Isidore the justice of inserting *ἀπαγε*, but why not do him the justice to translate *his* context to the following effect:—

“I say these things, not by way of denouncing the persons who engage in honourable marriage, far from it; but as satirizing those who, with an unbridled and slippery tongue, boastfully set marriage above virginity. For,” adds St. Isidore,

* Ὁ τῆς σαρκείας ἀγὼν μέγας μὲν καὶ λαμπρὸς καὶ ἱερός, (ὡς γὰρ τὴν ἔμφυτον τοῦ σώματος ἡδονὴν ὁ πόλεμος) ἐν δὲ τοῖς ἄλλοις ἁθλοῖς ἐξευμαρτίζει τοὺς πόντους.

“as much as heaven excels earth, and the soul excels the body, so much virginity has excelled marriage.”

St. Isidore then further lays down, to the extent of almost another page, what he considers the advantages of a single life, and how it diminishes the arduousness of our conflict with such “spiritual adversaries” as the sea, which might swallow us up whole, and wild beasts, which might swallow us limb by limb, in following our determination to encounter dangers all the world over, for the sake of making provision for our children. He then adds, in answer to those who will have it that the cup of marriage contains nothing but nectar:—

“Let them therefore refrain from such speeches as these, and not arm their tongue against virginity; but let them honour her as a queen, and subject themselves to her, that they may have her as their protector and advocate. For, to borrow imagery from the heavens, I may compare with the sun, and the moon, and the stars, the persons who have embraced and maintained virginity, continence, and honourable marriage, especially as St. Paul has sanctioned me (that is, in the use of such imagery), and says, ‘There is one glory of the sun, and another glory of the moon, and another glory of the stars.’”†

I would earnestly request your readers to examine carefully the Greek text, and compare with it our author’s translation, and then they cannot fail to see clearly how great are the delusions under which all must labour who follow the guidance of the book called “Ancient Christianity;” and I repeat that my object is, not to defend *all the opinions* of St. Isidore, but to vindicate *him* from misrepresentation.

Through this letter, which, in comparison with his letters generally, is a long one, St. Isidore is contending for virginity as a matter of expediency, more especially pointing out from how many evils such a life is free, and how greatly it facilitates the practice of devotion. But not a word does he say concerning its divine obligation, or its being cultivated in particular societies. He speaks, in the most general way, of the advantages of a single life to any persons in their journey through this world; just, in fact, as any writer amongst ourselves might express his own private opinion upon the same subject, and even adduce passages of scripture to confirm such opinion. Our author, however, must needs introduce here also the fiction of a “nun” to help him carry out his plan.

Moreover, there is not a particle of evidence to shew that St. Isidore, in the holding of these opinions, implicates the branch of the church to which he belonged, much less the church universal, even allowing that they had extensively spread in the fifth century, when he flourished. No unbiassed reader could go through this letter and say that it contains a whit more than the writer’s own private notions.

* Καὶ ταῦτα, οὐ τοὺς τὸν τίμον γάμον ἀσπασμένους ἀποκηρύττει λίγω, (ἀπαγορεύει) ἀλλὰ τοὺς ἀδύνατον, καὶ ἰσχυρὰ γλῶττι τολμῶντας τὸν γάμον τῆς παρθενίας ὑπερτίθειναι κομμεῖν. ὅσον γὰρ οὐρανὸς γῆς, καὶ ψυχὴ σώματος διαφέρει· τοσούτοις ἡ παρθενία τοῦ γάμου διένηκεται.

† Παύσθωσαν οὖν τῶν τοιούτων λόγων, καὶ μὴ κατὰ τῆς παρθενίας ἐκλιζέτωσαν τὸν γλῶττα· ἀλλ’ ὡς βασιλεὺς αὐτὴν γεραίρῃτωσαν, καὶ ἱπ’ αὐτῇ ταττίσθωσαν, ἵνα ἔσχωσιν αὐτὴν καὶ ὑπερασπίζωσιν καὶ πρεσβεύουσιν· ἢ ὡς μὲν γὰρ τοὺς τὴν παρθενίαν, (ἵνα καὶ οὐρανίους χρῆσωμαι παραδείγμασι,) σιλήσῃ διὰ τοὺς τὸν ἡγνέταιαν, ἄστροις διὰ τοὺς τὸν τίμον γάμον ἀσπασμένους· καὶ διατηρήσαντας, παραβάλλεσθαι ἔξις, μάλιστα ἐκκληφίσαντος τοῦ θεοπαισίου Παύλου, καὶ λέγοντος, Ἄλλη δόξα ἑλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων.

To conclude from what St. Isidore has said in praise of virginity, that he looked upon its observance as a prime article in his *theology*, and that such was the doctrine of the church of his time, and “the boasted apostolic catholicity,” were no less ridiculous than to affirm that Robert Burton taught the theology of the church of England, when he said, “Consider withal how free, how happy, how secure, how heavenly, in respect, a single man is,” quoting in his margin, “They shall attend the Lamb in heaven because they were not defiled with women,” (Apoc. 14.) Again, “Consider the excellency of virgins, ‘*Virgo cœlum meruit*,’ marriage replenishes the earth, but virginity paradise; Elias, Eliseus, John Baptist were bachelors: virginity is a precious jewel, a fair garland, a never-fading flower; for why was Daphne turned to a green bay tree, but to shew that virginity is immortal?” Again, “If thou marry once, ‘*cogitato in omni vita te servum fore*,’ bethink thyself what a slavery it is, what a heavy burden thou shalt undertake,”* and much more to the same effect.

Had Burton been an Egyptian monk of the fifth century, instead of an Anglican divine of the seventeenth, how eagerly would this language have been seized upon to prove the corruption of his own and preceding ages. Whether he were uttering his own private feelings, or writing with a view to some special end, would not have been the question. It would have been quite enough that he eulogized virginity and condemned marriage, and the conclusion would have been that he attached no value to anything in religion but the outward husk, and that such was the doctrine of the universal church.

We might easily produce similar language from other Anglican divines of the seventeenth century. For instance, let us take a few sentences from Jeremy Taylor:—

“Virginity is a life of angels, the enamel of the soul, the huge advantage of religion, the great opportunity for the retirements of devotion; and being empty of cares, it is full of prayers, being unmingled with the world, it is apt to converse with God.

“Natural virginity of itself is not a state more acceptable to God; but that which is chosen and voluntary, in order to the conveniences of religion, and separation from worldly incumbrances, is therefore better than the married life, not that it is more holy, but that it is a freedom from cares, an opportunity to spend more time in spiritual employments.....and just so is to expect that little coronet or special reward which God hath prepared (extraordinary, and, besides, the great crown of all faithful souls,) for those who have not defiled themselves with women, but follow the Virgin Lamb for ever.”†

The following extract tells us the opinion of Bishop Hall:—

“We do therefore from our hearts honour true virginity as the most excellent estate of life which is incident to frail humanity. Gerson hath taught us not to call it a virtue, but it is cousin-german to a virtue; neither do we think that the earth affords anything more glorious than eunuchism for the kingdom of heaven, which is therefore commended by our Saviour, not as a thing merely arbitrary, by way of advice, but of charge to the able: ‘*Qui potest capere, capiat*.’ In this we can gladly subscribe to S. Chrysostom, ‘*Bonum est virginitas*,’ etc. Virginity is good, I yield it; and better than marriage, I confess it. Every man, therefore, (not ecclesiastics only,) should labour and strive to aspire unto this estate, as the better, using all holy means both to attain and to continue it.”‡

* Burton's “Anatomy of Melancholy,” p. 570, 571, edit. 1651.

† Taylor's “Holy Living,” c. ii. § 3.

‡ Hall's “Honour of the Married Clergy,” book i. § 7.

Can eulogies of virginity higher than these be found in all the writings of the despised bishop of Carthage, or of the Montanist, Tertullian, or of Cassian, the abbot of St. Victor's, or of St. Isidore, the Egyptian monk? But who would think of stamping these sentiments of Bishops Taylor and Hall with the title of their theology; or of attributing them to *their church*, or to any church; or of viewing such men with contempt? They were both husbands and fathers; and both wrote elaborately against the Romish doctrine of celibacy. Indeed, the discussion in the third book of Taylor's "Ductor Dubitantium," "Of the Marriage of Bishops and Priests," or Hall's treatise, "The Honour of the Married Clergy," would either of them, if reprinted as a tract, and placed by the side of "Ancient Christianity," afford a triumphant refutation of its false and mischievous doctrines.

It is quite monstrous to make Isidore describe virginity as discharging a *mediatorial* or *intercessory* office. Uninformed readers must, of course, conclude that Isidore puts virginity in the place of the "one Mediator," to propitiate God by its merits; whereas the tenour of his letter demonstrates that nothing was further from his thoughts. When he says, *ὡς βασιλῖδα ὑπερασπίζουσαν καὶ πρεσβεύουσαν*, he simply means that a single life would be found to be the way of escaping innumerable difficulties and troubles to which the married person is liable. That Isidore ascribes a particle of merit to virginity in itself is a pure invention. It is true that he calls it a virtue; but he calls marriage a virtue too; and if he ascribes merit to the one, he must ascribe merit to the other; and then where is our author's consistency in finding fault with him? For he himself imagines so much virtue in marriage as to pronounce an unmarried bishop fit for nothing else but to "trim the lamps and open the church doors, or brush cobwebs from the ceiling!"—p. 393.

But let Isidore speak for himself in contradiction to our author's "*fact* that so utterly fallacious and fatally erroneous a principle of religious feeling had at this time *come to be universally received and admitted by even the most judicious divines*; and that in accordance with this principle, *the piety and purity of the heart had come to be subordinated to the visible and ecclesiastical condition.*" On the parable of the ten virgins* St. Isidore writes as follows:—

"The parable of the ten virgins shews the difference of characters and lives; for they were all virgins, yet not all in like manner give heed to the other virtues, but thought that this alone (virginity) would suffice for entering the kingdom. However, the judgment which is infallible has shewn that there is no profit in virginity without love. 'All the glory of the king's daughter [is within and] variegated.'† It must be variegated, he means, with the golden ornaments of all the virtues. For if any one is a virgin, and boasts on this account, such person goes astray from the greater excellence of humility. For it is not written, 'The person that follows virginity, but he that humbleth himself, shall be exalted,'‡

* If the parable of the ten virgins had not been found in scripture, and anything like it had occurred in one of the fathers, we should have heard enough about "the ten nuns." Indeed, as the case is, our author has no more reason for calling "nuns" the virgins of Tertullian and Cyprian, than any other man might have for speaking of "the parable of the ten nuns."

† Ps. xlv. 14. The Septuagint version, with the omission of a word or two.

‡ Book i. lett. 236.

This is *the whole* of one of the twelve letters out of the two thousand and twelve.

“It is no matter to us,” says the author, “whether Isidore is right or wrong in the relative position which he assigns to the three estates.” Now what is the nature of Isidore’s three estates, virginity, continence, and honourable marriage? It is evident that the second *εγκράτεια* is something distinct from the other two, *παρθενία* and *τίμιος γάμος*; and I would submit to the patristical scholar that *εγκράτεια*, put thus in conjunction with *παρθενία*, specifies the condition of a single man. Isidore, in another of the twelve letters scattered among the other two thousand, writes thus :—

“As in the vices, one is bad, another is worse, and a third is worst; for example, theft is a bad thing, fornication is a worse, and adultery is the worst: so also in the virtues, one is good, another is better, and a third is best; for example, marriage is a good thing, continence is a better, and virginity is the best.....No man of sound mind would contrast virginity with fornication, but [he would] continence and honourable marriage.”*

This is *all* which the said letter contains about virginity.

Whatever may be thought of Isidore’s doctrine, no one can believe that he meant to depreciate the middle virtue; but, according to our author, he says that continence is “mere moonshine” when compared with virginity. This middle state was in fact the life which he himself was leading, (though mentioned here without the least allusion to an order of ecclesiastics,) so that he would be made to say that his own single life was “mere moonshine” when compared with that of the other sex. Surely he could not be “of sound mind” to utter things of this import. Again, would the author pretend to apply the language of St. Paul,† cited by Isidore, in the following manner? “In the resurrection, the glory of some saints shall be that of the sun, and the glory of others shall be mere moonshine; and the glory of others, whatever shall have been their personal godliness, or purity, or solid virtues, shall be at the best but the faint twinkling of a star!” To such profaneness, however, would the author’s playing upon words inevitably lead. Indeed instances enough might be given, in which his jesting would go to lower the scriptures as much as the fathers. In the present instance, if I am correct in my understanding of *εγκράτεια*, his sarcasm recoils forcibly upon himself, for he says, in effect, repeatedly in this work, “continence is mere moonshine when placed in the same heavens with the solar effulgence of marriage.”

Our author takes notice of St. Isidore in another place as a witness to prove what he calls the “connexion of the celibate with the notions entertained of the scheme of salvation.”

“I will begin with a very sober writer—a staunch ascetic, indeed, and such a one as Evagrius, the historian, (lib. i. cap. 15,) calls a ‘living column, holding forth the perfection of the monastic and contemplative life.’ I have already quoted him—Isidore of Pelusium, a bishop, and the intimate friend of Chrysostom, as well as of

* Book iv. letter 115.

† The reader’s attention might before have been called to the author’s method of translating *μάλιστα ἐκπεφύσματος τοῦ Θεοπεσίτου Παύλου*, (by the side of which stands the Latin, “*maximè quum divinus Paulus calculum suum addat*,”) “and so as the divine Paul reckons up the degrees of dignity!”

the chief ecclesiastics of his time, and who, if any did so, understood well the religious system, dogmatic and practical, of his age. He has bequeathed to our times two thousand, one hundred, and eighty-three epistles, or short commentaries and notes, upon subjects of all kinds naturally coming within the range of a churchman of that age. Punitiously orthodox, and, moreover professing the doctrine of the atonement, or propitiatory work of Christ, here and there, in unexceptionable terms; as for instance in the 73rd and 100th epistles of the fourth book, and yet, much more often writing like a mere stoic, or a platonist, whose style glitters with a few shreds of Christian truth.”—p. 196.

Here again a grosser slander against any writer was never pronounced. While Isidore, in only twelve letters out of two thousand and twelve, refers to the subject of virginity, and always so as to furnish an answer to the cavils raised against him, in scores, and I may say hundreds, of the remaining letters, he treats in the plainest and most direct way upon all the great essentials of Christian truth, such as the doctrine of the trinity, the incarnation and atonement of the Son of God, the divinity of the Holy Ghost, the sinful state of mankind, the necessity of grace to renew the soul, the obligation of men to employ all the means of grace, the blessings conveyed through the sacraments of baptism and the Lord's Supper. He ascribes supreme authority to the holy scriptures, and declares that a heart purified from all sinful passions is the grand qualification for understanding them; he gives directions for studying them reverently and constantly, and teaches that they are to be valued far above all other books. On practical religion he gives minute instructions, and applies such instructions to the various classes of society. In a word, though some superstitious notions are found in the letters of St. Isidore, yet there is all the evidence that could reasonably be desired to shew that he was himself a most devoted servant of God, and anxious to lead others to heaven through Him alone who is “the way and the truth and the life.” It is indeed an awful thing that the author of “Ancient Christianity,” with all his professions of loving the truth, should be so carried away by party prejudice as to attempt to make this holy man an object of scorn to the world.

In the next paragraph (p. 197) St. Isidore is especially held up to contempt, because he pronounces an eulogy upon a departed friend without bringing forward a whole system of divinity. This eulogy is comprised in book ii. letter 151. After carefully reading it, I am persuaded that an advanced Christian in the present day might write *to* another, and *of* another Christian, in exactly the same tone, and not incur the least suspicion of a corrupt or defective religion in the estimation of any pious and unprejudiced mind. If Isidore is to be condemned because he has omitted in this encomium several articles of the orthodox creed, many wise and holy men of more modern times must be condemned too. We might refer to the funeral and other discourses of our own illustrious divines (those especially of the seventeenth century), who have embalmed the memory of their departed friends in strains that will refresh and delight all pious minds as long as the English language shall endure. But they thought not of enumerating either their own theological opinions or those of their friends; for to whom did those opinions require to be told? And so

such men are to be accounted as “mere stoics or Platonists, whose style glitters with a *few shreds* of Christian truth,” because they dwelt almost exclusively upon excellent deeds, without entering upon a detail of particular doctrines, which by all the persons addressed they were well known to entertain.

But to come to the author's principal object in thus contemning Isidore,—if he had not informed us that such is the fact, it might have puzzled the wisest man to see what in the world this letter of Isidore has to do with celibacy. Had the writer spoken of his own celibacy, or set forth the praise of his deceased friend because he died in single blessedness, or by some consideration or other exhorted his living friend “to labour and strive to aspire unto this estate as the better,” there might have seemed a plausible reason for bringing forward this “epitaphium of a defunct brother” to prove the “connexion of the celibate with the notions entertained of the scheme of salvation.” But from beginning to end not a syllable is found that could tell us whether any one of the parties concerned was a single or a married man, or whether celibacy had ever been a theme of praise. It is plainly indicated that the departed Timotheus (for that was his name) was invested with no church authority, and so far “the clergy” for this time may escape; though probably some of the author's admirers may imagine that he was a bishop, since they are told that the foremost of his virtues was “a tyrannous mastery of the bodily appetites,” and since St. Paul also lays down “a mastery of the bodily appetites” as the foremost virtue of a bishop.

I might easily add to these remarks upon the way in which St. Isidore has been treated by our author, but I think enough has been said to shew that here he has not advanced a single step towards proving the corruption of “the church” even in the fifth century, much less “at the moment when the apostles disappeared.”

Yours respectfully,

Φιλικάλος.

ON OBLATIONS.

SIR,—I beg to express my thanks to your correspondent “H. M.,” in your April Number, for bringing under discussion the use of the word “oblations” in the Prayer for the Church Militant.

The question to be decided is, whether the word as there employed is to be understood of the elements of bread and wine? “H. M.” considers that it is, and for these reasons—1st, Because the three other meanings of the word—viz., “Alms,” “Church Offerings,” and “Prayers,”—are, in his judgment, excluded. 2ndly, Because such is the opinion of our most able and judicious writers on the subject. 3rdly, Because the word was introduced simultaneously with the rubric, which directs, that “when there is a communion, the priest shall place upon the table so much bread and wine as he shall think sufficient.” “H. M.” also combats an objection which has been raised against the opinion which he advocates, founded on the word “obla-

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H.

tions" being in the plural number. On the objection, and "H. M.'s" manner of meeting it, I will not detain you. The objection appears to me frivolous; and if "H. M." is not particularly happy in over-throwing it, it is of little consequence. But on his three reasons I would take leave to make a few observations.

Three reasons are a formidable array. Having a strong bias in favour of "H. M.'s" opinion, I hailed his announcement of them then with delight; but I fear they will be found, upon a little careful examination, to resolve themselves into *one*; and that one, I am still more apprehensive, is not tenable. One of "H. M.'s" reasons is, that his opinion is supported by the judgment of our best ritualists. But it is pretty clear that our ritualists founded this judgment on another of "H. M.'s" reasons—on the fact, viz., of the rubric and the word "oblations" being introduced simultaneously. This, then, reduces two of his reasons to one. No one, that is, can be expected to bow to the decision of the ritualists who shall deem the grounds on which it was formed inconclusive. The two reasons are not independent of each other; but one of them is built upon the other.

But why should the mere fact of the rubric and the word "oblations" being introduced simultaneously be of itself conclusive? It is plain that it is not; but that, to make it conclusive, the ritualists must have assumed "H. M.'s" other and remaining reason. They must have argued thus: they must have said, "Here is a rubric which gives directions respecting the bread and wine. Here is also introduced, at the same time, a word which is well known to comprehend those elements in one of its meanings. Now, though it has other meanings, it is certain it could not take either of them here, for they are excluded. It is unquestionable, therefore, that, as these other meanings are excluded, it is to the bread and wine that the term applies."

Presuming this to be the process by which our ritualists arrived at their judgment, we have then, as I said, a further reduction of "H. M.'s" reasons. Instead of three, there is but one. They have all resolved themselves in this, that on some certain accounts all other meanings of the word oblations are excluded.

We will then now examine what it is which "H. M." alleges in favour of this excluding power.

The three other meanings of the word, he says, are "Alms," "Church Offerings," and "Prayers." Now "alms" and "prayers," he considers, are shut out, because they "are named and provided for separately." "Church offerings," he says, cannot be designed, "because they had long since ceased."

I cannot but think, Mr. Editor, that this is travelling too fast. "Alms" and "prayers" are not to be taken into consideration, "because they are named and provided for already." If this were correct, we might as well say that, in the prayer after the interment of a corpse, the word "everlasting," coming immediately after the word "eternal," must have a different meaning; for just as "H. M." says of "alms" and "prayers," so might we remark on "eternity," it is named and provided for, we might say, already. The argument, in fact, assumes too much; it goes upon the presumption that those who caused the

insertion of the word "oblations" were safe from the possibility of repeating themselves—were incapable of falling into an error of redundancy. Or setting this aside, it overlooks the probability of their contemplating the offering of other things besides money in the way of alms. It forgets that by "alms" they might have understood "money given for charity;" and by "oblations," "money's worth."

Let it, however, be that alms and prayers are excluded, as "H. M." supposes, we still have "church offerings" to dispose of. "H. M." says "they had long since ceased." But let me request him to reflect whether it might not be wished to revive what had fallen into disuse. We know the primitive and catholic minds of those engaged in these alterations; why may we not believe that they had their eyes fixed on the church's bright days which were passed, and were minded of the Holy Ghost to put it into the hearts of the people not any longer to be a guide to themselves in these matters, but to follow; as they had their forefathers for their ensample?

If what I have suggested has any reason in it, "H. M.'s" conclusions fall short of being decisive. I have, however, hitherto argued on the case, it will be observed, simply as it is set forth by "H. M." But there is one material circumstance which he, and all who have adopted the same opinion with himself, appear to have entirely lost sight of. There is a rubric which says, "the other devotions of the people which are to be collected together with the alms in a decent basin." What, I would ask, is to hinder the application of the word "oblations" to these "other devotions of the people"? It may be that there is a good and incontrovertible reason against such a use of the word. I write as a country incumbent, very little read in these matters, and not presuming to teach my brother clergy, but simply, in the spirit of your magazine, venturing to offer my own thoughts in order to elicit those of the better instructed. If I have fallen into an ignorant blunder, I shall therefore hope to be excused; but looking at the case in my simple way, I cannot but think it is more consistent and tenable to suppose that the word "oblations," joined as it is to "alms," refers to the "other devotions of the people" which are also mentioned in conjunction with "alms," than to take it as intended for the elements.

What these other devotions were we need not settle. They might be either alms-worth or church-offerings. One thing only I would observe, that, if they mean "church offerings," "H. M.'s" notice that "church offerings" could not be meant by "oblations," "because they had long ceased," falls at once to the ground; for if, notwithstanding their having ceased, the mention of them was still preserved in the rubric, it might as well be in the prayer.

I am, Sir, yours, &c.

RUSTICUS.

PROFESSOR ROSSETTI AND SWEDENBORGH.

SIR,—Though I cannot at present turn to it, I remember seeing in your Magazine, at no distant period, something like a vindication of

Swedenborgianism. The writer may perhaps never have seen a very curious work by Professor Rosetti, entitled “*Sul Spirito Antipapale*,” &c.

Mr. Rosetti there makes several strictures on Swedenborg, which any other reader of his works might have made. But he adds these words—“I cannot find courage to declare who is the Jesus Christ of Swedenborg.” (p. 397.) Thus plainly implying, that the Christ of Swedenborg is not only quite distinct from the Christ of Christendom, but is also of such a nature as he considers too shocking to state.

If it be true that their Christ is not the Nazarene who suffered on the cross, will any of the Swedenborgians deign to tell us who or what he is? Or, if this be an error of Mr. Rosetti's, by which he has been led to calumniate Swedenborg, will the disciples of the baron suffer him to rest without explaining what it is that he would lay to their charge? I believe Professor Rosetti still inhabits London. And I would submit to your former correspondent, or to any other friends to that new revelation, the expediency of having this obscure but terrific charge cleared up. Yours, &c., H.

ON A PLAN FOR CHURCH EXTENSION.

SIR,—Your correspondent, the Rev. “H. Coddington,” has afforded some most useful hints upon the spiritual economy of large towns. His rule, as he observes, is a most simple one, and I do not see why it might not very readily be reduced to practice. A similar proposal was presented to parliament a few years since, which I shall lay before you in the words of the petitioner. He proposes—

“That a ministry be established where there is a population of — persons; that the charges of — ministers constitute a deanery, over which a rural dean shall be appointed; that — such deaneries form an archdeaconry; and that — such archdeaconries form the diocese of a bishop, — of which dioceses might constitute two or more provinces, over which two or more archbishops might preside; the king being in all causes, ecclesiastical as well as civil, supreme. That no jealousy may be excited from an increased number of spiritual lords in the upper house of parliament, the supernumerary bishops whom such an arrangement would add to the episcopal bench, have no seat in parliament; or, like the Irish bishops, they attend in rotation. That the authority of the bishop, in institutions, and other questions of similar import, be enlarged; but that, to diminish jealousy, and to impose a restraint on this enlarged authority, every bishop be assisted with his council of presbyters; and that, while the bishop retains his rank and character of *summus sacerdos*, his acts be those which are submitted to the discretion of his council; that as to *patronage*, they be recommended to exercise a spiritual preference and holy disinterestedness in bestowing ecclesiastical preferment, not on their own relations, unless distinguished by special endowments, but on the deserving curates of the diocese, and on such as by general character are best qualified to discharge parochial or cathedral duties; or, since favouritism has been one of the most fertile sources of corruption in the church, that some positive statute be made for this purpose.”

The petition is far too long to transfer to your pages. It is printed by Seeleys, under the title of “A Petition proposed to be presented respectively to the three Estates of the Legislature on the subject of Church Reform,” in 1833; and for the moderation of principle, the

soundness of judgment, and depth of piety which pervades the whole, I think it impossible to be exceeded. Were the suggestions of that petition acted upon by our legislature, I have no doubt but that our venerable church would regain her deserved pre-eminence in the affections of the people.

I am, Sir, your humble servant, A. W. LEFROY.

SCOTTISH PRESBYTERIANS.

SIR,—As the practice referred to by your correspondent "R. W. J." is *no catholic practice* (being peculiar to the western churches), I cannot see how we can possibly be under obligation to admit, "on catholic principles," that it confers any peculiar privilege.

As Mr. Cumming has delayed his second letter, which he promised, so long as to afford ground for supposing that it will not make its appearance, I will no longer defer making the very few observations which seem to me to be required by his first.

With regard to the list of individuals in our church whom he has cited as entertaining notions on the subject of ordination in a greater or less degree more lax than those set forth by the church in the preamble to our ordinal, I will merely repeat what I said before—"That until Mr. Cumming can shew that the church itself has rescinded that regulation, no accumulation of instances that he can adduce of individual members of the church acting or speaking contrary to her directions can avail to do more than to prove the inconsideration or inconsistency of those individuals—their inconsideration if they acted in forgetfulness of the church's rules, their inconsistency if they acted in conscious violation of them." Perhaps Mr. Cumming may say, "Yee, it proves more—namely, that if they had had opportunity to alter the church's regulation, they would have done so." I answer—1st. It by no means proves this, nor is it otherwise than probable to suppose that the examination of the subject which they would have thought it necessary to make before legislating upon it would have led them to the same conclusion as that adopted by Cranmer, Ridley, Rowland Taylor, and the others who prepared the regulation in question. 2ndly. That even if it were otherwise, seeing that the providence of God withheld from them the opportunity, we may reasonably conclude it to be more agreeable to his will that we should abide by the regulation as it stands.

There is only one other point in his letter on which I think it necessary to offer remark. He says, "The Romish bishops have, as bishops, and irrespective of their awful heresy, a more lawful claim" upon the obedience of the Christians in Scotland than the protestant bishops of Edinburgh, Glasgow, Aberdeen, and the rest. He writes in ignorance or forgetfulness that the Romish bishops in Scotland do not even pretend to be bishops of any sees in Scotland, but were all consecrated to sees in the east, "in partibus infidelium" as their term is, and that they appear in Scotland, not in the genuine character of

bishops there, but merely as delegates or vicars apostolic to a bishop of one of the Italian sees, and do not claim in their own name, but only in the name of the foreign bishop whom they represent, the obedience of the Scottish Christians.

But if Mr. Cumming prefers Rome to Scotland, that is his affair.

ALPHA.

ON PRESBYTERIAN ORDINATION.

SIR,—In the March Number of your Magazine, in a communication signed "S. H. W." on "Presbyterian Ordination," I read as follows:—

"The foreign reformation was essentially popular, and thus accomplished without the sanction of those prelates who were in the highest degree opposed to it. Under such circumstances.....even popular election of ministers, or mere appointment of individuals of considerable authority, without any ordination, could not have been condemned; nor, of course, could there be any greater objections to ordination by mere presbyters. Certainly not. *Absolute necessity* could excuse and justify such proceedings, however irregular. Hence neither the Lutherans nor Zuinglians were separatists."

Also, Dr. Hook is quoted by Mr. Cumming as having said, "Although, among protestants abroad, there is not now the same excuse for their want of episcopacy as there was at the time of the Reformation."

Dr. Brett, in his work on "The Divine Right of Episcopacy," published in London in the year 1718, states the following facts, which clearly shew the true state of the case, as far as the plea of *necessity* is concerned; and at page 125 of the German Reformers he says—

"And accordingly they did take upon them to ordain not only such to whom they gave the names of *pastors* or *presbyters*, but also such as they called bishops."

"Thus the Elector of Saxony having nominated *Nicholas Amsdorf* to be *Bishop of Naumburg*, this nobleman and bachelor (as Melchior Adam styles him, after he had been pastor of the church of *Magdeburg* eighteen years,) was ordained bishop by Luther, Nicolas Medler, pastor of Naoburg, George Spalatine of Aldenburgh, and Wolfgang Steine of Leucopetre, laying on their hands together with him. Thus were the German bishops, or superintendents (as they have since been called), amongst the Lutherans, ordained by such as pretended themselves to be no more than presbyters; and that not through necessity (which yet would not have authorized such an attempt), but upon principle;† and Luther wrote a book in High Dutch to justify it, which he entitled, *The Example of Inaugurating a True Christian Bishop*. I say, they lay under no necessity of ordaining a bishop in such a manner at that time, because,‡ six years before, Herman, Archbishop of Colen, had begun a reformation in his diocese, and at this very time that they thus pretended to ordain Amsdorf, was endeavouring after a yet further reformation, and had Philip Melancthon, Luther's bosom friend, then with him to advise him in that affair, so that they might have had Amsdorf consecrated by a protestant bishop if they had pleased. But to do it themselves was agreeable to the doctrine of the *Smalcaldick Articles*, which they had subscribed, and were

* Itaque die vicesimo Jan. anno 1542; presente J. Friderico Electore et J. Ernesto fratribus, Ducibus Saxonie in ipso oppido Naeburgi ad Salam, vir hic nobilis et celebs Episcopus ordinatus est a Luthero, simul manum imponentibus Nicolao Medlero Pastore Naoburgenti, Georgio Spalatino Alderburgensi et Wolfgango Steinio Lucopetraeo. Melch. Adam, de vitis German. Theolog. in Vit. Nic. Amsdorf.—p. 69.

† Melch. Adam. in loc. supra et in Vit. Luther. p. 150.

‡ Osiand. Epist. Hist. Eccles. Cent. 16, lib. 2, cap. 36, p. 251; and cap. 48, p. 344.

resolved to act accordingly.* In the same manner John Bugenhagen settled the Lutheran religion in Denmark."

At page 131 he says of Zuinglius and Calvin—

"Neither had they any more necessity than the Lutherans to set up a ministry without episcopacy; for soon after they began their reformation,† the Archbishop of Air, the Bishop of Troyes, and the Bishop of Uzes, went over to their communion; so that they had even a canonical number of bishops to continue the succession amongst them, if they had pleased to make use of it; but they contemned and despised it—nay, expressly declared against it; and reckoned it an advancement if they should admit them, after trial, into the ministry amongst them. For so they decreed in their synod at Orleans, held in the year 1562, a little after these bishops came over to them.‡ If it so happen, say they, that a bishop or curate desire to be promoted into the ministry of the gospel, they may not be received till such time as they are first admitted members of the church, renouncing all their benefices, and other rights depending on the church of Rome; professing, also, publicly, repentance for their past sins, as they shall be ordered by the consistory; and after LONG TRIAL and PROOF had of their repentance and godly conversation, THEY MAY BE CHOSEN INTO THE MINISTRY OF THE GOSPEL according to the canons of our church discipline, six and eight of the synod of Paris, and three of Poitiers. That is, they may then be made ministers in the same manner that other candidates for the ministry are made so, according to their discipline, looking upon them to be but mere laymen, and treating them as such. Their first ministers also were but mere laymen, as is acknowledged by themselves. That is, they were men who were never ordained to any orders in the church, either of bishop, priest, or deacon, but pretended only to an extraordinary inward call."

CLERICUS AMERICANUS.

ON THE OFFERTORY.

SIR,—As "Parochialis" remarks in your Number for June, there are certainly difficulties in "*placing upon the altar collections of money, when no opportunity of receiving communion is offered to the people*;" yet the rubric seems to countenance the practice, as if the church wished her people to fulfil the duty mentioned in 1 Cor. xvi. 2, even though there be no communion. No excuse indeed is allowed for there being no communion, excepting an insufficiency of numbers; but even if an improper excuse be alleged, and there be no communion when there ought to be, still this cannot excuse the neglect of another duty which, as represented in the Prayer-book, stands as much by itself as any part of the communion service. Thus also in the service for the thanksgiving of women after childbirth, the woman *must* make an offering, even though there be no communion.

Again, as to the parties by whom the offerings are made, it must be remembered that the congregation is supposed to consist of believers in full communion with the church, a church being no place for mere visitors; and as the church's principles and services are fixed, and do not vary with the changing practice of the world, she deals with the persons composing the congregation as if they were what she would wish them to be; she therefore reads suitable passages of the holy

* *King's Animadversions on Molesworth's Account of Denmark*, p. 174, and *Osiand. Epist. Eccles. Cent. 16*, lib. 2, cap. 39, p. 311.

† *Dn. Pim. Cent. 16*, vol. ii. p. 407.

‡ *Quick's Synodicon*, p. 23.

scriptures to be as it were her charity sermon, and she hopes that the people will suit their actions to the word read, and will bring to her the first fruits of their worldly substance.

Having such a provision as this for enforcing a Christian duty, it is certainly a marvellous thing that so many should prefer announcing their charity sermons, as the sailing of a ship or a horse-race is announced in the public newspapers, or should placard them on the walls by the side of auctioneers' bills. This by parenthesis.

If it be said that those who were willing to offer of their substance upon the altar would wish also to offer themselves, their souls, and bodies there, and that it would be cruel to minister to them the word only, and to refuse them the sacrament of the holy communion, this would be said very fairly and could not be easily gainsayed.

If it be insisted on that there are others than these in the congregation, then such must be classed with the catechumens and penitents, and there is as much cause for their remaining until after the offertory, and therefore being included in its appeal, as there is for their remaining until after the sermon or the reading of the decalogue.

P. K.

ON THE OFFERTORY.

SIR,—Instead of collecting alms at church-doors, would it not be better to collect them in the church during the reading of the offertory,—to place them on the altar, and supplicate their acceptance in the prayer for the church militant? And might this be consistently done when there was no communion? I mean, would it not be in accordance with both the spirit and the rubric of the church, to make our collections for parochial schools and other church charities in this way? An answer to these queries would much oblige, Mr. Editor,

Your humble servant, X.

ON THE OFFERTORY.

THE Editor is respectfully requested by a clergyman who has introduced the practice of collecting the alms and offerings on days when there is no holy communion, to insert the following reasons for such deviation from the custom of the existing church, in reply to a letter, signed "Parochialis," in the June Number of the British Magazine.

It is respectfully submitted to the writer of that letter, and with every desire to defer to competent authority, whether the following rubrics do not appear sufficient to justify the practice of receiving alms on days when there is no communion:—

"Then" (i. e., after the sermon) "shall the priest return to the Lord's table and begin the offertory, saying one or more of these sentences," &c.

"Whilst these sentences are in reading, the deacons &c. shall receive the alms for the poor, and other devotions of the people," &c.

"And when there is a communion the priest shall then place upon the table so much bread and wine as he shall think sufficient."

Again, at the end of the communion-office :—

"Collects to be said *after the offertory when there is no communion*," &c.

"Upon the Sundays and other holidays (if there be no communion) shall be said all that is appointed at the communion until the end of the Prayer. [For the whole state of Christ's church, &c.]"

If, as is here supposed, the rubric be explicit on the point, antecedent objections such as those suggested in the letter, which would otherwise be of great weight, and which, it is believed, are quite borne out by the judgment of the ancient church, must, it would seem, give place to a distinct provision of our own branch of the church.

Let it be added, that it is here supposed the opportunity of receiving the holy communion should be given on all Sundays and other festivals, which would seem to meet one of the objections in the letter. Thus the collection without the communion would take place on fast days only.

The writer of these remarks, however, is far from certain that the English church does not design that, on days *when there is a communion*, the alms &c. should be received *before the non-communicants withdraw*. This provision seems to him less clear than the last-mentioned, (*viz.*, that *there should be a collection when there is no communion*;) still he is not sure that the rubric does not design it, and invites the attention and opinion of the readers of the Brit. Magazine.

ON THE MODE OF ADMINISTERING THE SACRAMENT OF THE LORD'S SUPPER.

"That he himself will use the form in the said Book [of Common Prayer] prescribed in public prayer, and administration of the sacraments, and none other."—*Article 2 in Canon 36.*

SIR,—On Christmas-day last I attended divine service at an episcopal chapel in Dublin, where the communion was administered in the following way :—

As many as could find room having knelt down at the rails, the two officiating priests first stood side by side in front of the altar, each with a paten in his hand; the one at the gospel corner then said,—*"The body of our Lord Jesus Christ, which was given for you preserve your bodies and souls unto everlasting life. Take and eat this in remembrance that Christ died for you, and feed on him in your hearts by faith with thanksgiving."* The two priests then went, one to the extreme left, the other to the extreme right, of the semicircular space round the altar,* and gave the bread to as many as they con-

* The arrangement of the *south end* (for the chapel was not built east and west, nor was the altar even on the east side) was after the regular ultra-protestant conformation: altar, reading-desk, pulpit, rising in a pyramid; prayer above "the sacrament;" preaching above both. (N.B. No font in the place at all.) The style, too, is characteristic—a great Grecian oblong room, with broad, staring, round-headed windows, with a pseudo-gothic front towards the street, in the style of the nineteenth century.

veniently could (to three or four in most cases) while they said the words, "Take, eat, &c.," as above, in the *plural*.*

After this they took each two cups in their hands, and the priest at the *cornu epistolæ* said the words of administration of the cup, in the plural, and, parting as before, they gave a cup each to two persons at a time, saying the latter half of the words in the *plural* for each pair.

I was among the first set of those who approached the altar, and had hardly time to compose my thoughts after this new mode of delivery, when I was interrupted by the simultaneous rising of those by me, and had to hurry away to make room for others. The same ceremony was repeated with each successive set of communicants, except the last; this consisting of two only, no alteration was made in their case from the authorized words.

After these two had gone back to their seats, I had knelt down, expecting of course that they would have gone on with the Lord's prayer; but was much astonished and disturbed by hearing one of the priests give out a sacramental hymn which I had never seen before. This he read verse by verse for the congregation to sing after him. When this was finished, the service proceeded as usual.

Now in excuse for the first of these irregularities, it may be said that it was done to gain time on account of the immense number of communicants. But these might have been omitted:—

1. A hymn at the beginning of the *morning* service, (which, by the way, began some minutes *past noon*.)†

2. A prayer, inserted just before the litany, for the penitential asylum to which the chapel is attached; and which, however appropriate in private for the inmates, was hardly so for a general congregation. On what authority such an addition was made to the public service, I do not know.

3. The sermon, which was forty minutes long, might for once have been either altogether omitted, or at least considerably shortened.

4. The hymn after the distribution of the elements *ought* to have been omitted.

5. Much time was lost and noise occasioned in the shifting and arranging of the different sets of communicants, as nothing could be done until the whole body of those at the rails had departed, and made room for another entire set, instead of persons approaching reverently and noiselessly one by one as there was room made by the successive departures of individuals.

No excuse whatever I conceive can be offered for the utterly irregular insertion of a hymn to be sung *before* the post-communion-office, especially as there is such a very beautiful hymn in that very office itself.

I am, &c.,

J. D. C.

* I never heard the *plural* form used before. Once I was present when the elements were given to two at one time, but the *singular* was used; the simple repetition of the words, "Take this," "Drink this," being the only alteration from the words in the Prayer-book.

† It is curious to see how people now-a-days have got round again to the ancient way of beginning the morning service and the communion-office with singing, (only instead of Psalm 95, and the Introits, they use in general some modern composition,) which very commencement with praise before confession and absolution was objected to by Bucer.

ON THE SPIRIT OF THE TIMES.

REV. SIR,—Relying upon your candour, I have ventured to send you a few observations upon two letters which have recently appeared in your Magazine, in which, fully as I believe I am aware of the evils of dissent, I cannot but think that your correspondents ascribe a greater share of the present morbid state of the public mind in a portion of the community to that cause than can with justice be attributed to it. The letters to which I allude are that of "Observer" in the Number of your Magazine for August, 1839, at page 160, and that of "W. G." in the Number for March, 1840, at page 286. Without desiring to make your pages the arena for a controversy on the subject, I must say that your correspondents appear to attribute too largely to the workings of schism that awfully irreverential spirit with regard to divine things which is abroad in the world. They who are convinced of the soundness of their principles do not, if they are wise, attempt to strengthen their cause by misrepresentation or exaggeration of the evils supposed to attend the system maintained by their adversaries. "*Pro veritate veritate certandum est*" is a maxim which, I trust, no sound churchman will ever think it necessary to depart from; and therefore, depending upon your impartiality, I have little doubt that you will admit the remarks I have to make into your pages.

My object, then, is to investigate the cause of the spirit of infidelity which at the present time pervades a portion of society, and which your correspondents appear to consider, too hastily, as I think, as in a great measure the result of sectarianism.

Now, without denying that in many instances the self-sufficient and irreverential feelings which the prevalence of schism may have fostered in those who have departed from the bosom of the church may have occasionally aided in the development of that spirit which has now assumed a palpable and visible form, we should, I think, be doing a crying injustice to the dissenting body were we to designate their principles as the main cause of the existence of the evil of which I am speaking, or even bring them forward as being in an *eminent degree* generally promotive of it.

Among the complicated springs of human action and the multifarious concurrent causes which commonly aid in producing the phenomena which from time to time appear upon the face of society, it is difficult to fix upon a few leading points which may be considered, humanly speaking, to have been chiefly instrumental in generating the results, the causes of which we are investigating. Were it not for this difficulty, which ought to render every one who speculates upon the subject diffident in expressing his opinion, might we not consider the form which infidelity has taken in the present day merely as an imposthume of the infidelity of last century? The disease, it is true, has appeared in a different part of the body; but is it not the same disease? If one member suffers, all the members shall suffer with it. Some space of time may elapse from the first manifestation of the disorder in one part to its appearance in another—the virulent symptoms

may be assuaged, or even apparently removed, and yet the disorder, unless thoroughly purged and expelled, will still be lurking in the system, and certain combinations of circumstances will be sure to bring it out in an exterior form, and perhaps where it was least expected.

The scepticism manifested in the polished raillery of a Shaftesbury, in the fallacious moral scheme of a Harris, and the profligate ethics of a Hume, clothed as it was in the language of philosophy and the conventional decency of refined society, is still substantially the same as the modern system of infidelity which seems to embrace all former fallacies in philosophy, impieties in religion, and profligacies in ethics, clothed in coarser and more homely phrase, and adapted to the taste of the class for whom it is intended.

The writings of the above named authors were too recondite to be perused beyond the small circle of the learned, and the character of the writings probably deterred many of *them* from entering upon studies fraught with so much danger. The latter author alone of the three wrote a work which, from its nature, could be generally popular, and which from its tacitly professing to keep aloof from the discussion of the subject of religion, might, it might be supposed, be read without disadvantage. The historian of the Roman empire *did* make his historical work the vehicle of attack upon Christianity, and though perhaps on that account it was less universally read than the history of England, yet the beauty of its diction, and the estimation in which the author was held for his literary acquirements, led many to read it who would not have been induced to read a formal attack upon Christianity contained in a philosophical treatise. Almost the whole of our polite literature spoke in a tone of concession to the enemies of religion. Afraid of being considered bigots, fanatics, or hypocrites, it quietly excluded the subject from the place it ought to hold in every work intended to amuse or instruct mankind. The polite literature of the day will generally lead or follow the public mind; and we may commonly judge of the state of society from the tone and sentiments of the authors most in request. Hence there will almost always be a striking analogy between the literary and fashionable world. A leading feature in fashionable society for some time has been to suppress all indications of being religious. Until within a few years, even those manifestations of religion which custom, not yet grown obsolete, required, were too frequently engaged in with indifference or reluctance; and they who appeared to have a more serious sense of religion than the generality of their compeers, spoken of in terms of reproach, or with plain indications that their understandings were held in very low esteem.

While a great part of the higher class of society gave no apparent testimony of their attachment to Christianity, or frequently, at best, threw over their feelings of indifference or aversion a flimsy veil of formality or respect, was it to be wondered at that the untaught dependent should imbibe a similar spirit, and transmit it again through the lower ranks of the community; and that thus, as well as by other concurrent means, the public mind should have been prepared for the seeds of impiety and profanity that have now been sown? In justice

to a great part of the dissenting body, it must, I think, be confessed that the crisis at which we have now arrived has rather been retarded than accelerated by their labours; and though the ignorance, want of judgment, &c., indicated by many of them may now and then give the enemy occasion to blaspheme, let us bear in mind that the superior advantages which the church possesses in those respects have sometimes been suffered to lie dormant. The shield of the mighty has been shamefully thrown aside, or been borne before its clerical possessor into the field of profane learning and polite literature instead of being employed in the defence of the citadel; and we have sometimes been too ready in our animadversions upon the eccentric or unauthorized teaching of the sectarian preacher to fall into what was the prevailing error of the time, and tacitly to countenance the supposition that all manifestations of religion, except a formal observance of some of its ordinances, is an evidence of hypocrisy, enthusiasm, or weakness of understanding. Having already trespassed too far upon your pages, and hoping soon to have an opportunity for continuing the subject, I beg to subscribe myself, &c.,

A PRESBYTER OF THE CHURCH OF ENGLAND.

ON CHURCH BELLS.

SIR,—In p. 596 of the Brit. Mag. for May, an account is given of a decree made by Mr. Chancellor Law in favour of the power of the churchwardens to order the bells to be rung in defiance of the minister; and he is reported to have said, "they had all equal right;" but I have reason to think that this decision is erroneous.

The 88th canon, speaking of the duty of churchwardens, says that they shall not suffer the bells to be rung "without good cause to be allowed by the minister of the place and by themselves;" and I happen to know that, in the opinion of Dr. Lushington, the consent of two of the three is sufficient, but that one of the two must be the minister.

CANONICUS.

ON THE GENERAL JUDGMENT.

MY DEAR SIR,—I think if there is one instance on which all will agree, however otherwise divided on prophetic questions, it is that the coming of our Lord *in the state of humiliation*, and his second coming *in the clouds of heaven*, are connected in the predictions of the old covenant so closely as not, excepting to those who live since the prior event, to be discoverable as separate from each other. The remark, as having been long ago made by Sir Isaac Newton, is of course familiar to the readers of the British Magazine. But I wish to apply the maxim to another case. Much as we may dread that the present cry for practical and experimental teaching emanates from a very different spirit from that in which our blessed Saviour declares

man's privilege to be not merely to eat bread, but to feed on "every word which proceedeth out of the mouth of God," we must in this matter not be unwary of an opposite evil, nor forget the *moral* truth that all things should "be done unto edifying." Very dangerous then it were, if, on scanning the details of unfulfilled prophecy, and eyeing with a reverent gaze the difficulties thereof, we should lose sight of the great point with which in our very horn-books we were rendered familiar, that "God shall bring every work into judgment." My aim is in these few lines to prove that, as the admitted principles of biblical interpretation recognise a junction of the prophecies into one channel, as respects the two advents (and those who follow the once popular school, in calling the destruction of Jerusalem an advent of our Lord, would carry the idea further,) even so, if any difficulties arise in the investigation of prophecy in the way of our receiving the catholic doctrine of universal judgment, we are fully warranted in finding shelter under the hypothesis of consecutive acts of judgment contemporaneous with the first and second resurrections, and in the proof that we have such warrant, I hope to guard a leading and *directly* practical part of the Christian religion.

It is not my purpose in this letter to inquire into the *fact of two* resurrections (in the most literal sense of the phrase), but to assume it. Such of your readers as, in the present state of the controversy, continue to doubt a premillennial advent (which doctrine involves two resurrections), I may refer to the numerous popular works in which our Saviour's return is, I humbly conceive, demonstrated to precede the Christianization of mankind; and if they are still dissatisfied, I will appeal to them as churchmen, and ask them if there is a single text which they can fairly adduce in behalf of baptismal regeneration, while they think meet to spiritualize, I should rather say to *deny the grammatical meaning of*, the texts referred to by the popular expositors to whom I have alluded? I will inquire, too, if the patristic evidence for premillenarianism having been the doctrine of the church of Christ during the first two centuries be not nearly as abundant as can be advanced for our believing that baptism was held to be the means of regeneration during the same period? But taking for granted that there will be two resurrections, I beg to assert that the testimony of scripture is so uniform to the fact that we shall be judged as to oblige us, if millenarians, to believe in two acts of divine assize. It seems scarcely necessary to cite the numerous passages of holy writ which convey this testimony, but to its stringency I would invite attention. How alarming the declaration of St. Paul—"For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that which he hath done, whether it be good or bad."* How authoritative the word of Christ himself—"The hour is coming in the which all that are in the graves shall hear his voice. And shall come forth they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."† And lest any man should say that the

* 2 Cor. v. 10.

† St. John's Gospel, v. 28, 29.

resurrection of life is to be unattended with a work of scrutiny, it is closely connected with a passage declaratory that Jesus hath "authority to execute judgment." Again, how powerful the appeal to our fears which the following words contain—"But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment."* I have, in the previous part of this communication, disclaimed being under any necessity to find *mention* of two judgment-sessions in the oracles of God, yet I will say that I seem to discern a reference to a session *held concerning even the true saints* in the parable of the marriage of the king's son. The event of the king's coming in "to see the guests" appears to be the act of a judge, yet the parable will clearly find its fulfilment previous to the millennium. The king, however, casts the unfitly clad guest into outer darkness; this, like Daniel's declaration (chap. xii. ver. 2), implies that the first resurrection will not be confined to the holy, as, if we had only the account of it which we obtain from the 20th chapter of the Apocalypse, might have been our supposition. Let me take the occasion of remarking that I have never yet seen a clear chronological statement† of the scriptural view of the first resurrection, and also that, in arguing for "the translation of the saints" who shall not have entered into the intermediate state, I suppose that there will be a divine review passed at that time upon their former works.

That the substitution of the Calvinistic for the only rational notion of the imputation of Christ's righteousness has led many to lose sight, not only of the encouragement to be derived from future rewards, but also of the alarm involved in the belief of a future judgment, is unquestionable. The phraseology of our authorized translation of the scriptures might at least teach men to speak with respect of the expression, *imputed righteousness*. And surely a modified idea of it, such as the typical nature of marriage suggests to the Christian, is indispensable; for if the baptized possess no title beyond that of the heathens—if the blood once shed on Calvary for all, and applied *peculiarly* through the holy sacraments to Christians, does not, "for a glory and a covering," surround the latter in every minute of their work-day life, they must take their stand upon the works of the law, by which "shall no flesh be justified." On the other hand, many estimable persons have been trained in a notion of imputation which amounts to this—viz., that their heavenly Master does not look at all to what Christ worketh in them, but only to what he hath done *for* them, all the several acts of which vicarial obedience are supposed, in

* St. Matthew, xii. 36.

† † The extent of the first resurrection is assuredly the most difficult subject of investigation in the scheme of prophecy. Since baptism is an act of burying into Christ, and since the coming out of the baptismal waters is a participation in his resurrection; since, moreover, the experience of all renewed persons witnesseth to their spirit that the Father hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead; I have been led, by the analogy of these truths, to think that the first resurrection may be co-extensive with the reciprocity of baptism. If so, the difficulty is cleared up, and we must look upon the wicked members of the church catholic as the individuals who, for lack of the wedding garment, are to rise "to shame and everlasting contempt."

a very gross and carnal way, to be imputed to his saints. These people are only not led into the worst kind of Antinomianism because their hearts are wiser than their heads, and they fall necessarily into the illusive expectation of passing into glory without realizing the previous condition of a judicial scrutiny. It seemed high time to clear the blessed doctrine of the premillennial advent, the first resurrection, from the charge of ministering additional strength to the fantasies of a modern theology.

For the sake of perspicuity it may be right to state, in conclusion, that I have never used the word *judgment* and the cognate terms to it in this letter excepting in the popular sense which everybody connects with them when he recites the apostles' creed—a sense which includes not merely the delivery of a sentence, but also the conduct of an investigation, and which does *not* include another conventional meaning attached to the term—viz., the infliction of a punishment. I trust this attempt, however feeble, may confirm some in their belief of a very important article of that “faith once delivered to the saints;” and especially that some who are occupied by the consideration of the interesting question, “What of the night?”* may be assured of the scriptural truth that precedency in the resurrection cannot be obtained without precedency of trial, (so awfully true is the chief apostle's warning, “Judgment must begin at the house of God,”) and by such an assurance will be aroused to a more sober watchfulness than is likely to be realized by men who hold the popular view of imputation, even when, as often happens, they are faithful to the doctrine of Christ's glorious appearing and future kingdom. I have avoided the introduction of topics connected with the doctrine of the intermediate state, though closely connected with my subject, because I should otherwise have inconveniently filled your columns, and because I am deeply sensible of the difficulties which attend those questions. I have said nothing as to the figurative nature of all descriptions afforded us of the general judgment, or, to speak more strictly, of the figurativeness of those conceptions which we involuntarily acquire on reading such descriptions, although the latter are perhaps beyond anticipation literal; for I have assumed that the faith which believes that things which are seen were not made of things “which do appear,” can find nothing hard in receiving the divine testimony that the secret thought, the timid whisper, the forgotten deed of each created soul, may, at the Lord's high behest, be perfectly and suddenly revealed, even as in the twinkling of an eye, after the measure which he deemeth fit. Nor, while contending that the general judgment is an act of two sessions, the first bearing upon the interests of even “the excellent of the earth,” have I intentionally bereft them of the least portion of *substantial* consolation which the greatest stickler for dogmatic justification could offer; but it is my earnest hope and desire that, when the nycthemeræ of Daniel's vision shall terminate, and the glories of the heavenly kingdom shall dawn upon mankind, both he who writes and they who read may find, while memory, no longer imperfect,

* Isaiah, xi. 11.

shall stamp the charge of folly upon all schemes of self-justification that, "in the fear of the Lord, (seen in Christ, and revealed by the Spirit,) is strong confidence; and his children shall have a place of refuge." (Proverbs, xiv. 26.)

Faithfully yours,

R. W. JOHNSON.

Packwood.

ON CHURCH DESTITUTION.

SIR,—I was immediately attracted to the article in your Magazine for May "on the means of remedying church destitution in villages" from a wish to obtain information on a subject which by many is very imperfectly understood. Your correspondent has dwelt upon the existing evil, but, I regret to say that he has not suggested the means of removing it; and one case which he mentions applies so exactly to various spots in this country that it would have been most useful had his letter fulfilled its title, and that he had imparted some information as to *the most practicable method of remedying this species of spiritual destitution*. He states the case of a parish where "there was no wealthy or extensive landed proprietor, whose generosity could be relied upon. The parishioners were either proprietors or occupiers of small farms or day labourers, and the few who were more wealthy were so far from being disposed to further the erection that they were its determined opponents. After a variety of differences and discouragements, the church was at length completed."

Now, Sir, a detailed statement of facts, stating the *means* which were adopted for surmounting all these difficulties and discouragements, would, I repeat, be most useful to your readers, and most beneficial to the interests of the church. I would also observe that if the Rev. John Rushton, the excellent incumbent of New Church, who is particularly referred to in this article as the individual "who has completed *many* churches in the diocese of Chester, *under the most adverse circumstances*," would favour the public with the fruits of *his* labours and experience, he would confer a lasting obligation upon the friends of the church by giving them such a narrative. S. D. D.

ON MONUMENTS IN ST. PAUL'S.

REV. SIR,—Is there no blot to be wiped out by this generation in regard of the obliviousness of their fathers, who, when they rebuilt St. Paul's, revived not the memory of its former glories—the memory of the reverend remains which it so plentifully contained? Nay, since the present edifice, how is it that Bishop Newton has had no monument erected to his memory? Dean Colet also has indeed his school for a memorial, but why not a bust and inscription over the site, or about the site, of his resting-place in the south aisle of the choir?

PAULINUS.

VOL. XVIII.—July, 1840.

K

THE VIRGIN AND SAINTS.

SIR,—Mr. Newman says (Sermons, iv. p. 389), “Perhaps we learn a lesson from the deep silence which scripture observes concerning the blessed virgin after the resurrection; as if she, who was too pure and holy a flower to be more than seen here on earth, even during the season of her Son’s humiliation, was altogether drawn by the angels within the veil on his resurrection, and had her joy in paradise with Gabriel, who had been the first to honour her, and with those elder saints who arose after the resurrection, appeared in the holy city, and then vanished away.”

These expressions seem calculated to recommend a belief in something more than the doctrine of the Assumption. If the translation of our Lord’s mother took place “on his resurrection,” her sojourn with St. John must have been of few hours’ duration, which is quite at variance with the spirit of John, xix. 27. To my colder temperament, the gospel’s entire silence concerning her seems an ill reason for supposing she was assumed into paradise. Again, if the holy virgin was withdrawn from this world “on his resurrection,” she must either have met her death and received the sword in her side immediately after the crucifixion, or else she must have been entirely exempted from the debt of our fallen nature. Which way is this to be taken? Death, to be sure, is the debt of a *fallen* nature. I will not hazard conjectures respecting the way in which Mr. Newman might account for its absence, as probably he will in time develope in a more plain and exegetic style what it is that he really does believe concerning the virgin.

However, the parallel instance which is to illustrate this theory of an assumption is that of certain saints who “arose after the resurrection,” and vanished away. I am acquainted with no such fact. We read in the gospel of Matthew, xxvii. 52, that some of the saints who slept arose *at the time of our Lord’s yielding up the ghost*, and did not come forth of their sepulchres until after the resurrection. If Mr. Newman identifies together their arising from the state of death, and their coming bodily out of their sepulchres, he is confounding things entirely distinct,—as distinct as waking out of sleep and getting out of bed.

The time of their arising is very important; it is fatal to his illustration. Either Christ is the first fruits of them who sleep, and himself the first in order of the three resurrections, or not. If we hold that undoubted point of faith, it follows as necessary that neither the resuscitated dead of Elijah and Elisha, nor Lazarus, nor Jairus’ daughter, nor Moses, nor the saints whose slumbers were burst by the tremendous cry of the departing godhead, had attained to the resurrection of the dead; and it follows, in like manner, that they all returned again to their places, their dust into dust, and the substance which God keeps undissolved into the hades of souls. In that sense they “vanished away.” But that is not the vanishing away into the joy of paradise that Mr. Newman alludes to, and would make use of to illustrate and help forward the case of the holy virgin.

If they had arisen from the dead "after the resurrection" it would have been otherwise. They might have then obtained the resurrection of the body and the life everlasting without prejudice to Him who is the resurrection and the first fruits thereof. (Not perhaps entirely without prejudice to St. Paul's division of the three resurrections.) But, being anterior to the resurrection, it was, of entire certainty, a mere resuscitation, and not the life everlasting. From which it would appear to me that Mr. Newman's memory moulded the narrative of St. Matthew into the form his too active imagination was fain to give it; which would have been avoided by a reference to the passage at the time of writing.

H.

ON CHURCH ARCHITECTURE IN INDIA.

SIR,—Your last Number contained a very sensible letter on this subject. The writer justly deprecated the adoption of the large-windowed Gothic styles in a hot climate. I would venture to go a little further back even than he, and urge the exclusive use of the Norman, Lombard, or Romanesque style, in which the windows are altogether small, and might be made quite to exclude the direct rays of the sun during the middle of the day.

It is an amiable feeling which leads our countrymen in India to wish to imitate what they have seen at home; but such feelings should be cautiously indulged in such a case as that of the building of a church to be filled (as we hope) with a congregation of native Christians. For my part, I cannot conceive any fitter model for an Indian cathedral than the church of Santa Sophia at Constantinople. The Mohammedan mosques are, I believe, mostly built after it, and might be immediately devoted to the service of our Lord, with very little alteration. I understand there is a very fine one at Agra entirely disused.

An Indian friend with whom I have just been conversing, tells me that *heathen* servants are employed to keep a punkah in continual motion during divine service—I presume at mid-day. The persons who act in so strange a manner are up before daylight every morning. Why should they not then immediately assemble for a short morning service, and on Sundays and holidays return at nine o'clock for the litany and communion?

However we may deprecate any alteration of our Common Prayer at home, it would surely be advisable to let the Indian bishops return at their discretion to older forms. If the unbelieving natives be now quite indifferent about our religious services, they may not always be so. There may come a time, before long, if it please God, when the cathedral of Calcutta will be filled with a mixed multitude like that to which Chrysostom preached at Constantinople. Our order of prayer (which is intended for a congregation exclusively composed of believers) would in such a case be quite inapplicable, as well as defective in proper prayers for the catechumens. When the church system is fully carried out in our colonies, no doubt provision will be made for such exigencies.

H. CODDINGTON.

Vicarage, Ware.

MELANCTHON'S LIBRARY.

SIR,—A few particulars regarding the origin, and a brief investigation of the contents, of a volume which has recently appeared, under the title of "*Observations upon the Handwriting of Philip Melancthon*," a work of elegant embellishment and curious research, but most interesting as throwing additional light on the character and habits of a man who exercised so remarkable an influence in the religious world, may prove not unacceptable to your readers.

It appears, from the Introduction to the volume, that the library of Dr. Kloss, of Frankfort, was consigned to this country for sale by public auction, in the year 1835, and that the task of compiling the catalogue of the collection devolved on the author. When he had nearly completed it, and had almost prepared it for the press, he took up a volume, on the title of which he noticed the following marginal note :—

"Nulla dies absque quin linea ducta supersit."

"Ph. Melancthon."

Struck with the circumstance, he immediately referred to Dr. Kloss's manuscript catalogue of his collection, and found no mention made of it. The conviction immediately flashed across his mind that the passage was the autograph of the illustrious Melancthon, and the recollection recurred to him that while cataloguing the collection of printed books he had met with a considerable number illustrated with marginal notes in manuscript; and as, previous to the discovery of the volume, he had devoted some little time to the examination of Melancthon's Common-Place Book among Dr. Kloss's catalogue of manuscripts, he commenced an inspection of the manuscripts in general, and was soon convinced that the various marginal notices were the autograph of the "great reformer." Under the impression that in the collection was contained what might be termed Melancthon's own library, he recommenced the examination of the whole of the collection, noting by the way all those volumes of which he thought the notes in the margin to have been from his pen. But it was not until the catalogue was printed and nearly ready for publication, that the author discovered a singularly abridged autograph of Melancthon affixed to the title-page of the philosophical works of Cicero: thus—*ps*, with a sign used in other places for "*et*" and "*lanc*." Mr. Sotheby soon discovered other and more perfect signatures, and he now considered himself in possession of unanswerable arguments to establish his position. But notwithstanding these discoveries, a general disbelief of their authenticity prevailed; and to remove this impression, and to justify the views he had taken, Mr. Sotheby executed a series of plates, which may be seen in the catalogue of Dr. Kloss's library, intended to illustrate the connexion between the several handwritings. Finding, however, that a prejudice still existed, and unwilling to incur the imputation of having endeavoured, by undue representations, to enhance the value of property committed to his charge, the author determined on purchasing the greater part of the volumes himself, with the view of entering more largely into the subject at some future

time. Opportunities presented themselves, and the elaborate work now under consideration is the fruit of Mr. Sotheby's subsequent lucubrations.

The design which he had in view in his former plates he has fully developed in those with which the present volume is illustrated, and has satisfactorily shewn the identity of the different handwritings of the miscellanea which his discovery has brought into notice, and that the whole are by the pen of Melancthon. These conclusions derive additional weight from the testimony of Professor Bretschneider, who, in his introduction to the first volume of the *Corpus Reformatorum* (p. cxxx.), observes—"That three distinct kinds of writing are to be found in the autograph letters of Melancthon; that, as a young man, he wrote a small, thin, and close hand, as are his letters from 1518 to 1531; that from 1531 to 1541, Melancthon, using pens less fine, wrote a less elegant and coarser hand, leaving a greater space between each word; that in those after 1541, (the year in which Melancthon hurt his right hand,) and particularly for the last ten years of his life, his writing was very coarse, as if written with a broken-nibbed pen, the words being very much apart;" and further states, that Melancthon's letters from 1558 to 1560, appear more to have been written with a wooden style than with a pen. Professor Bretschneider also remarks, "that no one, on comparing the autograph letters of Melancthon written from 1518 to 1550 with those between 1550 to 1560, would think they could have been written by the same person."

It appears that Melancthon had contracted in early youth the habit to which posterity is indebted for so many exemplars of his precious autograph—a practice which his friend and biographer, Camerarius, does not omit to mention, nor the importance which was attached to the spontaneous effusions of his pen in his own day.*

It would be difficult to find an example like the following in the history of remarkable men, though many have more or less indulged in this method of illustrating their books:—

"That part of the sacred volume (*Biblia Latina, Norimbergæ, 1477, fol.*) which more immediately concerns the history and doctrines of our Saviour, the whole of the New Testament, the books of the prophets by whose inspiration his coming was foretold, all in short which could be thought to interest and concern the great reformer, is literally overflowing with commentaries, emendations, and interlineations, filling all the margins, encroaching upon the text, and oftentimes covering every portion of paper which the operations of the printer had left unoccupied."

How a number of works containing such treasures escaped being dispersed over Christendom, it is not easy, as Mr. Sotheby remarks, to conceive, when we consider the cupidity of his contemporaries, and the enthusiastic zeal manifested by his admirers in collecting me-

* He remarks—"Cumque scriberentur ab eo in chartis passim utiles et præclaræ contentium veterum, quæ ei illorum scripta legenti potissimum arrisissent, et nonnullis in locis explicationes quedam, quibus confingerat libros istos videre, ab his copia ipsorum maxima cupiditate expetebatur. Itaque cum esset Philippus natura liberalissimus et ad gratificandum cunctis, quibus posset rebus proclivis sæpe, ablatis istos sese et donatos aliquibus libros comparatis aliis mutavit."—(Camerarii Vita Philippi Melancthonis, recensuit Strobilius. Hæde, 1767, p. 16.)

morials of the illustrious champion of protestantism after his decease. So great was this mania, it appears from the "Brevis Narratio,"* published by the professors of Wittemberg immediately after his death, that even the very pens he had used, and the bits of written paper which lay scattered about his study, were appropriated by those who had obtained permission to inspect his remains.

Mr. Sotheby's work consists of a series of Plates, exhibiting many hundred fac similes, and accompanied with elucidatory observations, and other matters relevant to the subject. The limits assigned to this letter of course will not admit of a review of such an extensive and varied field of research, and only a few points can be noticed which more particularly illustrate the character and habits of the great reformer.

Plate I. exhibits a novelty in the form of a table of Melancthon's signatures, by which it appears that he varied the mode of writing his name in at least sixty different ways, a curious instance of one of which varieties I have already given.

Plate II—XV. These contain a number of the fac-similes of the different styles of the reformer's handwriting in his annotations upon printed works, and sufficiently shew Melancthon's proficiency in the art of writing, which he acquired under the tuition of his relation and patron, Reuchlin, himself a perfect adept in a science which was then only partially superseded by the noble invention of printing. In these plates are also exhibited several specimens of little sketches wherewith the great Reformer was wont to illustrate the text of his authors, which certainly display some artistical skill. For instance, in Plate II. is a sketch representing a female suspended from a gallows, as penned in the margin opposite to the following line in the 12th book of the *Æneid*:†—

"Et nodum informis leti trabe nectit ab alta."

This is not at all a bad illustration, as Mr. Sotheby observes, of a passage thus translated by Dryden:—

"Then round a beam a running noose she ty'd;
And, fastened by the neck, obscenely dy'd."

In Plate IV. is another instance: in the margin opposite to the memoir of M. Curtius, book v., ch. 138,‡ the Roman knight is represented in full armour on his prancing steed, with the gap "Curtius Lacus" before him, into which, for the safety of his country, he is said to have plunged himself.

In the observations on this Plate it is stated, that—

"On the margins of the '*Oratio Proverbialis*' are many drawings in illustration of various passages of the text. These designs are principally coloured, and executed

* *Opinio autem de mortuo et affectio erga hunc in spectatoribus illis ex eo etiam tum apparuit, quod pennulæ quibus in scribendo usus fuerat, et chartæ in quibus aliquid sua manu descriperat, et quæ in pavimento musæi abjectæ jacebant, et quæcunque alia usus et presentis illius memoriam testari possent, à quibusdam studiosissime colligerentur universa.*"—(*Brevis Narratio exponens quòbne vitam in terris suam clauserit Reverendus Vir D. Philippus Melancthon, &c. Wittebergæ, 1560.*)

† *Virgillii Æneidos libri duodecim, Lipsiæ, 1505, 4to.*

‡ *Valerius Maximus, cum Commentariis. Mediolani, 1513, fol.*

much in the same style as the specimen given, which is intended to illustrate the following passage in the text above it; '*Lex Getulorum.—Apud Getulos lex est a mulieribus agros coli.*'* Thus we have represented the women working at the plough and sowing, while the men are taking their pleasure, apparently with the pastime of hawking. Above this drawing is another, representing two women preparing timbers for the building of a house, in illustration of the continuation and remainder of the passage quoted, '*domos edificari.*' Many of the drawings are very droll and singular illustrations of the text."

After subjecting these drawings to the same ordeal as the hand-writings, Mr. Sotheby has been convinced of the identity of the person by whom they were designed, and has no hesitation in attributing the whole of these singular sketches to Melancthon himself. They certainly display a playfulness of character remarkable in the accomplished scholar and profound divine. But Mr. Sotheby considers that this incongruity is much more in appearance than in reality; "the character of Melancthon in private life, as handed down to us through the labours of his intimate friend and biographer, Camerarius, rather favouring than otherwise his conclusion on this point."

"The chapters of his interesting memoir (says our author), which Camerarius has more particularly devoted to the domestic life of his illustrious friend, contain many instances indicative of the natural simplicity and humorous character of the great reformer. When only eleven years of age, we are informed, his patron Reuchlin having had occasion to be absent for a while, Melancthon amused himself in getting up, as it is technically termed, a small dramatic entertainment of a ludicrous character, which had some time before been written by the former, distributing the parts among his schoolfellows, that they might learn and perform it in the presence of Reuchlin upon his return; which they accordingly did, much to his own merriment and the satisfaction of him for whose amusement it was designed. This circumstance is the more interesting, as we learn it was upon this occasion he adopted, at the instance of Reuchlin, the name which he has since rendered so illustrious;† according to a custom general among those of that day who had either become sufficiently eminent to merit such a distinction, or acknowledged, as in the present case, those secret aspirations after renown which in many instances are the sure forerunners of its attainment. Indeed, Camerarius explicitly states the character of Melancthon to have been that of a cheerful and humorous, rather than of an ascetic or morose divine; that he had no dislike for jocularity and mirth, but was rather a promoter of it, both in himself and others, at a proper time and in its proper place; and even relates it as an illustration of his humorous propensities that he found much delight in playing with children, exercising their youthful ingenuities by devising enigmatical propositions, and reaping much pleasure from observing the exertions they displayed in their endeavours to solve them."

Plates XVI—XXII. These contain fifty-six specimens of Melancthon's writing from a voluminous manuscript tome which was discovered by Mr. Sotheby to have been the "Common-Place Book" of the great reformer himself, an index of the important contents of which Mr. Sotheby has annexed to this division of his work. This "invaluable and truly venerable volume" was purchased at the sale of Dr. Kloss's library for the late Bishop of Lichfield. Mr. Sotheby finding it necessary to re-examine its contents, addressed his lordship on the subject, who not only kindly acceded to his request, but also permitted him to make use of the opinion his lordship had written at the end of the index, which is as follows:—

"I have no doubt of this having been his Common-Place Book, and a great deal

* Beroaldi Opuscula. Basilee, 1509, 4to.

† The word Melancthon is composed of *μέλανα*, *nigra*, and *χθών*, *terra*, being the Greek synonymous with the German words, *Schwartz-erde*.

of it, by far the greatest portion, as far as page 711, being written in his own hand. The remainder, being principally written after his death in 1560, cannot be so. Yet I am fully persuaded that the two very last pages, pp. 42, 843, which are written in a hand resembling that at the beginning of the volume and on the left hand cover, are his, and I observe the date of the letter (of Johannes Mathesius) being 1543, confirms this. He may have had his reasons for putting this letter at the end of the volume rather than in continuation of his other transcripts. On the German cursive hand I cannot give an opinion; probably all, or nearly all at the beginning of the volume may be his; but in so great a variety and decided difference of hands as occurs, I see no reason why we may not account for them by supposing that he occasionally employed an amanuensis, p. 469, *et seq.*, p. 480, *et seq.*, p. 499, *et seq.*, p. 529, p. 530 (the margin is Melancthon's), p. 570, *et seq.*, and so on. The variations continually becoming longer and more decided. It is of great consequence to compare some of these suspicious variations with those which, bearing date after Melancthon's death, cannot be his. But very curious is a specimen at page 889, *IVDITIVM DE SACRAMENTIS*, which, like that at page 842, seems to me genuine."

Plate XXIII. contains four specimens from a letter to King Henry the Eighth, dated April 7, 1537. This letter is among the Cottonian MSS. in the British Museum, contained in a volume, Cleopatra E. vi., in which are preserved many interesting documents particularly connected with the Reformation. It is thus described in the catalogue of that collection:—"57, John Frederic Elector of Saxony, and Philip the magnanimous landgrave of Hessa, to Henry VIII. stating their reasons for not obeying the emperor's summons to a council or congress, (Orig. Latin.) Cal. Aprilis, 1537."

Dr. Cox, in his *Life of Melancthon*, states that "Paul III., who had succeeded to the popedom in the year 1534, appeared more disposed than his predecessor to convene a general council, and sent circular letters throughout the states under his jurisdiction, appointing a time and place, namely, *the twenty-seventh of May, 1537, at Mantua*. The confederate protestant princes reassembled together at Smalcald, and in the February preceding the proposed council, Vorstius, the papal nuncio, and Heldus, vice-chancellor to the emperor, came to announce it, and exhort them to attend. This occasioned long and close deliberations." "The Wittemberg theologians were summoned to the meeting at Smalcald, and, as Luther was incapable of attending in consequence of a severe illness, the chief trouble, accompanied as usual with no inconsiderable odium, devolved upon Melancthon." And further, that "in the preceding year, Francis had written letters to the assembly which intimated some offence. He perceived, he said, from the report of his ambassador, that they did not cherish exactly the sentiments he had expected, but he was disposed to overlook any contempt they had manifested from his ardent desire to promote a general union in Christendom, especially between Germany and France. He was desirous they should send a deputation to him. They replied in letters written by Melancthon, who may perhaps not inaptly be termed *the pen of the Reformation*." There is no doubt that the greater number of the most important writings at this early period of the Reformation were by the pen of Melancthon; but with regard to the time "to which the document under consideration refers, we find that, in a letter to Justus Jonas on the 4th of March, 1537, Melancthon states, that he was at that time detained at Smalcald, in consequence of being occupied with the writing of important

letters to the crowned heads, respecting the refusal of the protestant princes to attend at the proposed council at Mantua."

Plates XXIV—XXVIII. These present fac-similes principally from the autograph letters of Melancthon, preserved in the Royal Library at Munich, the British Museum, and private collections. Of the extent of the great reformer's epistolary labours there is sufficient evidence in the mass of these documents which have descended to posterity. "Professor Bretschneider enumerates upwards of nine hundred autograph letters of Melancthon preserved in the public libraries of Germany; including, at Gotha 63, Basle 120, Dresden 75, Halle 10, Hanover 11, Munich 522, Nuremberg 20, Breslau 68, Weimar 13, and Zoffingen 7."

Mr. Sotheby has given in his twenty-eighth plate a fac-simile of the first portion of the remarkable passage written by Melancthon in German, on a page of the fly-leaves in the second volume of the "*Biblia Sacra Germanica (ex recognitione Martini Lutheri)*," 2 tom. Wittenberg, 1541), which is thus translated by Dr. Cox, in the Appendix to his Life:—

"The words of the prophet Elias.

"Six thousand years this world shall stand, and after that be burned.

"Two thousand years void (or without the law).

"Two thousand years the law of Moses.

"Two thousand years the day of Messiah; but on account of our sins, which are many and great, these years which are not yet fulfilled shall be shortened.

"Written in the year 1557, after the birth of our Lord Christ, of the Virgin Mary,—year from the creation of the world 5519; from this number we may be assured that this aged world is not far from its end.—May Jesus Christ, the son of Almighty God, graciously preserve, govern, keep, protect it by the power of his arm.

"Written by the hand of Philip, 1557. W."

This copy of the above version of the holy scriptures, being the first edition of Luther's translation of the Bible after his first revision, is of much interest, having passages on the inside of the covers and on the fly-leaves, in the handwriting of Luther, Melancthon, Bugenhagen, and Major, with their signatures attached. These volumes were purchased for the Museum, for 267*l.* 15*s.*, at the sale of the library of Mr. Hibbert, in 1829.

Plate XXIX. is from the "Common Place Book" of Bernardus Bugenhagius, containing, with other memoranda, copies of his letters, dated from Bologna, 1561, to Major, Peucer, Eberus, Chytræus, Caselius, and other eminent persons of that period—wherein, in a draft of a letter to Caselius, he has singularly enough imitated the autograph of Melancthon. "Adopting, it would appear (Mr. Sotheby remarks), for the moment, the fanciful peculiarity of his illustrious friend, and affected perhaps with the recollections which the day itself, being the anniversary of their last interview, was calculated to awaken, Bugenhagius has actually imitated the character of Melancthon's hand, as if for the purpose of impressing his writing with the semblance of the sentiment it was intended to convey."

Plate XXX—XXXII. These comprise fac-similes of the autograph of Luther, taken from documents in the British Museum, the Royal and National Library at Munich, and in the possession of the author. It appears that various portions of Luther's writing, like that of his

great cotemporary and friend, differ so much that their identity may at first sight be disputed.

Plate XXXIII. This and an additional plate, which the author has just presented to his subscribers, exhibit many varieties of Melancthon's handwriting from three volumes, to some of which specimens his signatures are affixed— $\Phi\Lambda$., $\Phi\Lambda$.M., Φ .M., $\Phi\Lambda$.M Λ .—according to the fancy which has been mentioned. The last of these volumes to which the author's attention was directed since the completion of the previous portion of his work, is a copy of Virgil. (*Aldus*, 1514, 8vo.) From its internal appearance, the nature of the notes with which it abounds, and the very singular manner in which the lower part of each page bears the impress of having been constantly held in the hand, Mr. Sotheby has little hesitation in pronouncing it to be the very copy out of which Melancthon was wont to expound his lectures; those lectures, in alluding to which, Hurbrund, in his funeral oration, thus emphatically delivers himself:—

“At every period of his professional career he had mostly two thousand pupils and hearers, amongst whom were princes, knights, barons, and many others of the most distinguished nobility. His auditors came, not from one or two provinces of Germany only, but from every quarter of it. But what do I say—of Germany? They came in numbers from all parts of Europe; from France, England, Hungary, Transilvania, Poland, Denmark, Bohemia, and even from Italy; nay, many, roused by his great celebrity, crowded to Wittemberg at all times from Greece.”

The precise value of the miscellanea brought to light by these researches can only be determined after they have undergone a more critical and complete examination. The materials exhibited in the volume are of sufficient importance to invite such an inquiry.

JOSEPH BECK.

ON THE UNAUTHORIZED APPOINTMENT OF FAST-DAYS.

“Be not wise in thine own conceit.”—*Solomon*.

SIR,—In the January Number of the “Christian Journal,” a religious periodical, which has, as far as I can learn, a considerable circulation in Ireland, especially among the clergy, I find the following:—

“Wednesday the 1st proposed as a day of thanksgiving, and Monday the 6th proposed as a fast day. In another part of the journal will be seen ‘An Invitation to united prayer for the outpouring of the Holy Spirit, on Wednesday the 1st of January, 1840, being the first day of the new year,’ by the Rev. H. Stewart, of Liverpool. In that address there are mentioned some public events as affording especial cause for thankfulness.” [Not a syllable however is said about its being the church-appointed festival of our Lord's circumcision.]..... “With reference to the FAST-DAY, Monday the 6th, we feel it to be of vast importance—oh, of far more importance than human heart can conceive. With reference to the observance of fasting in the New Testament, we find it spoken of by our Lord, together with alms-giving and prayer; we have our Lord's example [the example of our Lord] fasting forty days and forty nights. After his ascension, the duty is not only recommended (1 Cor. vii. 5), but practised by the apostles, as any one may see by referring to Acts, xiii. 2; xiv. 23; 1 Cor. ix. 27; 2 Cor. vi. 5; xi. 27; after the apostles, we find the primitive Christians very constant and regular in the observance both of their annual and weekly fasts.” [Again no notice is taken of this also being enjoined by our own church.] “And when connected with united prayer, it will be blessed—it has been blessed; and here we cannot do better than lay before

our readers the statement of the observance of the first Monday in the new year by our American brethren,* as mentioned by an American, at one of the religious meetings held in Exeter Hall, London, last May."

Here follows a long extract from the speech of one Dr. Patten, &c.

It is curious to see how persons, having left the church wholly out of their system, hit upon the very methods ordained by her as a vent for their higher feelings, and their yearnings after self-discipline. At the same time it is melancholy to find that persons who ought to know better should neglect the authorized method of the church, and follow ways of their own devising. The above extract exhibits one effect of this self-wise system. Here we have a clergyman, (to the paper are attached the well-known initials of the editor,) so bent on following a favourite plan of having the first Monday [why not the first Friday?] in the year for a concert of fasting, that he does not observe (or if he does observe, so much the worse) that in this year that day is appointed by the church to be kept holy, as being the feast of the Epiphany, one in which we all, as Gentiles, have an especial interest. Such a course indicates either very great negligence or very great perverseness.

At a church, too, near this, on the same day, there was, as I have been informed, "a prayer meeting" in the morning, as is usual every Monday; it had, however, no reference to the festival of the day, nor was any notice whatever taken of its being the Epiphany.

I am, &c.,

J. D. C.

P.S. In another part of the same Number of the "Christian Journal," is an article headed "Puseyism—What is Puseyism?" which is thus luminously defined:—"We consider it to be the swing of the pendulum in the opposite direction for separating and dissenting principles. One extreme naturally begets another. Separation and dissent has [have] brought Puseyism into existence. As a matter of information to our readers, as to what *Puseyism* is and leads to, we insert the following paragraph relative to a Puseyite church." Then follows the account of the "Consecration of Christchurch, Skipton, Yorkshire."

ON RESERVE IN COMMUNICATING RELIGIOUS KNOWLEDGE.

"In dictis hominum non quis considero sed quid
Contra in divinis, non rogo quid, sed quis."

REV. SIR,—The Tract for the Times on Reserve in Communicating Religious Knowledge (No. 80), has probably, more than any other in that collection, tended to raise that amount of controversial opposition which has been manifested from certain quarters against the whole series. The objections to the doctrine, as there stated, so far as

* "We believe the observance of the first Monday in the year as a fast was first started in America by a lady, who got the plan into operation among her friends, who spread it onwards till it has now reached even to our own country. Such days as are observed in this way are called 'Religious Occasions,' and the services of devotion used upon them, 'Concerts' for prayer," &c.

I have traced the arguments of the opponents, have principally turned upon the presumed novelty of the Oxford writer's views—novelty, I mean, in the Anglican reformed church, for beyond this I have not seen the objections extended. In relation to this part of the controversy it is somewhat remarkable that the opinion of the present Bishop of Winchester, in his work on the ministerial character of Christ, published in 1824, has been hitherto overlooked by the advocates of the reserve in question. I fully expected that it would have been noticed in the second part of that tract; but finding that it has not, have ventured to trouble you with a few observations which I had prepared long since, but deferred sending to you, in full expectation that the matter would have been treated by an abler hand. In this treatise the bishop pursues (from page 179 to 229) a course of argument differing in no material point from that which is followed by the author of the above-mentioned tract. He first mentions the practice of St. Paul, "We preach wisdom among them that are *perfect*, &c." and in a note he explains "*τοὺς τελειοῦς*" to have been the "fideles," in opposition to the catechumens, and after proving, by apposite texts from his epistles, that such was this apostle's customary mode of instruction, he goes on to shew that St. Paul was justified in pursuing this course of reserve by the scheme of prophecy and the divine example of our Lord, evinced not only in his conduct generally, but also in his discourses. And after developing his arguments in a clear strain of reasoning, fortified with numerous quotations from the sacred writings, he applies this view of the subject in answer to a deist's objections to the principle of development evident in the scriptures of the new covenant. The bishop then (p. 221) enforces the duty of preachers to follow such eminent examples, and says that "Owen* remarks that it is the duty of ministers of the gospel to take care not only that the doctrine which they preach be true, but also that it be *seasonable* with respect to the state and condition of their hearers. Herein consists no small part of that wisdom which is required in the dispensation of the word. Truths unseasonable are like showers in harvest. It is a word spoken in season that is beautiful and useful, Prov. xxv. 11. Yea, everything is beautiful in its own time, and not else, Eccles. iii. 11." But it would be an easy task to enlarge this letter with passages conveying the same sentiments as those laid down by the Oxford writer alluded to, and the only difficulty would be that of making a selection from such an extensive supply, but I deem it better to refer generally to the fifth chapter of his lordship's work, where the subject is treated in a manner that scarcely admits of compression, than to burthen your pages with further extracts.

In conclusion, I beg to state my firm opinion that if this chapter had made its first appearance, unshielded by a venerated name, in a separate form in the Oxford series, the panic-struck feelings for which our countrymen have so long been celebrated, would have been called forth quite as loudly as they have been by Mr. Williams's tract.

I remain, Rev. Sir, your obedient servant,

A LAY GRADUATE OF TRIN. COLL., CAMBRIDGE.

Hampstead, Middlesex.

* On the Hebrews, vol. v. 23.

ANSWER TO PYTHAGORAS REDIVIVUS.

SIR,—To your correspondent "H." (Number for June, p. 650,) it seems a revival of Origenism, or something worse, to speculate for a minute on the immortality, accountableness, and passions of the inferior animals. Let us examine his reasons for so thinking, and first for Ps. xlix. 18, 19. Does he mean to contend that light is not used in scripture as an expression for the soul's future enjoyment, or has he failed to observe that in the passage he quotes it is asserted of the *men*, not the *beasts*, that they shall never see it? The argument of which the passage forms a part points out a widely different signification from that which he would assign. "Be not thou afraid," says the psalmist, "when one is made rich, for when he dieth he can carry nothing away." The distinctions of wealth are as much unknown among men in a future world as among brutes in this; and "man that is in honour and understandeth not"—who hath made no friend of the mammon of unrighteousness—shall be no more benefited by it hereafter than the beasts that never accumulated property, when they die.

Equally foreign from the point is his quotation from 2 Pet. ii. 12. Surely he does not advocate a sense of *φθορά* which would make it equivalent to the extinction of the soul? I am sure, from the sensibility he displays at the approach of what he considers licentious interpretation of scripture, he does not believe that sensualists and rebels shall ever in that sense "PERISH." His dread of Origenism alone would secure him there. Whatever that awful word may mean, I am sure he holds it predicable of beings salted with fire, eternally existent in a suffering which neither doth destroy nor is destroyed by endurance. But apart from such considerations, why strain a very lax figure to a rigidly defined proposition? Do brute beasts "speak evil of the things they understand not?" Does man, when yielding to the corruption of his heart, rebellious to his Maker, and polluting to his mind, fulfil the end of his existence at all in the same way that animals do, when, either in their character as beasts of chase they supply him food, or as beasts of prey, after preventing the miseries arising from over-production and lingering death, by starvation and old age in the granivorous tribes, they give place to him when he comes to claim his territory?

Your correspondent will not rest his argument on Eccles. iii. 21, and I am not surprised at it. I can see nothing in the passage I wish to "get rid of." The argument is that which, if my memory does not deceive me, he may find stated with admirable clearness in Butler's *Analogy*.*

Cudworth, in his censure of the Pythagorean philosophy (I. xxxv.), is still more explicit:—"But if there be any such who, rather than allow a future immortality to all souls, and therefore to those of brutes,

* Since this letter, the Editor has received two others on the subject, each containing the passage from Bishop Butler's *Analogy*, and one of them also a passage from Leland. As the purport of the three letters is the same, it does not seem necessary to insert them all. The Editor therefore omits what is here said from memory respecting the *Analogy* in this letter, and appends to it the extracts furnished by his other correspondents.

which, consequently, must have their successive transmigrations, would conclude the souls of all brutes, as likewise the sensitive soul in man, to be corporeal, and only allow the rational soul to be distinct from matter, to these we have only thus much to say, that they who will attribute life, sense, cogitation, consciousness, and self-enjoyment, not without some footsteps of reason many times, to blood and brains, or mere organized bodies in brutes, will never be able clearly to defend the incorporeity and immortality of human souls, as most probably they do not intend any such thing. For either all cogitative and conscious beings are incorporeal, or nothing can be proved incorporeal."

But a suggestion naturally arises from the context of your correspondent's last quotation which seems opposed to his views. Are we, without the shadow of a reason for thinking so, to believe that God cannot or will not compensate to his inferior creatures for the misery he in the course of his providence allows to be inflicted on them? And when he considers "the oppressions that are done under the sun, and that on the side of the oppressors there is power, but the oppressed have no comforter," is it quite reasonable to think, in the absence of every good and virtuous reason for so doing, that he who will avenge the injury on the tyrant will not condescend to comfort his victim?

But I fear I have occupied too much of your valuable space. Let us come at once then to Mr. N.'s statement concerning animals:—"They have apparently passious, habits, and a certain accountableness." Can "H." have conversed with them as a naturalist, an apiarian, or as a sportsman, and doubt it? Will he read Huber on ants, or almost any writer, from Cantimpritanus downwards, on bees, and doubt of their diminutive forms "*divinum inesse quicquid atque providum?*" Will he read the expression of vice in a horse's retroverted eye, and believe that it can ever be contemplated with satisfaction by a being of benevolence, or feel nothing of contrast between it and the exultation with which his faithful watch-dog springs to meet him in the fine spirit of faith and liberty which can only glow in one that has done and intends to do his duty. Still "all is mystery about them; we do not know (and that is the utmost that can be said) whether they can sin or not—whether they are under punishment," a legitimate but unsupported conjecture, and thrown out as such—"whether they are to live after this life." I am not versed in the Pythagorean philosophy, but think the probabilities are, that they will; and if Pythagoras thought so, and Empedocles thought so, and twenty other intelligent men who thought much on the subject thought so, it is no reason that I should think otherwise.

S. I. E.

"It is thought (says Bishop Butler) an insuperable difficulty that they [brutes] should be immortal, and by consequence capable of everlasting happiness. Now this manner of expression is both invidious and weak; but the thing intended by it is really no difficulty at all, either in the way of natural or of moral consideration.

"For, first, suppose the invidious thing designed in such a manner of expression were really implied (as it is not in the least) in the natural immortality of brutes—namely, that they must arrive at great

attainments, and become rational and moral agents; even this would be no difficulty, since we know not what latent powers and capacities they may be endued with. There was once, prior to experience, as great presumption against human creatures as there is against the brute creatures arriving at that degree of understanding which we have in mature age. For we can trace up our own existence to the same original with theirs. . . .

"But then, secondly, the natural immortality of brutes does not in the least imply that they are endued with any latent capacities of a rational or moral nature. And the economy of the universe might require that there should be living creatures without any capacities of this kind. And all difficulties as to the manner how they are to be disposed of are so apparently and wholly founded in our ignorance that it is wonderful they should be insisted on by any but such as are weak enough to think they are acquainted with the whole system of things."—*Analogy*, Part i. chap. i.

"If it be allowed (says Dr. Leland) that other animals have immaterial souls too, I do not see what absurdity follows from it, or why it may not be reasonably supposed that there may be innumerable gradations of immaterial beings of very different capacities, and intended for different ends and uses. But our author [Bolingbroke] urges against those who suppose sensitive souls in brutes, and a rational soul in man, that 'the power of thinking is as necessary to the perception of the slightest sensation as it is to geometrical reasoning; and that it manifestly implies a contradiction to say that a substance capable of thought by its nature, in one degree or instance, is, by its nature, incapable of it in any other.' But I see not the least absurdity in this, except it be said that it necessarily follows that a substance capable of thought or sense in the lowest degree must be essentially capable of thought or sense in the highest degree. I can easily conceive that a nature may be supposed capable of the former, and not of the latter . . . There is no absurdity in supposing immaterial souls which have sensitive perceptions, and are capable of sensitive happiness, without ever rising beyond this, or being properly capable of moral agency. And supposing the brutes to have immaterial sensitive souls which are not annihilated at death, what becomes of them after death; whether they are made use of to animate other bodies, or what is done with them, we cannot tell. Nor is our not being able to assign an use for them so much as a presumption that they answer no end at all, or that they do not exist. There may be a thousand ways which the Lord of nature may have of disposing of them which we know nothing of."—Leland's "*View*," &c., vol. ii. p. 267. Ed. 1755.

ON THE PROCEEDINGS OF THE BIBLE SOCIETY.

REV. SIR,—From the Editor of the *British Magazine* I may reasonably expect *justice*; and in that expectation I persuade myself I shall not be disappointed. I thus begin my communication in consequence

of having *just* read (a friend having put it into my hands) an article in your *June* Number entitled "Proceedings of the Bible Society." In that "article" my name is so conspicuously placed, and my character as a clergyman of the church of England is so seriously assailed,* that I would crave the indulgence of your readers while I submit a few observations on the entire subject; and as in the sight of *Him* who judgeth the secrets of the heart.

First, Sir, let me solemnly assure you how much I lament the necessity (and it is laid upon me by *Mr. Trevelyan* by his late communication with yourself) of appearing before the British public in collision with a brother clergyman, and with one whom I have been led very unfeignedly to respect. On that account, I own, I am surprised that he should have inserted in your Magazine *partial* extracts from the correspondence that took place between us in the spring of 1839, not that I myself possess an entire copy of it. Partly for want of time, and still more from the persuasion that the matter would never be made public, I did not keep all his letters, nor even copy all my own. Yet, on the principle of self-defence, I am compelled to charge him with a departure, unintentional, I am sure, from the path of Christian equity. For he has not only suppressed certain parts of my correspondence, but he has particularly omitted some that were intended to vindicate my character from the charges that he had preferred against me. Had I published this affair in the pages of the *Christian Observer*, and there acted by the same rule of *omission*, would Mr. T. have justified the proceeding? Here I refer to the insinuation (and one more injurious to a *clergyman* could not easily have been penned) that if I ventured even to *attend* the meetings of the Hungerford Bible Society, I should resign my character as a clergyman, and be classed among the dissenters! And though Mr. T. kindly offers to publish the

* The Editor is very sorry that Mr. Methuen should indulge in such language. With what has he been charged which he did not publicly do, and is not now by this letter publicly defending? In his conduct, and his defence of it, there is nothing but what he and a great many of his brethren think right and praiseworthy, though Mr. Trevelyan and others of the clergy think it wrong. The Editor is equally a stranger to both parties; and how the address came into the Magazine he knows no more than they do, but supposes that the gentleman who has conducted that department of the work from its commencement took it from some newspaper, and very properly imagined that such a publication would not be out of place among the Berkshire "Events of the Month," the very object of that department being to furnish some account of public matters respecting the church and the clergy. At the same time, had the Editor thought that it "seriously assailed" the character of any clergyman, he would have instantly struck it out; and whatever right to explanation Mr. Trevelyan might have claimed, the Editor would have hesitated to allow it if he had supposed that Mr. Methuen was not (as he finds he is) ready to admit and justify all that he is said to have done. There is, and there has been for more than thirty years, a difference of opinion among the clergy as to the constitution of the Bible Society; and particularly as to the propriety of one clergyman's coming out of his own parish into another to preside over a meeting, or set up a society, in avowed opposition to the will of the minister of that parish. Let each party honestly and frankly maintain its opinion. So far as the Editor recollects, or gathers from Mr. Methuen's letter, there is nothing untrue or unchristian in Mr. Trevelyan's statement; and why should Mr. Methuen's letter of vindication contain anything in the querulous tone of an ill-used person, a prisoner at the bar, whose accusers have seriously assailed his character?

whole correspondence, "if the friends of Mr. M. are not satisfied" with the extracts, I must still complain of a certain measure of injustice; for these extracts are presented to the public at least a month before the rejoinder can appear. Consequently, I stand in the position of a prisoner at the bar, against whom *partial* evidence has been produced by his accusers a *month* before it was possible to enter on his defence. I therefore feel it due to myself that he (being in possession of the MS.) should publish in your pages *all* the letters that have passed between us relative to the affair in question. Thus justice, however tardily, will be done me, and I will abide all consequences.

'And though I will not go over the ground that I had occupied in my correspondence with Mr. T., I will, with your leave, attempt a further comment on his late communication with yourself. As, then, it regards my appearance in the chair at Hungerford in April 1838, I either was so unacquainted with the fact of Mr. T. having been appointed curate of that parish, or was at the time so forgetful of it (living at a considerable distance from him) that, *having been placed in that chair for about seventeen years in succession, and being vice-president of the society*, I did not myself communicate with Mr. T. on the occasion. Yet I truly regret, while I thus vindicate, the omission. Bear with me, if I next put it to your Christian candour, whether the *principle* of his objection to my attendance, and that of my friend Mr. Edmeads, at the Hungerford Bible Society Meeting, would not, if *followed out*, preclude all clergymen from attending the monthly meetings of the Christian Knowledge Society in Lincoln's-inn-Fields, in case of the incumbent being himself hostile to that society, and protesting against such an assembly? Might he not argue, "I disapprove of many of its tracts, and deny it my support; and yet my brother clergymen meet periodically at the society's rooms in spite of my objections and remonstrances"?

Ere I close my present correspondence, I would be allowed a passing observation on the *circular* lately addressed by Mr. T. to his parishioners at Hungerford. Here again I must charge him with unintentional injustice; for in that address he directly states my having received "the *reproving notice*" of two bishops. Now, Sir, should you wish to publish my own diocesan's letter to me on this subject, I will (on my return to Wilts, and if his lordship allow me to do so,) readily consent to its publication. Thus much, however, I do not hesitate to affirm, that the Bishop of *Salisbury*, so far from administering *reproof*, condescended even to *apologize* for that communication.

Nor must I leave unnoticed Mr. T.'s reference to my address, as chairman of the Hungerford Bible Society Meeting, in 1839. By his own statement it would appear that I did little more than advert generally to our correspondence; and, though I kept no copy of my "address," what I said, on that occasion, was in substance this, "Never till now did I attend your anniversaries with *pain*; but I will not dwell on the circumstances to which I have adverted." And at the last meeting, in April 1840, I tried, though in vain, to suppress all allusion to it. I might challenge any one to deny that, when *forced* to notice it at that time, I earnestly implored the meeting to act in the

spirit of *charity* towards the respected author of the "circular." I might, perhaps, query how far Mr. T. is warranted in maintaining* that the Bible Society is a compound of heresy and infidelity. If so, what becomes of the orthodoxy of those bishops of our church who have lent or who still lend it their support? I am, Rev. Sir, faithfully yours,

THOS. ANTHONY METHUEN.

ON CURTAILED SERVICES.

SIR,—May I request you to give insertion to the following simple statement of *facts* :—

A clergyman in my immediate neighbourhood, who has service in his church every Wednesday evening, lately gave notice on a Sunday to his congregation, that he intended curtailing the rubrical service on the week-day, and *therefore* hoped his congregation would be very regular in their attendance.

On Wednesday last he most certainly kept his word and did curtail it, for he left out the absolution and the psalms for the evening. He read the first and second lessons without any interval, omitting of course the Magnificat; he further omitted the prayers for the queen, the royal family, the clergy, and people, but in lieu thereof introduced the prayer for the church militant. All this was done on the plea that the regular service was too long for his people; and yet he had three hymns sung that evening, and was fifty-five minutes preaching. Now, Sir, I don't ask, Is this right, or allowable, or at all excusable? but I *do* ask, Whether there is any way by which such evil practice and example can be *prevented*?

I enclose names, and remain, &c.,

D. N.

P.S. Is there any authority which can sanction the above irregularities?

ANSWERS TO QUERIES.

SIR,—I fear those who could from their position answer queries with more authority than myself, are too much taken up with controversial matters to think of the practical. I am also without an answer to a letter in the last Number for April. As a layman, however, I beg to answer your queries.

No. 1. The incumbent can, by 58 Geo. 3, c. 69, claim to preside at vestry meetings, (of course before the commencement of the business.)

No. 2. Otherwise the resolution of such vestry would be void.

No. 3. A churchwarden has the power of calling a vestry in accordance with the 1st Victoria, cap. 45, sec. 3, without the sanction of; or giving notice to the minister—he has the same notice as the rest of the parishioners.

Burns's Ecclesiastical Law is perhaps the best authority; but

* See Circular.

I doubt if there is any very late edition. Prideaux, by Tyrwhitt, Longman, and Co., is a very useful little work; and a more intimate acquaintance with and conformity to the canons of the church would be very advantageous to the clergy generally. I am, Sir, your very obedient servant,

AN OLD LAY SUBSCRIBER.

NOTICES AND REVIEWS.

A Speech read at the Monthly General Meeting of the Society for Promoting Christian Knowledge, Tuesday, May 5, 1840. By the Rev. William Palmer, M.A., Fellow of St. Mary Magdalene College, Oxford, on moving Resolutions against the Assumption and Exercise of Episcopal Functions by the Society. Oxford, Parker; and Rivingtons, London. 8vo. pp. 48.

How this speech, which professes to have been "read" (though a speech is commonly *spoken*) "at the Monthly General Meeting of the Society for Promoting Christian Knowledge, Tuesday, May 5, 1840," has come to be in print and in public circulation, and a copy sent to the *British Magazine*,—for review, as is to be supposed,—the reviewer is at a loss to imagine, the proceeding seems so greatly at variance with the principles put forth in the speech itself and the preface to it. The preface informs us that the speech was "published at the request of several of the members of the Society for Promoting Christian Knowledge, who were present when it was delivered; and with the permission of the Lord Bishop of Oxford, with whose diocese," the author proceeds, "I am more particularly connected, inasmuch as I am occasionally employed under his authority in the two parishes of Mixbury and Finmere, to do the office of a deacon." But surely the bishop's licence given to a deacon, empowering him to preach in his diocese does not meet the case of the application to the bishop for permission to deliver this kind of address, through the medium of the press, to "the members" not only "of the Society for Promoting Christian Knowledge," but also "of religious societies in general," including the archbishops and bishops of the church, whose duties are here, in somewhat an authoritative tone, set forth. The application for such permission, though it is one which very few bishops probably would feel disposed to refuse, can hardly be hung upon the commission given to the deacon. And the real sanction of the publication must, in fact, be considered to rest with those "members of the society" in compliance with whose "request" it was published. But the writer proceeds to tell us, that he "the more readily consented to the request which was made to him, because what he said at the society's meeting on the first [fifth, *quare*] of this month, was in fact addressed to the society at large, and concerns as much those members who were absent, as those who heard" him. "Besides," he adds, "I knew that, whether I would or not, a report of my speech would be published by others; and if that was to be the case, I thought it might as well be published at once by myself." The propriety of this line of conduct must surely admit of a doubt; the eleventh rule of the society, to

which Mr. Palmer refers in a note, page 39, is, "that no person be at liberty to publish, or to supply to any newspaper, or other periodical work, reports of any discussions which take place at the meetings of the board." Supposing "others" chose to break the rules of the society, which as members of that society they were bound by, does this justify *my* breaking them? Surely not. And under this view of the matter the reviewer seriously thinks he should not be doing right in entering any further on the contents of this pamphlet; especially as it seems—however it may have arisen most unwillingly on the part of the author, out of his simple wish to release himself from a responsibility which he conceives weighed heavily upon him, does certainly seem—to have for its object to point out "faults in society," and "in the church at large, among the laity, the priests and the bishops," which he would hardly wish to come to men's knowledge "by the press," which he regards as one of the "organs of the restless, the meddling, the unchastened curiosity and presumption of a sensual and unbelieving age."

There is much in the pamphlet which the reviewer thinks open to much discussion, both in regard to the principles laid down and to the statements made in it; but he does conscientiously feel himself restrained by the considerations he has stated.

The Apostolical Jurisdiction and Succession of the Episcopacy in the British Churches Vindicated against the Objections of Dr. Wiseman in the Dublin Review. By the Rev. Wm. Palmer, M.A. of Worcester College, Oxford. London: Rivingtons. 8vo. pp. 253. 1840.

MANY readers of this Magazine are aware that the so-called "Catholic Institute of Great Britain" has recently been publishing tracts by Dr. Wiseman, entitled "The High-Church Claims; or, a Series of Papers on the Oxford Controversy, on the High-Church theory of Dogmatical Authority, *Anglican Claims to Apostolical Succession*," &c. It appears from a notice prefixed that the papers originally appeared as articles in the "Dublin Review;" and it is to two bearing on that part of the subject which is here denoted by italics, that Mr. Palmer's vindication is addressed. Amid the brawling of ignorant agitators, great part of whom care much less about apostolical than about parliamentary succession, it is very gratifying to have the subject discussed, in such very moderate compass, by a writer of such learning, temper, and established reputation.

Epistles of the Right Rev. Joseph Hall, D.D., Bishop of Norwich, on Subjects fit for Consideration at all times, but especially adapted for the time of trouble. Selected and edited by Wm. Hale Hale, M.A., Archdeacon of St. Alban's. London: Rivingtons. 8vo.

THIS is a small work, though printed in a large form, and in a large type, as the editor tells us in his Preface, "for the use of the aged and the sick," and with the hope, "that being so printed, even unlearned persons may profit by the perusal of it; there being some ground," as he well observes, "for the opinion, that the form in which

the works of the best divines are printed is a much greater hindrance to their being read by the poor than is the difficulty of understanding such writings." With regard to the writings of Bishop Hall, in particular, he remarks that persons not familiar with his style may meet with passages in a selection such as this, the meaning of which, at first reading, may be obscure; "but since the object of the editor has not been that of providing a book which may amuse for a passing hour, and then be thrown aside, but one which may minister comfort and encouragement to the sorrowful and faint-hearted, whenever they may be induced to turn to it, he trusts that the oftener the book is read the plainer will the style of it appear, and the greater be the comfort afforded by it." The epistles selected, twenty-seven in number, "are such as exhibit, in the most striking manner," to use the editor's words, "that calm and subdued tone of feeling which characterizes the habitual temper of the Christian, and which, at least for a while, is found in most persons in the first periods of suffering and affliction." It is much to be wished that such persons were more largely supplied with works of this kind from the writings of our older divines in a form as suitable.

The Life of Thomas Burgess, D.D., F.R.S., F.A.S., &c., late Lord Bishop of Salisbury. By John S. Harford, Esq., D.C.L., F.R.S. London: Longman and Co. 8vo. pp. 558. 1840.

MR. HARFORD has furnished a very interesting memoir of a prelate distinguished by eminent learning and piety, and having indeed every claim to such a memorial. A life prolonged beyond eighty years, distinguished by a still greater number of distinct publications, and passed in such a circle as that in which Bishop Burgess moved, would furnish interesting materials for a much longer notice than could find room in such a work as this. If the only object were to make such a notice interesting, it would be difficult to select extracts among so many letters of his friends, and anecdotes, and details respecting the bishop himself, and his habits, opinions, and plans; but where there is but little room for extract the point is settled at once, and one relating to the noble sacrifice which he made for his poor see of St. David's must be given:—

"As there was then no reason to expect any of the public enactments which have since been made for augmenting the annual value of the poorer bishoprics, the reflection often occurred to him, when anxiously occupied in promoting his own measures of improvement, 'Unless the exertions I am making, the plans I am pursuing, are followed up by my successors, the good I may be enabled to effect may very possibly prove only temporary, and my best endeavours be finally frustrated. Can I devise any means of improving the annual value of the see to such a degree as will place future bishops in a state of comfortable independence, and induce them to regard it as their permanent field of labour and usefulness?' After these questions had been much and often revolved, the following mode of effecting his object occurred to him. It is well known that before the passing of the act of 6 and 7 William IV., cap. 77, the revenues of our bishoprics mainly arose from fines accruing upon the renewal of lives on leases of the episcopal estates, occasionally amounting to very large sums. These fines he determined to relinquish on certain estates best adapted to the purpose he had in view, and to run his own life, which he had reason to believe was a good one, against the remaining life or lives on them, till they should all fall in,

when he proposed to annex the estates by act of parliament in perpetuity to the see. He calculated that in all human probability he should finally secure to his successors, by this sacrifice, a liberal income; and as he had no wish for translation, he saw his way clearly to the entire completion of the plan. As far back as the year 1807, he requested the late Lord Eldon to give him his legal opinion upon the project. It received the cordial concurrence of that eminent and upright lawyer, and thenceforwards the bishop steadfastly kept it in view. In the year 1822, several of the leases having expired, and others being likely to fall in, he gave the finishing stroke to his design by bringing a bill into parliament restraining himself and all future bishops of St. David's from ever again letting out on lives the estates enumerated in the act, which were thus permanently annexed to the see, and have doubled its income. The value of the fines which the bishop sacrificed in order to effect this important object was upwards of 30,000*l.*, to every shilling of which he was fully entitled, and which was therefore his free gift, prompted by Christian principle, to religion and to the church. It was reserved for his successors to enjoy the benefits of his liberality, for he himself was translated to Salisbury soon after the bill came into operation."—p. 324.

A History of Conferences and other Proceedings connected with the revision of the Book of Common Prayer, from the year 1558 to the year 1690. By Edward Cardwell, D.D., Principal of St. Alban's Hall, Oxford. At the University Press. 8vo. pp. 464. 1840.

AFTER giving the title and the name of the author, it is quite unnecessary to add that this is a most valuable and seasonable work. Its narrative, and the selection of important documents which it contains, will be appreciated by every man who desires to know the history of the church to which he belongs; but most especially is it recommended to that very different class who take up the Prayer-book as if it were a pamphlet published yesterday, and just run it over to see if they cannot suggest some improvement for a second edition. We may, indeed, to borrow the author's words, obtain "such practical instruction as may direct us in our proceedings for the future;" and the reviewer would be glad to set before his readers all that is said on this point. But to the following remarks he earnestly begs their attention :—

"To the further question, whether a revision is desirable, an answer must be sought not so much from the general principles of a ritual, or the wants of a mixed congregation, as from the practical difficulties inseparable from such an undertaking. The change must be made, if at all, by means of three distinct assemblies, a commission, a convocation, and a parliament, their united concurrence being indispensable, although the approbation of any one of them would seem to be almost unattainable. Suppose a commission to have met, and to consist of divines selected partly from the stations they occupied, and partly from their known approval, in general terms, of the projected measure. It is highly improbable that they would adopt any given amount of alterations, without a conviction on the part of some, that more concessions were required, and of others, that too many had been granted already; it is certain that before they had reached that point in their progress, they would have met with questions involving cases of conscience, and articles of faith, and would not have been able to solve them without differences of opinion on matters essential. But suppose that by the careful selection of the commissioners, or by their extraordinary forbearance, these first difficulties are surmounted, and the proposition, drawn out and matured, is ready to be laid before the two houses of convocation. That body is not merely in the probable character of its individual members, but still more in its corporate nature and constitution opposed to such a change, and morally incapable of consenting to it. But suppose again by some remarkable coincidence these further obstacles are overcome, and a schedule of alterations had been adopted by the representatives of the clergy. Then succeeds a parliament, not fel-

lowing the precedent of former times, and giving their sanction to the projected changes without examination, but submitting probably every point to discussion, and deciding on principles entirely different from those of the two assemblies that had preceded them. Forthwith arise inquiries as to the nature and extent of the powers of convocations; dissertations on the alliance between the church and the state; assertions of sovereignty on the one side, and of divine authority on the other; inquiries running back into the remotest periods of constitutional history, and losing themselves in the wide ocean of absolute rights. And if the foresight of all, or any, of these confusions were not sufficient to deter reasonable men from calling them out of chaos, there must still be obtained a combination of external circumstances, such as it would be matter for surprise to find singly even in tranquil times; but to find them all concurring at one period, and that, too, a period of great excitement, would surpass the boldest flights of reasonable speculation. There must still be a combination of such circumstances, as a church possessed of power but willing to relinquish it, an aggregation of dissenters harmonious among themselves, and with feelings of respect and deference towards churchmen, a large mass of spectators looking calmly on the progress of change, without accelerating or disturbing it, and lastly, a paternal government seeking only the moral welfare of the people, and laying aside all views of party or personal aggrandisement."—p. 461.

Plain Sermons on Subjects Practical and Prophetical. By the Rev. A. M'Caul, D.D. of Trinity College, Dublin. London: Wertheim. 8vo. pp. 376. 1840.

THESE are, as the author calls them, plain sermons, but they owe that quality rather to the clearness of his own head, and his long familiarity with the subjects which he discusses, than to the nature of the subjects themselves. They are indeed of the highest interest, and treated with such a happy combination of controversial acuteness, and a simple desire of teaching truth, as are seldom found united. It would take great space to enter on the view of prophecy which is (in the reviewer's opinion unanswerably) maintained in the sermons on prophetic subjects, respecting the doctrines of the second advent and the restoration of the Jewish people; and he will therefore give an extract of a different kind, containing some plain practical truths well deserving of consideration:—

"Had the chief-priests and Pharisees betaken themselves to earnest and persevering prayer to God when they first apprehended evil from Christ's preaching, they would have been preserved from the sin of rejecting their Messiah. God would in his mercy have shewn them their own hypocrisy and self-deceit. But instead of praying to God, they applied to the Roman power; and by the Roman power their church and nation were destroyed. The folly of the Pharisees is far exceeded in our Christian times by the madness of those who think that the legislature can reform the church. The Pharisees only applied to Pilate to destroy an enemy; they did not think of petitioning him to reform their doctrines, liturgy, and discipline. Were the legislature entirely composed of members of the church of England, I should consider such an attempt as dangerous and sinful. But when I am told that it is composed of men of every denomination and no denomination, I can regard it as little short of insanity. Were the legislature composed of none but men of God, I could not look for God's blessing; nor do I believe that they could in the slightest degree impart to the church the spirit of life; and without this there can be no reformation.

"Faithful prayer and faithful preaching of God's word are God's appointed means for the edification of his church. If these do not succeed, nothing else will. And if they be faithfully used, they must succeed; and nothing else will be necessary. If it be replied that these are not forgotten, but most diligently employed, I must confess that as to one of these means I have great doubt; I mean prayer—public, united, earnest, persevering prayer. I have not heard that all or any of the

churches of this kingdom are every morning and evening crowded with those who desire God's blessing upon the church and nation; and that for this the hours of business or amusement are abridged. Until this be the case, I must assert that the right means for obtaining the spirit of life are not used; and that every attempt made to model or reform the church by legislative enactment, will not only fail, but add to the confusion and disorders which prevail. It is God who hath said, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." If we would see the prosperity of the church, we must pray to God, and not petition men. We must be imbued with the spirit of Jeremiah when he said, 'O Lord, the hope of Israel, all that forsake thee shall be ashamed; and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my praise.'—p. 199.

The Early English Church. By Edward Churton, M.A., Rector of Crayke, Durham. London: Burns. 12mo. pp. 394.

THE appearance of this volume, and one or two others recently noticed in this Magazine, leads to a hope that a better school of ecclesiastical historiography is arising in the country. And it is most satisfactory to learn that the demand for such works is great and increasing. People, it may be believed, are beginning to find out that it is as proper for a Christian clergyman, or even layman, to know something about the history of Christians, as about that of Greeks and Romans; and from such a work as the present they may learn how much that is deeply interesting may be learned respecting that branch of the church with which they are most of all bound to be acquainted, even in what is thought to have been its most obscure period:—

"There is no Saxon king whose name has been more honoured in old traditions than that of Oswald, whom this victory raised at once to the throne of Northumbria, and to the title of 'Lord of Britain,' and all the power of Edwin. It is said that before he led his men to this dangerous onset, he planted an ensign of the cross in front of their ranks, and kneeling with them before it, prayed for deliverance and victory. 'This sign of the holy rood,' he said, 'is our token of blessing; at this rood let us bow, not to the tree, but to the Almighty Lord that hung upon the rood for us, and pray him to defend the right.' When he was established in the kingdom he sent ambassadors to the Scottish princes, with whom he and his thanes had found refuge, and prayed them to send him some bishop, from whom the English people might receive the precepts of the faith which he had learnt among them. They sent him without delay a man of great gentleness and piety, as Alfred describes him, full of zeal and of the love of God. This was Aidan, to whom, at his own choice, Oswald gave for his see the island of Lindisfarne, on the coast of Northumberland, near to Bambrough, his own royal seat, A.D. 635. This was the first foundation of the bishopric of Durham.

"Aidan was a monk of Iona, the monastery of St. Columba, before mentioned, which in this century had sent forth many missionaries, who had founded other monasteries in the north of Scotland, and was the chief seat of dignity in the Scottish church. After he had come to Lindisfarne many other Scottish monks and priests came to associate themselves with him. They followed the Welsh or ancient British way of calculating Easter, which afterwards led to some inconvenience with those who had been taught the Roman calendar; but nothing could be more exemplary than the life and behaviour of these northern churchmen. Aidan himself was a pattern of that frugal and self-denying life, of which his countrymen in later times have shewn so many praiseworthy examples. 'He was one,' says Bede, 'who seemed neither to covet nor love any of this world's goods; and all the gifts he received from princes or rich men he distributed in alms to the poor. Wherever he went, whether to town or village, he went on foot, never riding on horseback, unless some urgent need required it, and inquiring of rich and poor whom he met whether they were

Christians ; if they were not, he invited them to learn the faith ; if they were, he sought by discourse to establish them in what they had learnt, and by words and deeds to encourage them in works of mercy. His attendants, clergy or laymen, wherever he journeyed, were seen employed either in reading the scriptures or in learning psalmody, whenever they were not engaged in holy prayers. If ever he was invited to the king's table, he went with one or two of his priests ; and when he was refreshed, he soon rose and took his leave to return to read or pray. By his example the religious men and women were taught to observe the fasts of Wednesday and Friday, abstaining from food till the ninth hour of the day ; and this they did throughout the year, except from Easter to Whitsunday. To the rich and powerful he gave his reproofs without fear or favour ; offering them no fee or present, but entertaining them, when they visited his house, with hospitable cheer. Besides the bounty which he shewed to the poor out of the worldly goods which were presented to him, he employed a great portion of them in redeeming those who had been unjustly sold for slaves ; and many of those whom he had thus redeemed, he afterwards made disciples in the faith ; and when they were well instructed, promoted them to the sacred order of priesthood."—p. 68.

DR. TRAILL, rector and vicar of Schull, in the diocese of Cork, has issued a *Prospectus of a new and illustrated Translation of the Works of Josephus* ; which shews, not merely how much such a work is wanted, but leads to the hope that we may now see it executed in an able and scholar-like manner.

The Earl of Aberdeen's Correspondence with the Rev. Dr. Chalmers and the Secretaries of the Non-intrusion Committee, from the 14th of January to the 27th of May, 1840, has been published, (Murray.)

Mr. Terrot, of St. Paul's chapel, Edinburgh, has published a second and enlarged edition of his valuable "*Pastoral Letters, addressed to the Younger Members of the Scottish Episcopal Church*," (Burns.)

CHURCH MATTERS.

SUDBURY ADDRESS.

THE following address has been numerously signed by the clergy of the archdeaconry of Sudbury :—

" To His Grace the Lord Archbishop of Canterbury, Primate of all England, and Metropolitan.

" We, the undersigned clergymen of the church of England, residing within the archdeaconry of Sudbury, beg leave to approach your grace with the expression of our deep reverence for your office, and sincere respect for your person.

" We have seen with surprise and alarm, that an address has lately been presented to the House of Lords, bearing the signatures of several clergymen of the united church of England and Ireland, praying for certain alterations in the Articles and Liturgy, which they subscribed at their ordination.

" Whilst we thankfully recognise the House of Lords as one of the great bulwarks of the constitution, and as a faithful guardian of the national church, we strongly feel that neither this, nor any other civil body, either has, or ought to have, any authority in matters of faith ; except to sanction what the church, in convocation, has prescribed.

" We are of opinion, moreover, that any change in the Articles and Liturgy,—those venerable monuments of the piety and learning of the reformers of our church,—while it must of necessity fail to satisfy all parties, would be

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injurious to the cause of truth, and greatly prejudicial to the interests of religion.

"We beg to express our conviction, that the doctrines of Christianity are not, like human laws and ordinances, subject to change, but that the truths of the gospel are, like its divine Author, eternal and immutable.

"Being therefore fully persuaded that any present attempt to improve upon our authorized expositions of faith, and formularies of divine worship, would lead to their deterioration; and, in consequence, deprecating any alteration of the same; we would respectfully solicit your grace to continue your opposition to that restless spirit of innovation, which is now threatening the subversion of all that is venerable in church and state.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of the committee of this society was held at their chambers, St. Martin's Place, on Monday the 15th of June, 1840. The Lord Bishop of Winchester in the chair.

There were present, the Bishops of Bangor, Chester, Gloucester and Bristol, Ely, Lichfield, Ripon, Salisbury, Norwich, and Hereford; the Earl of Dartmouth, Lord Kenyon, the Very Rev. the Dean of Chichester; the Reverends Dr. D'Oyly, Dr. Spry, Dr. Shepherd, C. Benson, J. Jennings, T. Bowdler, and B. Harrison; W. E. Gladstone, M.P., Joshua Watson, N. Connop, jun., and H. J. Barchard, Esqrs.

Among other business transacted, grants were voted towards building a church at Attleborough, in the parish of Nuneaton, Warwick; building a chapel at Worthing, in the parish of Broadwater, Sussex; building a church at North Hill, in the parish of Mathon, Worcestershire; building a chapel at New Town, in the parish of St. Andrew-the-Less, Cambridge; building a chapel at Collierley, in the parish of Lanchester, Durham; building a chapel at Hebden, in the parish of Linton, Yorkshire; building a chapel at Wharton, in the parish of Polesworth, Warwickshire; rebuilding the church at Stretford, in the parish of Manchester, Lancashire; rebuilding the chapel at Yatton, in the parish of Much Marcle, Herefordshire; rebuilding the church at Counteshorpe, Leicestershire; enlarging the chapel at Chalford, in the parish of Bisley, Gloucestershire; rebuilding the church at Redberth, Pembrokeshire; repewing the church at Stotfold, Bedfordshire; building galleries in the church at Carlton, Yorkshire; enlarging the church at Barkestone, Leicestershire; repewing the church at Horsell, Surrey; enlarging the church at Watton, Norfolk; repewing the church at Crick, Northamptonshire; repewing the church of St. Martin, at Colchester.

NATIONAL SOCIETY.

THE meetings of the committee of the National Society during this month have been attended by his Grace the Lord Archbishop of Canterbury, *president*; his Grace the Lord Archbishop of York; the Lords Bishops of London, Durham, Winchester, Bangor, Rochester, Chester, Gloucester and Bristol, Chichester, Lichfield, Salisbury, Norwich, and Ripon; the Earls Shaftesbury and Brownlow; the Lords Kenyon, Ashley, and Sandon; Venerable Archdeacon Cambridge; the Very Rev. the Dean of Chichester; T. D. Acland, Esq., M.P.; Revds. H. H. Norris, M.A., T. T. Walmsley, D.D., H. H. Milman, John Jennings; William Cotton, William Davis, Anthony Hammond, Richard Twining, G. F. Mathison, S. F. Wood, Joshua Watson, Esqrs.; and Rev. John Sinclair.

Grants were made towards building various schools; some improvements in

the Society's accommodations, particularly with the view of providing additional class-rooms for the central school, were considered ; several applications for the office of Inspector were received, and further details of the plan for the Training Institution agreed upon, together with the following advertisement for a Principal :—

“The committee of the National Society are about to select a Principal for their Training Institution. The appointment will be given to a clergyman in priest's orders, A.M. of one of the English Universities. His emoluments will be 500*l.* a year, with a house ; and his duty, that of superintending the education of young men preparing to become national schoolmasters.

“Applications, with references or testimonials, may be addressed to the Rev. John Sinclair, Secretary of the National Society, Sanctuary, Westminster.”

DOCUMENTS.

PROCEEDINGS OF THE BIBLE SOCIETY.

(Continued from vol. xvii. page 629.)

It is with regret for all reasons that I add, that Mr. Methuen and Mr. Edmeads both came, and that Mr. Methuen took the chair, and that Mr. Methuen in his speech (besides other allusions to me) recommended my parishioners to pray for me, not as their divinely-commissioned pastor, that I might be strengthened in the performance of my duties to them, and in their behalf, but to the purport that I might be brought to view the case of the Bible Society as he, and certain of my dissenting parishioners, and others, did.

The great and wholly unexpected degree of publicity which my circular has reached, makes it necessary that I should now give, if possible, an equal degree of publicity to my reasons for the invariable opposition with which I have met, and am prepared to meet, the Bible Society ; for, before it appeared in your Magazine, it had been reprinted and criticized in the methodist London paper, the “*Watchman*,” and in the “*Morning Chronicle*,” and in some provincial papers.

The ground upon which the dissenters and their friends seem to wish to make their stand for this society is this, that clergy and churchmen are members of it. Their argument stated formally seems to be this:—no society of which clergy and laity of the church of England are members can justly be called heretical by any clergy and members of the church of England. The Bible Society is such a society ; therefore, the Bible Society is not a society which can justly be called heretical by any clergy and members of the church of England. I answer by denying the major premiss ; but if any friends of the society choose to say that I have stated their argument as they would not have stated it, let them state it more to their own mind, and I shall be glad to give them a full answer at the earliest opportunity. My argument against theirs (as I have represented theirs) is this, any society of which heretics are, by its rules, allowed to be a part, and which is conducted on anti-church principles, is heretical, notwithstanding the circumstance that the other part, in whatever proportion, is composed of clergy and lay-churchmen : the Bible Society is such a society, therefore the Bible Society is an heretical society. I know that the dissenters and their abettors will deny both premisses of my argument. What proofs to support their denial they will bring I do not know. I will now do my best to satisfy those who will reason, of the soundness of my argument ; and I have only to ask this favour, that, if any gentleman thinks what I say so far worth his notice as to write about it, he will set himself to answer my argument, not by railing, and random irreverent quotations of

holy scripture according to private judgment, but solidly, and with reference to what I have said; and, above all, on church principles, for, on any other, there is no dispute between us as to the Bible Society in particular.

§ 1. I shall begin with shewing that, by the rules of the Bible Society, heretics are allowed to be part of it. Rule 9 of the Bible Society is—"A committee shall be appointed to conduct the business of the society, consisting of thirty-six laymen, six of whom shall be foreigners resident in London or its vicinity; half the remainder shall be members of the church of England, and the other half members of the other denominations of Christians. Twenty-seven of the above number, who shall have most frequently attended, shall be eligible for re-election for the ensuing year."

And rule 13 is—"Every clergyman or dissenting minister, who is a member of the society, shall be entitled to attend and vote at all meetings of the committee."

By neither of these rules are Socinians excluded; a degree of latitudinarianism which, some years since, drove certain persons strongly attached to Christianity, into the device of forming a society called the Trinitarian Bible Society. But supposing Socinians excluded, as they are not, all other sects remain. Baptists, independents, methodists, presbyterians, jumpers, ranters, quakers, and all other varieties of the professors of misbelief, may, by the constitution of the Bible Society, be its members; and a very large proportion of its members, in fact, are of some of these denominations. In the sight of Christ's holy catholic church, and in particular of that part of it established in England, all these, and all other such not named here, are heretics.

For, first, they teach false doctrine as to the sacraments, denying the regeneration of the waters of baptism when administered by a true priest, and the mystery of the holy eucharist. Also, they falsely teach that there is no such order as bishops of divine sanction necessary to the continuance of the church of Christ; and that, specifically, the bishops of the church of England are not the successors of the apostles; and that their ordination is not necessary to give order and mission in this realm; and that there is no such office as the priesthood in the evangelical dispensation; and that certain persons whom they call ministers are ministers of God, although they have never had such ordination as the church of England alone recognises. And further, the persons whom they call ministers, act according to this teaching; for they pretend to baptize, give bread and wine calling it the Lord's supper, and to preach, all which circumstances are contrary to the doctrine and discipline of the church of England, as laid down in her ordinal and canons, and supposed and acted upon (so to speak) in all her ritual.

If to teach and to act thus does not make men heretics in the view of the church of England, by which I mean, according to her canons and the teaching of the whole catholic church of which she is a member, then I know not what can make men so. If to deny and to vilify certain teaching which has always been received in the whole catholic church, and in the church of England in particular, is not an act of heretical pravity, then I know not where to look for one, nor how to expect that any act can ever be proved deserving to be so called, nor how to suppose the primitive church, or even the very apostles, to have known what was that constitution of Christ's church which he designed to give, and we have hitherto supposed that they all designed to preserve. And with this I am content to leave so much of my premisses to impartial consideration.

§ 2. Secondly, the Bible Society is conducted on anti-church principles. The holy catholic church, and so the church of England, supposes the bond of unity to be the apostles' doctrine and fellowship. The ninth canon of 1603 declares that, "Whosoever shall hereafter separate themselves from the communion of saints, as it is approved by the apostles' rules in the church of England, and combine themselves together in a new brotherhood, &c., let them be excommunicated *ipso facto*." The Bible Society, rejecting the catholic

unity, has invented a new pretended unity, namely, neither in doctrine nor fellowship, and contrary to the communion of saints approved by the apostles' rules in the church of England and all other branches of the church of Christ; an union of the professors of all misbeliefs with such professors of the true faith as can be made parties to the plan. These persons meet, unite, subscribe money, and organize a powerful body over the surface which is the exclusive property of the church, in order to usurp a part of the church's functions, that is, to attempt to teach her children by multiplying copies of the letter of God's written Word. No churchman but knows that the church has never propounded the letter of scripture to be the teacher of the people. The church is the witness and keeper of holy writ, and she is the teacher of the people out of it, by the mouths of her servants the bishops, priests, and deacons of divine and only mission; but this society not only invades parishes with unauthorized meetings to do that which the church has entrusted to the charge of parish priests, but sends emissaries who are of some of the various denominations of whom so large a part of it consists. Thus there is an usurpation of the church's office by persons who, in her judgment, are already in a situation to be excommunicated *ipso facto*.

If this is not to conduct a society on heretical principles, then there is no such thing as heresy; nor can any society be called heretical in a Christian country but by a stretch of a bigoted and intolerant temper.

§ 3. I now come to consider the exception taken by the "maintainers of other meetings, assemblies, or congregations," (canon 11, 1603,) that the membership of members of the church of England causes the Bible Society to be such a society as cannot justly be called heretical by any clergy and members of the church of England. To this I reply that if, as I have shewn, the unity of the catholic church is forsaken by the society, as such—and if, as I have shewn, a new pretended and anti-christian unity has been invented to take its place,—and if, as I have shewn, the society is conducted on anti-church and anti-christian principles, destructive in their tendency, not so much of the church establishment as of the belief in the Christian revelation, by shewing, namely, that a large part of it—the doctrine of belief in the holy catholic church—the divine right of the sacerdotal office—the mysterious efficacy of the sacraments—and the necessity of an apostolical succession for their celebration at all, is not any how essential to be received;—if all this has been done, and is now at this time openly done, and that boastfully, by this society, then, at all events, the membership of clergy and church-laity in it does not save the society from being, and therefore from being justly called, heretical. It is not for me to say in what position these circumstances place those churchmen who are members of it.

§ 4. I shall now consider my conclusion to be established, until it is shewn to the satisfaction of competent catholic judges, that the "denominations" are not heretics according to the teaching of the church of England, and that the Bible Society is not conducted on heretical principles. But if any of the friends of the Bible Society succeed in doing this, I shall be as happy to unite myself to their society as I am now pained to know that it exists.

§ 5. My argument is complete without any induction from the results of "Bible Society Work," as I believe it is called in the Reports. But I cannot pass them by as witnesses. I would confidently ask any of the "maintainers of other meetings, assemblies, or congregations," what, on the whole, is the effect of the distribution of the sacred volume without the church's interpretation? In a word, what is the end of their boundless licentiousness of private judgment? Is it peace? Is it union even among the dissenters themselves? Above all, is it really productive of even seeming good (such as would be called good) to the church as an establishment? Are dissenters mollified by seeing clergy on a platform side by side, on terms of the lowest presbyterian parity, with their pretended ministers? Does the calling an heretical preacher a "brother in the vineyard" soften his heart towards the clergy who are en-

dowed for working in it? Has dissenting animosity in any point whatever diminished since the establishment of the Bible Society? No; men must be blind with a judicial blindness who will not see that all the results are such as might *a priori* be expected. That the reading of God's written word may convey a blessing, however irregular and heretical its distributors, is not to be denied; but to admit this in no way mends the case of the distributors; nor does the blessing of God, given according to his unsearchable mercy, hinder, nevertheless, the usual course of his providence in behalf of his own appointed means. Dissent is, from time to time, reproducing itself. Meeting-houses are divided by secession into other meeting-houses; and new denominations are contesting for the pittance of the poor with the old. And wherever "Bible Society Work" is fixed in a parish under the sanction of the clergyman, there the spirit of dissent and anarchy is entailed as a piteous heir-loom on future generations of clergy and churchmen.

I have the honour to be, Sir, your faithful servant,

EDWARD OTTO TREVELYAN.

THE ORDER TO BE OBSERVED IN LAYING THE FIRST STONE
OF ST. LUKE'S CHURCH, IN THE PARISH OF LEEDS.

DIVINE service will be solemnized at the parish church at three o'clock in the afternoon; the clergy will then go in procession to the place in which the church is to be built; and the stone, which is to be first laid, being duly prepared, the priest shall say:

Let us pray.

Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil; for thine is the kingdom, the power, and glory, for ever and ever. Amen.

V. Our help standeth in the name of the Lord:

R. Who made heaven and earth.

V. Lord, hear our prayer:

R. And let our cry come unto thee.

V. The Lord be with you:

R. And with thy spirit.

Then shall be said or sung the 84th Psalm.

1. O how amiable are thy dwellings: thou Lord of hosts!

2. My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God.

3. Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young: even thy altars, O Lord of hosts, my King and my God.

4. Blessed are they that dwell in thy house: they will be always praising thee.

5. Blessed is the man whose strength is in thee: in whose heart are thy ways.

6. Who going through the vale of misery use it for a well: and the pools are filled with water.

7. They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

8. O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

9. Behold, O God our defender: and look upon the face of thine anointed.

10. For one day in thy courts: is better than a thousand.

11. I had rather be a door-keeper in the house of my God than to dwell in the tents of ungodliness.

12. For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13. O Lord God of hosts : blessed is the man that putteth his trust in thee.

Which being ended, the priest shall say, all kneeling :

Let us pray.

O Lord Jesus Christ, Son of the living God, who art very God Almighty, the splendour and image of the eternal Father, and life eternal, who art the corner stone cut out of the mount without hands, and our unchangeable foundation ; of whom the apostle saith that rock was Christ ; do thou confirm this stone now to be laid in thy name ; and do thou, who art the beginning and the end, by whom in the beginning God the Father created all things, vouchsafe to be the beginning, and the increase, and the consummation of this work, which we this day begin, to the honour and glory of thy name, who livest and reignest with the Father and the Holy Spirit one God, world without end. Amen.

Then shall the priest, rising from his knees, and turning to the people, say :

Dearly Beloved Brethren, let us beseech our heavenly Father, that he will be pleased of his great mercy to bless, sanctify, and consecrate the house which we purpose to build for the worship of his holy name, through our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth one God, world without end.

Then shall the priest say :

Let thy Holy Spirit, we beseech thee, O Lord our God, descend upon this church, here to be built ; and sanctify in it our gifts, and the oblations and alms of all thy faithful people ; and cleanse our hearts with the dew of thy blessing. Amen.

O God, who by thy indwelling in all saints, dost build up to thy majesty an eternal habitation, give, we pray thee, to this thy earthly temple, to be made by hands, thy heavenly increase, that what we now begin in obedience to thy will, may, by thy bounty, be happily ended, through Jesus Christ our Lord. Amen.

Then shall be sung the 100th Psalm, Old Version, which being ended, the priest shall say :

V. The stone which the builders rejected :

R. That stone is become the head of the corner.

Bless, O Lord, this stone, and grant by the calling upon thy holy name, that all who with pure minds, shall have given help to the building of this thy church, may obtain health in body and soul, through Jesus Christ our Lord. Amen.

The Blessing.

Blessed be the name of the Lord. The Lord bless you and keep you, the Lord make his face to shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you peace both now and evermore. Amen.

BARNSTAPLE LIBRARY.

RESOLUTIONS agreed to at a meeting of the clergy at the archdeacon's visitation, June 4, 1840 :—

1. That an ecclesiastical lending library be formed for the use of the clergy of the archdeaconry of Barnstaple.
2. That the Lord Bishop of Exeter be the patron, and the Archdeacon of

Barnstaple the president; and under them a committee of management with a secretary and librarian. The committee shall consist of the patron, president, vicar of Barnstaple, deans rural, secretary, and six clergymen to be chosen by the members at their annual meeting.

3. That all clergymen belonging to the archdeaconry who shall become subscribers of ten shillings per annum, or benefactors of ten pounds, be members.
4. That students for holy orders, and lay churchmen, may be permitted to borrow books on the recommendation of two members, sanctioned by a majority of the committee, and on the payment of ten shillings per annum.

[The Editor begs to assure the gentleman who has favoured him with this communication that he has much pleasure in inserting it; and will be glad to receive others of a like nature from every part of the kingdom. He takes the opportunity of calling attention to an advertisement which was stitched up with the preceding number of this Magazine, respecting a "CLERICAL CIRCULATING LIBRARY," intended to consist of books ancient and modern, which has been instituted by Mr. Darling, 22, Little Queen-street, Lincoln's-inn-fields. The design seems to be every way worthy of encouragement; and, judging from the names of subscribers there published, it appears that it has met, and will meet, with support."]

BARNSTAPLE CHURCH UNION ASSOCIATION.

At a meeting of the clergy on the day following the archdeacon's visitation, June 4th, these resolutions were unanimously agreed on:—

1. That the object of the Barnstaple Church Union Association is to promote the interests of the four societies of the church of England—
 1. Society for Promoting Christian Knowledge.
 2. National Society.
 3. Society for Building and Enlarging Churches.
 4. Society for Propagation of the Gospel in Foreign Parts.
2. That the plan of the Barnstaple Church Union Association in no way interfere with the present district and local associations.
3. That for this purpose the archdeaconry be divided into three districts, namely—
 - Barnstaple and Sherwell deaneries.
 - Southmolton and Chulmleigh deaneries.
 - Torrington and Hartland deaneries.
4. That four secretaries be appointed in each of these three districts, one for each of the four united societies.
5. That it shall be the duties of these secretaries to put themselves in communication with the clergy of their respective districts, for promoting the objects of the Barnstaple Church Union Association; to receive subscriptions from their several parishes; and to report to the association at an annual meeting.
6. That subscriptions be received, either for a general fund in aid of the four societies collectively, or specifically for any one or more of them.
7. That the archdeacon be president, and the Rev. H. Luxmoore secretary, of the association.

RATEABILITY OF TITHE.

THE Rev. Commissioner Jones has addressed the following Letter to the clergy of England and Wales:—

Gentlemen,—I am pledged to so many persons to let them have the earliest information of the decision of the Queen's Bench as to the proper mode of

rating tithe, that I adopt this as the only mode in which I can rapidly fulfil my promises.

The decision of the Queen's Bench as to the particular point submitted to the court is against the clergy; and they have decided that, under Mr. Poulett Scrope's act, in spite of the archbishop's proviso, tithes and rent-charges must be rated like lands, at what they will let for.

The law so declared, I conceive, we are bound at once to accept and submit to. It so happens, however, that while this case has been actually pending, another case has been decided by the Queen's Bench, which leaves the general law as to rating in a state as unsettled and as unsatisfactory as it was before this decision was given.

It has been decided in the case of "*The Queen v. Lumadaine*," that all stock in trade is still liable to be rated. It seems to follow, and was admitted in argument,* that when the farmer's profits from his farm are not rated, he may as an inhabitant be rated like any other inhabitant on the profits of his stock.

At all events it is clear, that when all profits on stock in trade are omitted, any rate may be quashed on an appeal.

This state of things has naturally attracted the attention of the legislature, and will be followed, no doubt, by some comprehensive measure of legislation.

Some of you have done me the honour to ask me for advice as to your individual course of proceeding; to such gentlemen I venture with some diffidence to suggest, that it will be highly expedient not to anticipate the ultimate decision of the legislature by immediate litigation.

I have the honour to be, gentlemen, your faithful servant,

R. JONES.

THE QUEEN v. CAPEL.

THE judgment of the Court of Queen's Bench, delivered by Lord Denman, was as follows:—

"This was an appeal against a rate made for the relief of the poor of the parish of Watford. The defendant, who was the incumbent of the parish, appealed against the rate, on the ground that the tithe owner had been too highly rated with reference to the other party in the parish. The sessions had confirmed the rate on all the lands on the estimate of the rent at which such lands might reasonably be expected to let for, free from rates and taxes, and deducting from such rent the probable sum necessary for the purpose of maintaining them in such a state as to command such rent. The vicarage had been rated thus. The vicar appeared to have received compensation for small tithes from the lands of the parish, calculated at the amount of 660*l.*, but the rate was calculated to him on a payment to him of 540*l.*; a deduction of 120*l.* being made for the amount of collection, &c. This rate was in form

* "This is a case of very great importance, because its decision is to regulate the manner in which the assessment is to be made for the relief of the poor upon the occupiers of real property in every parish. It has nothing to do with the liability of occupiers as inhabitants. If profits are made, then as inhabitants parishioners may be rateable according to the amount of their profits, be the same large or small; but in this case the assessment is only upon real property, and no objection is made to the rate by the appellant, on the ground of the omission of personal property from the assessment. It has been determined in this court, (*'The Queen v. Lumadaine*,' 1 Will., Wol., and Hodges, 587,) of which there can be no doubt, that since Mr. Poulett Scrope's act, (6 and 7 William IV., c. 96.) as well as before, under the statute of the 43rd Elizabeth, personal property is rateable, and if personal property is excluded, any ratepayer may appeal upon that ground."—(Extract, page 3, from the report of the attorney-general's argument in the case of "*The Queen v. Capel*," reported by W. Hodges, one of the counsel in the cause.)

strictly within the 6th and 7th William IV. c. 96; and if that statute embraced tithes as well as land, the rate would be good. Hereditaments was a division under which lawyers would place tithes. They were demisable at a yearly rent. It was true that many of the deductions required to be made from the rateable value of the property were not commonly incident to tithes; but still there were deductions sufficiently similar in their nature, so far as the principle was concerned. *The great principle was, that all rates must be adjusted on a system of equality. The court might not, in all cases, be able to work out that principle to its full extent; but they would try to do so, and would consider the validity of a rate with express reference to that principle.* If there had been a failure in the application of that principle, it had been in consequence of calculating the rate in its aliquot parts, and not as a whole, and by the reference to the arbitrary and fluctuating sense of the terms used on the subject of the rate. The court, therefore, felt that there was no variety in the principle regulating the making of a rate; but that principle was supposed to be liable to an application of a particular case, and the case of the *King v. Joddrell* had been cited to shew that land and tithes were under different liabilities as to rating. On that decision the court would make a few remarks. That case was erroneously supposed to have introduced a new law on the subject of rating. On the contrary, it was cited, in *Rex v. Plumstead*, as recognising an old principle. There the titheowner was not allowed a deduction in the rate of his corn-rent; and the court held that he was not rated on the proper principle of the net value of the tithes, but on the amount of the gross sum for which such rent would let, while the landowners were rated on the actual rent received by them, and not inclusive of the profit which was known as tenants' profits, and which it was said ought to be taken as forming part of the gross rent for which it would let. On account of that distinction in the rating, the court held the rate bad. The language of the judgment appeared to go further. If the farmer had held the land in his own hands, he would, in fact, have nothing to deduct from his annual produce but the wages of his men; but who could possibly say that a calculation of the annual value of his farm, made only after that deduction, would be a calculation fairly made, and that the worth of his personal labour, for instance, could be fairly withdrawn from consideration? The case of the *King v. Joddrell* did not convince this court that there was any difference between the titheowner and the occupier of land in the manner in which his tithes were to be calculated. If there was anything to shew that the rule thus applied according to the statute worked an injury on the titheowner, he had the same way in which to relieve himself of the landowner. Under these circumstances, the rule for setting aside the rate must be discharged."

COURT OF EXCHEQUER.—TUESDAY, JUNE 2.

THE REV. J. H. SPRY, D.D. *v.* EMPEROR.

THIS was a special case, drawn up for the purpose of obtaining a decision of this court on the question raised between Dr. Spry, the rector of St. Mary-le-bone parish, and the new vestry, with the view of deciding the right of the former to the burial fees in the cases of parochial paupers interred at St. John's-wood Chapel. On the part of the vestry it was contended that the rector had no right to the fees in question, because he did not in fact perform the duties in respect of which they were claimed; and on the part of the rector it was argued, under the construction of the several acts passed for the division of the extensive parish into districts, and for other purposes, that there was a reservation to him of all the rights of a rector, and that though the duties were performed by another person, the minister of the chapel in question, yet

that, as that functionary had not been appointed to the office of burying-minister under the act of 35 Geo. III., c. 151, he, for this purpose, was to be taken to be the agent of the rector, and to perform the duties of burial by his license and permission, in which case the surplice fees would belong to the plaintiff.—Mr. Kelly and Mr. M. D. Hill having been heard for the rector and the parish respectively, the court at once pronounced an unanimous judgment in favour of the former.

COURT OF QUEEN'S BENCH.—SATURDAY, MAY 30.

(*Sittings in Banco.*)

THE QUEEN v. DR. D'OYLY.

THIS was a rule calling upon the defendant, as rector of the parish of St. Mary, Lambeth, and the churchwardens of that parish, to shew cause why a *mandamus* should not issue directed to them, commanding them to convene a vestry meeting for the purpose of electing three churchwardens for that parish. The only question was, whether the rector, as chairman of the meeting to elect churchwardens, when a poll was demanded, had power to direct in what manner that poll should be taken.

The Attorney-General, Mr. Thesiger, and Mr. Swann, shewed cause against the rule; and Sir. F. Pollock, Mr. Cresswell, and Mr. Hayes, were heard in support of it.

The court took time to consider the question.

THE QUEEN v. THE JUSTICES OF SURREY.

THIS case arose out of the previous one, and related to the appointment of overseers of the same parish.

The same counsel were heard, and the court took time for deliberation.

MONDAY, JUNE 1.

THE QUEEN v. DR. D'OYLY.

LORD DENMAN this morning gave judgment in this case, which was argued on Saturday. Their lordships thought the proper place to elect the churchwardens was a convenient place within the precincts of the church, and that the rector had a common right to preside, as being for ecclesiastical purposes the head of the parish, and as being the owner of the freehold of the church. Although the churchwardens were temporal officers, yet they were so far connected with ecclesiastical matters, that the rector had a right to interfere. If this point had been argued on Saturday for the first time, and there had been no authority, they would have had no hesitation in giving the same opinion; but the authorities abundantly confirmed that opinion, and the 58th of George III. was decisive: that act did not confer the right on the rector by enactment, nor was it declaratory, but it was a recognition of his right. Assuming then that he had a right to preside, it was to be considered what power that conferred upon him, and whether he had exercised his functions according to law. The 58th of George III. required notice to be given of a vestry meeting, but it did not say by whom that notice was to be given; they apprehended the rector, *quâ* rector, was the proper person to give the notice, because he was at the head of the parish, and was to nominate one of the churchwardens. The meeting was held, and candidates proposed. Somebody must make the declaration on whom the election had fallen. The question then was, who was to do that? Certainly not the vestry, but it was the person

presiding at the meeting who was to make that declaration. A poll was then demanded; the parishioners were not to consider whether a poll was to be granted—it was demandable of right, and the chairman was the person to grant it. In the absence of other business, the poll would be proceeded with immediately, but otherwise there must be an adjournment. Who, then, was to adjourn the poll? They were of opinion that the person presiding had authority to regulate the whole of the proceedings, so as to insure to the voters a reasonable opportunity of giving their votes; and the rector, therefore, might adjourn the poll in such a manner as he might think proper, upon his own responsibility, and might, if he acted improperly, be called upon to answer for his conduct. An objection had been made to the rector having the casting vote, as he might in some instances nominate both churchwardens. But there was no doubt he had the right to vote as a parishioner. The rule, therefore, would be discharged.

THE QUEEN V. THE JUSTICES OF SURREY.

LORD DENMAN said the rule in this case would also be discharged.

BAIL COURT.—JUNE 1.

(*In Banco, before Mr. Justice COLERIDGE.*)

THE QUEEN V. THE CHURCHWARDENS OF THE PARISH OF MANCHESTER.

THE Attorney-General applied to the court in this case for a *mandamus* to the defendants, commanding them to hold a meeting for the purpose of swearing in overseers of the township. The learned gentleman stated that the present application had no connexion with the subject of the charter, as the same state of facts from which the present proceeding arose would occur if no charter had ever existed. There were in Manchester four overseers of the parish under the 43rd Elizabeth, and those four were appointed upon the 2nd of April, by the justices of the county, in accordance with that statute. In consequence, however, of the great increase of the place, and of there being several townships in the parish, a private act of parliament, 13 George III. cap. 81, had provided for the appointment of several overseers in addition to those which existed under the ancient law. The parties had, in addition to the four already mentioned, appointed twelve under the local act, and had besides appointed two more, whose appointment being considered irregular, had been quashed. The appointment of the other sixteen was unimpeached; but, according to the third section of the statute of George III., they could not act until they were sworn in before the churchwardens of the parish, who were themselves overseers of the township, and who, in consequence of their refusal to swear in the other overseers, had the entire management of the affairs of the parish themselves, so that there were only three overseers acting where there ought to be nineteen. There was no question in this case, as there had been in some former ones, of any clashing jurisdiction, and the attorney-general expressed his inability to conceive what answer could be given to the application.—Rule *nisi* granted.

THE QUEEN V. THE VESTRY-CLERK AND THE VESTRYMEN OF ST. LUKE'S.

MR. WARREN applied to the court for a *mandamus* to the defendants, commanding them to call a meeting of the vestry and appoint two substantial inhabitants of the parish to be churchwardens for the present year. It appeared that the office in question is at present filled in consequence of an election which took place in the usual way upon Easter Tuesday last. The

persons then appointed had, however, also served the office for the preceding year, and Mr. Warren contended that they were therefore ineligible by the 23rd section of the 48th George III. c. 97.

Mr Justice Coleridge, upon looking into the act of parliament, expressed his opinion to be, that the section referred to was only intended to prevent any person from being compelled to serve the office for two years in succession. His lordship did not think that the provisions created any ineligibility, and that a party serving one year might, if elected, serve during the next year, if he thought proper to do so.—The rule was therefore refused.

THE QUEEN V. THE RECTOR AND OVERSEERS OF THE PARISH OF LAMBETH.

LORD DENMAN delivered judgment in this case, which arose out of the same circumstances as the last. He said, as to the second case, which related to the appointment of overseers, the court was of opinion that it did not materially differ from that of the churchwardens. The language of the local act, "That the inhabitants do, the major part of them then present," did not confine the right of voting to a show of hands, or a division of those present at the meeting, should a poll be demanded on behalf of the rest of the parish. That rule, therefore, must in like manner be discharged.—Rule discharged.

THE FORM OF PRAYER AND THANKSGIVING FOR THE PRESERVATION OF THE QUEEN FROM THE ATROCIOUS AND TREASONABLE ATTEMPT UPON HER LIFE.

In pursuance of the Order in Council, held at Buckingham Palace, on the 15th of June, directing the Archbishop of Canterbury to prepare a form of prayer and thanksgiving for the preservation of the Queen from the atrocious and treasonable attempt against her sacred person, to be used at morning and evening service after the general thanksgiving, in all churches and chapels throughout England and Wales, and the town of Berwick-upon-Tweed, on Sunday, the 21st of June, the following was on Wednesday forwarded to the churchwardens of the various parishes included in the above Order in Council:—

"A FORM OF PRAYER AND THANKSGIVING TO ALMIGHTY GOD.

"Almighty and everlasting God, Creator and Governor of the world, who by thy gracious providence hast oftentimes preserved thy chosen servants the Sovereigns whom thou hast set over us from the malice of wicked men, we offer unto thee all praise and thanksgiving for thy late mercy vouchsafed to us in frustrating the traitorous attempt on the life of our Sovereign Lady Queen Victoria.

"Continue, we beseech thee, thy watchful care over her. Be thou her shield and defence against all the devices of secret treason and the assaults of open violence. Let the light of thy countenance shine upon her and her Royal Consort, and bless them with all happiness. Direct and prosper her counsels; and so guide and support her by thy Holy Spirit, that putting her whole confidence in thee, she may faithfully rule thy people committed to her charge to their good, and to the glory of thy holy name.

"And to us, and all her subjects, O Lord, impart such a measure of thy grace, that, under a deep and lasting sense of the mercy at this time vouchsafed to us, we may always shew forth our thankfulness unto thee by dutiful loyalty to our Sovereign, and constant obedience to thy commandments.

"Give ear, we beseech thee, O merciful Father, to these our supplications and prayers, which we humbly offer before thee in the name and through the mediation of Jesus Christ, our only Saviour and Redeemer. Amen."

Then shall follow the prayer for unity :—

“O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great danger we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that as there is but one body, and one spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may, with one mind and one mouth, glorify thee, through Jesus Christ our Lord. Amen.”

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bishop of Ely, St. George's Church, Hanover Square, London ...	May 31
Bishop of London	June 14
Archbishop of Canterbury	June 14
Bishop of Lincoln, Lincoln Cathedral	June 14
Bishop of Oxford, Christ Church Cathedral, Oxford	June 14
Bishop of Gloucester and Bristol, St. Margaret's Church, Westminster	June 14
Bishop of Chichester, Chichester Cathedral	June 14

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Allnutt, Walter	B.A.	Catharine Hall	Camb.	{ Ely, by let. dim. from Bp. Bath and Wells
Andrews, William	M.A.	Exeter	Oxford	
Baines, F. A.	B.A.	Christ's	Camb.	Ely
Bandinell, James	B.A.	Wadham	Oxford	London
Barclay, John	Chaplain of Christ Church, Oxford		Oxford	Oxford
Barry, Charles Upham	B.A.	Trinity Hall	Camb.	Abp. of Canterbury
Biggs, Michael	B.A.	Pembroke	Camb.	London
Bostock, H.	M.A.	Wadham	Oxford	Lincoln
Browne, Felix	B.A.	Magdalen	Camb.	Chichester
Bund, T. H. B.	B.A.	Trinity	Camb.	Gloucester and Bristol
Bushnell, John Hext.	B.A.	Worcester	Oxford	Gloucester and Bristol
Butler, Geo. Ambrose ..	B.A.	Queen's	Oxford	Oxford
Campion, C. H.	B.A.	Christ Church	Oxford	{ Ely, by let. dim. from Bp. Lichfield
Campbell, A. D.		Trinity	Dublin	
Codd, E. Thornton	B.A.	St. John's	Camb.	London
Cole, Martin S.	B.A.	Christ's	Camb.	Gloucester and Bristol
Cole, Robert	M.A.	Queen's	Oxford	Gloucester and Bristol
Curteis, Cyril Thomas ..	B.A.	Trinity	Camb.	London
Driffield, G. T.	B.A.	Brasenose	Oxford	Abp. of Canterbury
Elywyn, W. M. H.	M.A.	Pembroke	Camb.	Oxford
Estcourt, E. E.	M.A.	Exeter	Oxford	Ely
Evans, John Peter	B.A.	Jesus	Oxford	Gloucester and Bristol
Fagan, G. H. U.	B.A.	Oriel	Oxford	Oxford
Ferris, C. F.	B.A.	Trinity	Dublin	London
Forster, Francis	M.A.	Catherine Hall	Camb.	Gloucester and Bristol
Frampton, Thomas	B.A.	St. John's	Camb.	Ely
Garratt, Samuel	B.A.	Trinity	Camb.	Gloucester and Bristol
Gossett, J. H.	B.A.	Exeter	Oxford	London
				Lincoln

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Gower, G. Loveson	B.A.	Trinity Hall	Camb.	Lincoln
Graham, Wm. Paley ...	B.A.	Queen's	Oxford	Oxford
Graham, John	B.A.	New Inn Hall	Oxford	London
Griffith, James	B.A.	Queens'	Camb.	Lincoln
Haastруп, Niels C., Church Missionary Coll.		Islington		London
Harvey, Henry Bridges	B.A.	Clare Hall	Camb.	{ Ely, by let. dim. from Bp. Lichfield
Hall, Henry	M.A.	Christ Church	Oxford	Oxford
Hawes, Robert, Church Missionary College				London
Haslewood, W. P.	B.A.	Trinity	Camb.	Gloucester and Bristol
Hellyer, Thomas	B.A.	University	Oxford	London
Hensley, J. Egerton ...	B.A.	Corpus Christi	Oxford	Oxford
Holland, Charles	B.A.	University	Oxford	London
Hoskyns, J. L.	B.A.	Magdalen	Oxford	Oxford
Hulbert, D. P. M.	B.A.	St. John's	Camb.	{ Ely, by let. dim. from Bp. Lichfield
Hulme, William	B.A.	Balliol	Oxford	Oxford
Jones, H. Hyndman ...	B.A.	Trinity	Camb.	Gloucester and Bristol
Lloyd, H. W.	B.A.	Jesus	Oxford	Oxford
Lowder, John	B.A.	Queens'	Camb.	Gloucester and Bristol
Mallison, Whiteley	B.A.	Magdalen	Camb.	Ely
Marsh, William	B.A.	Trinity	Camb.	Ely
Miles, Thomas	B.A.	Trinity	Oxford	Abp. of Canterbury
Moore, Daniel	B.A.	Catharine Hall	Camb.	London
Nevinson, Charles	B.A.	Wadham	Oxford	Oxford
Noel, Augustus Wm.		Trinity	Camb.	Gloucester and Bristol
Paley, John	B.A.	St. Peter's	Camb.	Gloucester and Bristol
Peck, E. Ansley	M.A.	Trinity	Camb.	Ely
Pearce, Thomas	B.A.	Magdalen	Oxford	Oxford
Pedlar, G. H. O.	B.A.	Magdalen Hall	Oxford	{ Ely, by let. dim. from Bp. Exeter
Pierson, George James.	B.A.	Jesus	Camb.	Gloucester and Bristol
Pinkney, Wm. Philip ..	M.A.	Trinity	Camb.	Lincoln
Powell, James Cotton ...	M.A.	Trinity	Oxford	Abp. of Canterbury
Pritchard, J. C.	M.A.	Oriel	Oxford	Oxford
Prie, John	B.A.	New	Oxford	Oxford
Prichard, R. A.	S.C.L.	Magdalen Hall	Oxford	Gloucester and Bristol
Rackham, R. A.	B.A.	Jesus	Camb.	Ely
Randolph, William	B.A.	St. John's	Camb.	Abp. of Canterbury
Rigaud, S. J.	S.C.L.	Exeter	Oxford	Oxford
Roberts, Richard	B.A.	Trinity	Camb.	Gloucester and Bristol
Rogers, Alfred E.	B.A.	Queens'	Camb.	{ Ely, by let. dim. from Bp. Bath and Wells
Rogers, J. G.	B.A.	Jesus	Camb.	Chichester
Rusbridger, John	B.A.	Wadham	Oxford	Chichester
Scott, John Henry	B.A.	Christ Church	Oxford	London
Schmid, David Henry, Church Missionary Coll.		Islington		London
Simpkinson, L. W.	B.A.	Trinity	Camb.	Chichester
Starkey, A. B. C.	B.A.	St. John's	Oxford	Oxford
Stonhouse, Frederick ...	B.A.	Oriel	Oxford	Gloucester and Bristol
Storks, Thomas T.	B.A.	Jesus	Camb.	London
Sugden, Frank	B.A.	Trinity	Camb.	Gloucester and Bristol
Tindall, Robert	B.A.	St. John's	Camb.	Lincoln
Townson, Joseph	B.A.	Queens'	Camb.	Ely
Warburton, John, Church Missionary Coll.		Islington		London
Wardale, W. R.	B.A.	Corpus Christi	Oxford	Oxford
Wood, Henry Orme	M.A.	St. John's	Camb.	London
Woodman, J. Sibley ...	B.A.	Worcester	Oxford	Gloucester and Bristol
Woolley, John	M.A.	University	Oxford	Oxford
Woolcombe, Louis	M.A.	Exeter	Oxford	Oxford

PRIESTS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Ady, Wm. Br'ce.....	B.A.	Exeter	Oxford	London
Ainsworth, Thomas....	B.A.	Catherine Hall	Camb.	London
Anderson, John.....	B.A.	Merton	Oxford	Gloucester and Bristol
Banister, Wm.....	B.A.	Wadham	Oxford	London
Bauman, James, Church		Missionary Coll. Islington		London
Bentley, Robt. Henry..	B.A.	New Inn Hall	Oxford	London
Bromehead, Alex. C....	B.A.	Caius	Camb.	Oxford
Broome, J. H.....	B.A.	Queens'	Camb.	Chichester
Burrell, W. J. P.....	B.A.	St. John's	Camb.	Lincoln
Cadman, Wm.....	B.A.	Catherine Hall	Camb.	Ely
Carlyon, Fred.....	B.A.	Pembroke	Camb.	Gloucester and Bristol
Clark, Joseph.....	B.A.	Christ's	Camb.	Ely
Coleuse, John Wm.....	M.A.	St. John's	Camb.	Ely
Collins, R. C. W.....	B.A.	Exeter	Oxford	London
Cornish, Arthur.....	B.A.	Exeter	Oxford	Abp. of Canterbury
Cousins, Denis L.....	B.A.	St. Peter's	Camb.	Gloucester and Bristol
Creswell, Richard....	B.A.	St. John's	Oxford	Abp. of Canterbury
Crockford, Wm. John..	B.A.	Brasenose	Oxford	Lincoln
Croome, Thos. Boys...	B.A.	Trinity	Oxford	Gloucester and Bristol
Crowdy, Wm. S.....	M.A.	Lincoln	Oxford	Oxford
Darling, Thomas.....	B.A.	St. John's	Camb.	London
Daubeney, Edward.....	M.A.	Magdalen	Oxford	Oxford
Donaldson, John Wm..	M.A.	Trinity	Camb.	Gloucester and Bristol
Fawcett, Wm.....	B.A.	Lincoln	Oxford	Lincoln
Gordon, Osborne.....	M.A.	Christ Church	Oxford	Oxford
Greathed, Samuel S...	M.A.	Trinity	Camb.	London
Heisch, J. Gottfried....	B.A.	Trinity	Camb.	London
Hessey, Fras.....	B.C.L.	St. John's	Oxford	Oxford
Hill, Richard.....	B.A.	Balliol	Oxford	Oxford
Hopwood, Henry.....	B.A.	Queens'	Camb.	Chichester
Hugo, J. Philip.....	M.A.	Exeter	Oxford	Oxford
Jerrard, Fred. Wm. H.	M.A.	Caius	Camb.	Ely
Johnstone, J. T., Church		Missionary Coll. Islington		London
Lamb, Geo. Fleming....	B.A.	Queens'	Camb.	Ely
Lane, John D.....	M.A.	St. John's	Camb.	Ely
Le Breton, Wm. C.....	M.A.	Exeter	Oxford	Oxford
Leefe, John Ewland....	M.A.	Trinity	Camb.	Oxford
Long, James, Church		Missionary Coll. Islington		London
Martyn, Claudius, R...	B.A.	Lincoln	Oxford	Lincoln
Nott, Wm. Geo.....	B.A.	St. John's	Camb.	Lincoln
Osborne, John Fras., Church		Missionary Coll. Islington		London
Penrose, John	M.A.	Lincoln	Oxford	Oxford
Posthelthwaite, Rich...	B.A.	St. Edmund Hall	Oxford	Lincoln
Pratt, John J.....	M.A.	St. John's	Oxford	Oxford
Riddel, J. C. B.....	B.A.	All Souls	Oxford	Oxford
Ridley, Wm. Henry....	B.A.	Christ Church	Oxford	Oxford
Routt, J. O.....	M.A.	Christ's	Camb.	Chichester
Rowden, Fras. M.....	B.A.	Wadham	Oxford	Gloucester and Bristol
Sawbridge, Ed. Henry..	B.A.	Balliol	Oxford	Oxford
Shepherd, Richard.....	M.A.	St. Mary Hall	Oxford	Lincoln
Sparke, John.....	B.A.	Clare Hall	Camb.	Lincoln
Stevens, John.....	B.A.	Magdalen Hall	Oxford	Lincoln
Thomas, Arthur.....	B.A.	Trinity	Camb.	Chichester
Tyndale, Henry A.....	B.A.	Wadham	Oxford	Oxford
Turner, E. Bloomfield..	B.A.	Christ's	Camb.	Lincoln
Upcher, A. W.....	B.A.	Trinity	Camb.	Lincoln
Walmesley, E. J.....	B.A.	St. John's	Camb.	Gloucester and Bristol
Ward, Wm. Geo.....	M.A.	Balliol	Oxford	Oxford
Warren, P. S.....	B.A.	Jesus	Camb.	Chichester

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Warriner, Geo.....	B.A.	St. Edmund Hall	Oxford	Oxford
Weare, Thos. Wm.....	M.A.	Christ Church	Oxford	Oxford
Wendnagel, J. C., Church Missionary Coll.		Islington		{ London, by let. dim. from Abp. of Canterbury
Wickes, J. Beck.....	M.A.	St. John's	Oxford	
Williams, Griffith.....	B.A.	Queens'	Camb.	Lincoln
Wood, Thomas.....	B.A.	St. John's	Camb.	Lincoln
				Gloucester and Bristol

The Bishop of Winchester will hold an ordination on the 12th of July.

The Bishop of Ripon will hold an ordination on the 19th of July.

The Bishop of Worcester will hold an ordination on the 25th of July.

The Bishop of Norwich will hold an ordination on the 26th of July.

The Bishop of Salisbury will hold an ordination on the 20th of September.

The Bishop of Lincoln will hold an ordination on the 20th of September.

CLERICAL APPOINTMENTS.

Allen, J., V. of Castlemartin,	Rural Dean of the Deanery of Castlemartin.
Balston, —	Assistant Master of Eton College.
Bell, John	A Domestic Chaplain to the Earl of Wexborough.
Benson, S.	Chaplain of Horsemonger Lane Gaol.
Booney, T.	Inspector of Schools in Union in the Archdeaconry of Stafford
Browne, H. T.	Curate of Portsmouth.
Campbell, W.	Officiating Minister of St. James's chapel, Newcastle-on-Tyne.
Evans, J., M.A. of St. James's, Bermondsey,	Additional Assistant Secretary of the Society for Promoting Christian Knowledge.
Fosbrooke, Yate, V. of St. Ives,	a Surrogate for the Archdeaconry of Huntingdon.
Harward, J. N.	One of the Domestic Chaplains to the Lord Bp. of Rochester.
Jackson, M.	The Lectureship of the Baxter Gate Chapel, Whitby.
Jones, R. W. L.	C. of St. Nicholas, Newcastle.
Kermode, W.	C. of Lezayre, Isle of Man, and to the Weekly Lectureship of St. Paul's, Ramsay.
Malcolm, Gilbert, R. of Toddenham,	Rural Dean of the Deanery of Campden, Gloucestershire
Morris, Geo. E.	Head Master of the Grammar School at Madras.
O'Neill, H.,	to the Ministry of Kendal, New Church.
Raymond, W. F., R. of Stockton,	a Rural Dean in the Deanery of Worcester.
Spence, Geo., V. of St. Clement's, Cambridge,	a Surrogate for the Archdeaconry of Ely.
Stevenson, J. H.	Examining Chaplain to the Lord Bp. of Sodor and Man.
Wilder, —	Fellow of Eton College.
Williams, C. K.	Master of the Grammar School at Plympton.
Williams, C. K.	A Domestic Chaplain to Lord Seaton.
Wood, Joshua	Assistant Minister of the parish of Darlington.

RESIGNATIONS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Cardale, W., the Curacy of Portsmouth				
Kalk, W. H.	Osgathorpe V.	Leices.	Lincoln	Marquis of Hastings
Timbrill, Ven. Archdeacon,				Rural Deanery of Campden, Gloucestershire
Walker, G. A., Curate of St. Nicholas, Newcastle				
Wells, John	Manningford Bruce R.	Wilts	Salisbury	
Whyte, J. R.	Okehampton V.	Devon	Exeter	{ Reps. of Rev. H. B. Wrey and C. H. Millet, Esq.

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PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Abbott, J. H.....	Middleton P. C.	Westm.	Chester	{ V. of Kirkby Lonsdale
Addison, T. A.....	Barbon P. C.	Westm.	Chester	{ V. of Kirkby Lonsdale
Ashby, S.....	Saxthorpe V.	Norfolk	Norwich	Pemb. Hall, Camb.
Beckett, J. A.....	Manningford Bruce R.	Wilts	Salisbury	On his own petition
Bramston, J.....	Witham V.	Essex	London	Bishop of London
Bland, T. N.....	Osgathorpe V.	Leices.	Lincoln	Marquess of Hastings
Browne, E. H.,	Officiating Minister of Trinity Church, lately erected at Stroud			
Browne, H. H.....	Howell R.	Lincoln	Lincoln	H. Machin, &c.
Burrell, W. J. P...	Belleau cum Aby	Lincoln	Lincoln	{ Lord Willoughby D'Eresby
Bury, C.....	{ St. Anne's P. C. Lancaster	{ Lancas.	Chester	Vic. of Lancaster
Carlyle, J.....	Noke R.	Oxford	Oxford	D. of Marlborough
Carr, John.....	Alnham V.	Northum.	Durham	D. of Northumberland
Coxhead, W. L.....	Okehampton V.	Devon	Exeter	{ Represen. of Rev. H. B. Wrey and C. H. Millet, Esq.
Crook, H. S. C.....	Uphaven V.	Wilts	Salisbury	Lord Chancellor
Dodson, T. P.....	Wysall V.	Notts	York	Sir R. H. Bromley, Bt.
Ellis, J. F.....	{ Pocklington V. w. Yapham cum Meltonby C.	{ E. York	{ Pec. of D. of York	{ Dean of York
Hodges, J. J.....	Onibury R.	Salop	Heref.	Earl of Craven
Hughes, W.....	Llanbadarn-fawr C.	Cardigan		
Kitchin, T.....	Incumbent of the New Church at Stowe			{ Trustees of the late Rev. C. Simeon
Lewis, J. jun.....	Childerditch V.	Essex	London	Lord Petre
Medland, T.....	Steyning V.	Sussex	Chichea.	Duke of Norfolk
Norgate, L. A.....	Foxley R.	Norfolk	Norwich	E. Lombe, Esq.
O'Neil, J.....	Incumbent of St. Mary Arches, Exeter			
Parker, Henry.....	Ilderton R.	Northum.	Durham	D. of Northumberland
Prattant, J. C.....	Steepleton Preston R.	Dorset		
Riddle, J. Esmond	Leckhampton	Gloucea.	Gl. & Br.	{ The Life Trustees of the Church
Routh, J. B.....	Hooe V.	Sussex	Chichea.	John Routh, Esq.
Smith, J. F.,	Minister of the New Church of St. James, Handsworth			
Stamer, W., D.D.,	St. Saviours R. Bath			
Stroud, J.....	Williton P. C.	Somer.	B. & W.	V. of St. Decumans
Thompson, J.....	Sykehouse P. C.	W. York	York	V. of Fiahlake
Thurlow, C. A.....	{ Malpas Higher Me- diety R. w. Whitewell C.	{ Chester	Chester	{ Marquess of Cholmondeley
Tucker, Denis.....	{ Taunton St. James P. C.	{ Somer.	B. & W.	Sir T. Lethbridge, Bt.
Ward, R.....	Christ Church, Skipton	W. York	York	
Wade, Albany.....	Elton R.	Durham	Durham	{ T. Wade, Esq., 2 turns, and T. & J. Hogg, Esqrs., 1 turn
Whittingham, S. ..	Childrey R.	Berks	Salisbury	Corp. Ch. C. Oxford

CLERGYMEN DECEASED.

Blackwell, John ...	Manderdivy R.	Pemb.	St. Dav.	Lord Chancellor
Calvert, Thomas, D.D.,	Warden of Christ's College, Manchester			
Carr, George, C. of	Blackbourton, Oxon			
Colhurst, A.,	Chaplain to the Bishop of Killaloe			

Name.	Preferment.	County.	Diocese.	Patron.
Coltart, J., Minister of Fintory				
Crombie, A., LL.D., F.R.S., York Terrace, Regent's Park				
Dixon, Miles, Assistant Minister of Trevethyn				
Dixon, J., C. of Abersychan				
Hardy, R., Tendring Hall, Essex				
Haygarth, George. Hoos V.		Sussex	Chiches.	John Routh, Esq.
Hayden, Christopher, Chaplain to the Birmingham Union Workhouse				
Jeffreys, John..... Barnes R.		Surrey	Cant. pec.	D. & C. of St. Paul's
Lane R..... { Salcombe V.				D. & C. of Exeter
	and Master of Kingsbridge Grammar School			
Mackenzie, W..... Burwash R. & V.		Sussex	Chiches.	Jos. Gould, Esq.
Mackintosh, R.D., B.A., C. of Childwell, Lancashire				
Marriott, George.. { Kemberton R. w.				
	{ Satton Maddocks V. }	Salop	L. & C.	R. Slaney, Esq.
Morley, Cecil				
Poole, Thomas, late C. of Backwell, Somerset				
Prat, Richard..... { Littleham V. w.		Devon	{ P. of D. & }	
	{ Ermouth C.		{ C. of York }	D. & C. of Exeter
Pruen, W. A..... Snitterfield V.		Warwick	Worcea.	Bp. of Worcester
Rose, R..... { Palgrave R.		Suffolk	Norwich	Sir E. Kerrison
	{ & Frenze R.	Suffolk	Norwich	S. Smith, Esq.
Vaughan, Thomas. { Stoke Prior P. C. w.		Hereford	Hereford	V. of Leominster
	{ Docklow P. C.			
Wyayard, M. G. L. West Rownton R.		N. York	York	C. of D. of Lancas.

UNIVERSITY NEWS.

OXFORD.

May 30.

Magdalen College.—A Fellowship is vacant at this College, which will be filled up on the Festival of St. James, in July, open to all Graduates of the University who are natives of the county of Lincoln. Gentlemen who wish to offer themselves are requested to call on the President, on or before the 21st of July, bringing with them a copy of their baptismal register, and a written recommendation from the College or Hall to which they may belong.

The following gentlemen from Westminster have been elected students of Christ Church :—R. Phillimore, E. V. Richards, C. W. Peake Glym.

June 6.

Architectural Society.—At a meeting held on Wednesday, the 27th of May, the Rev. the Master of University College in the Chair, the following new members were admitted :—

C. Blandy, Esq., Reading; J. Richards, jun., Esq., Reading; T. Tudor, Esq., Wyesham, Monmouthshire.

Some Engravings of Waltham Cross, prior to the alterations of Mr. Clarke, with a letter respecting them, were presented by W. Harrison, Esq.

Some Ecclesiastical Notices from Doomsday

Book were read by E. E. Eatcourt, Esq., of Exeter College.

It appears that, at the time of the Norman Conquest, the proportion of the number of churches to the population was about one for every 480 persons; and that in many districts the actual number of churches, without reference to population, was greater than at present, from which it would appear that subsequently one large church was built in the place of two or three small ones. This is probably one of the causes why we have so few Saxon churches remaining at present.

The existence of about 2,600 parish churches is either distinctly mentioned, or implied by the mention of the priest, and as only those churches are mentioned which were in other hands than those of the parish priests, or of which the revenues were partly applied to secular purposes, there must have been at least double that number in the time of Edward the Confessor.

The Martyrs' Memorial.—The late exhibition of designs for the Martyrs' Memorial was a display of architectural skill well worthy the occasion which gave rise to such competition, and honourable to the competing architects. The following are the names of the gentlemen who favoured the Memorial Committee with plans and elevations for carrying into effect the first part of the resolution of the general meeting of subscribers March 5th, 1840 :—Mr. J.

Blore, Mr. Buckler, Mr. Derick, of Oxford; Mr. E. Hadfield, of Sheffield; Mr. G. Mair, and Mr. Scott. Of all these designs it may be said that they displayed great talent, with an exactness of knowledge which could only be acquired by study and experience. The deliberations of the committee terminated in the adoption of Mr. Scott's design.

T. H. Haddam, Esq., B.A., Fellow of Exeter College, has been elected to the Eldon Law Scholarship.

A. Cowburn and L. Gidley, Commoners of Exeter College, were elected, on Thursday last, Scholars of that Society.

In a convocation holden on Tuesday last, F. Rogers, Esq., B.C.L., Fellow of Oriel College, was unanimously elected a Fellow on the foundation of Charles Viner, Esq., in the room of Dr. Williams, whose fellowship becomes vacant by the lapse of time.

The Rev. E. H. Hansell, M.A., Demy of Magdalen College, and the Rev. C. Brooksbank, M.A. of Christ Church, to whom Mrs. Denyer's Prizes were awarded, read their respective Essays in the Divinity School, on Thursday last.

June 13.

The names of those candidates who, at the examination in Easter Term, were admitted by the public examiners, according the alphabetical arrangement prescribed by the statute, are as follows:—

In Literis Humanioribus.

CLASS I.—Arnold, C. T., commoner of Magdalen Hall, Lushy scholar; Bathar, E. postmaster of Merton; Hext, G., scholar of Corpus Christi; Landon, J. T. B., scholar of Worcester; Tate, F., scholar of University.

CLASS II.—Adams, H. C., demy of Magdalen; Blydes, F. H. M., student of Christ Church, Latin scholar; Coots, A., commoner of Brasenose; Dasant, G. W., commoner of Magdalen Hall; Farrer, O. W., and Farrer, T. H., commoners of Balliol; Froude, J. A., commoner of Oriel; Rendall, H., scholar of Trinity; Taylor, J. O., scholar of Brasenose; Venn, E. S., commoner of Wadham; Walter, J., commoner of Exeter.

CLASS III.—Arden, G., commoner of Wadham; Baxter, A. G., commoner of Worcester; Bennett, H., scholar of Worcester; Buckland, J. R., student of Christ Church; Burstall, S., scholar of University; Chichester, R. H., commoner of Exeter; Fawcett, R. T., commoner of University; Fidler, Rev. I., gentleman commoner of New Inn Hall; Gee, R., commoner of Wadham; Howard, N. H., commoner of Exeter; Rawnsley, R. D., demy of Magdalen; Renaud, W., commoner of Exeter; Royce, D., servitor of Christ Church; Sale, C. J., scholar of Lincoln; Spring, G. T., commoner of St. Edmund Hall; Stewart, D. D., commoner of Exeter; St. John, H. T., commoner of University; Thompson, W., scholar of Queen's; Walker, R. O., commoner of St. John's.

CLASS IV.—Clarke, C. J. L., scholar of New College; Coke, E. F., commoner of Brasenose; Dean, C. K., commoner of Queen's;

Ellerton, G. M. K., scholar of Brasenose; Gabriel, J. B., commoner of St. Edmund Hall; Garrard, T., fellow of St. John's; Jackson, T., commoner of Brasenose; Manson, A. T. G., gentleman commoner of Magdalen; Richards, H. M., commoner of Christ Church; Robertson, F. W., commoner of Brasenose; Rowden, G. C., scholar of New College; Seance, R. K., commoner of Brasenose; Trollope, J. J., commoner of Pembroke; Vaux, W. S. W., commoner of Balliol.

R. Gresham, W. E. Jelf, } Public
R. Mitchell, H. Wall, } Examiners.

In a convocation holden on Saturday, the Rev. Robt. Hussey, B.D., Student of Christ Church, was nominated by the Proctors to be a Delegate in the matter of the University Galleries and the Taylor Building, in the room of the Warden of All Souls' College.

In a congregation holden at the same time, the following degrees were conferred:—

Doctor in Divinity—P. Maurice, chaplain of New College and All Souls'.

Masters of Arts—T. Hussey, and C. T. Nesbitt, Brasenose, grand compounders; Rev. E. H. Sawbridge, and Rev. E. H. M. Sladen, Balliol; Rev. J. Irving, and Rev. W. Whitelegg, Queen's; Rev. F. M. Knollis, fellow of Magdalen; P. L. Drake, demy of Magdalen; Rev. T. G. F. Howes, Oriel; Rev. H. J. C. Smith, and Rev. A. R. Symonds, Wadham; Rev. A. P. Stanley, fell. of University.

Bachelors of Arts—W. F. Addison, Wadham, grand comp.; W. A. Campbell, Christ Church, grand comp.; G. Paterson, G. Arden, R. Gee, E. S. Venn, and T. Fox, Wadham College; J. Isaacson, and G. Pretyman, New Inn Hall; C. J. Sale, scholar of Lincoln; C. T. Arnold, Lushy Scholar of Magdalen Hall; G. W. Dasant, Magdalen Hall; C. K. Dean, Queen's; W. B. Garnett, E. F. Coke, and A. Coots, Brasenose College; G. M. K. Ellerton, J. O. Taylor, H. D. Schofield, and R. Fletcher, scholars of Brasenose; J. B. G. Jones, and T. Jones, Jesus College; R. H. Chichester, W. B. Hole, N. A. Howard, L. M. Peter, J. Walter, T. D. Salmon, C. Forbes, D. D. Stewart, and W. Renaud, Exeter College; T. Mitchell, and G. Wood, Oriel; H. C. Adams, demy of Magdalen; R. Chohmeley, exhibitor of Corpus Christi; J. T. B. Landon, scholar of Worcester; W. Milton, Worcester; T. Garrard, fellow of St. John's; R. O. Walker, St. John's; P. Tate, scholar of University; H. T. St. John, University.

In a convocation holden on Wednesday last, being the first day of Act Term, the Rev. T. F. Henney, M.A., scholar of Pembroke, W. Andrews, M.A., fellow of Exeter, and the Rev. J. M. Wilson, M.A., scholar of Corpus Christi College, were nominated masters of the schools for the ensuing year.

In the same convocation, the nomination of the Rev. S. Reay, M.A. of St. Alban Hall, Laudian Professor of Arabic, and the Rev. C. Seager, M.A., late scholar of Worcester College, to be examiners for the Kennicott Hebrew Scholarship, was unanimously approved.

In a congregation holden at the same time, the following degrees were conferred:—

Masters of Arts—Rev. J. M. Capen, Balliol, grand comp.; C. H. Moncell, Worcester, grand comp.; Rev. G. Richards, and Rev. J. E. Cox, All Souls'; the Lord Viscount Emly, Christ Church; C. T. Newton, student of Christ Church; Rev. D. Lewis, fellow of Jesus College; W. D. Furneaux, J. B. Paige, Rev. L. Nicholl, Rev. J. Graves, and E. E. Estcourt, Exeter College; Rev. J. D. Dixon, Rev. H. Milne, and Rev. R. H. Baxter, Brasennoose; E. J. Henaley, fellow of Corpus Christi; W. R. Wardale, scholar of Corpus Christi; Rev. H. F. Gray, Corpus Christi; Rev. L. H. Rudd, scholar of Pembroke; E. J. Bevir, and H. Bubb, Pembroke; J. H. Moor, demy of Magdalen; Z. Mudge, C. H. Borrer, and Rev. I. P. Prescott, Oriel; F. Poynder, Wadham; A. W. Hadden, scholar of Trinity.

Bachelors of Arts—G. T. Spring, and R. W. Greaves, St. Edmund Hall; J. H. Southcombe, All Souls'; H. Thompson, P. Holmes, and C. S. Grueber, Magdalen Hall; E. Shepherd, Exeter; R. K. Sconce, Brasennoose; the Marquis of Kildare, Christ Church; J. R. Buckland, F. H. M. Blaydes, and G. A. Ward, students of Christ Church; W. White, J. Shaak, W. Partridge, C. F. S. Weidemann, and D. Royce, Christ Church; E. B. Burrow, Pembroke; J. E. Welby, demy of Magdalen; G. Hext, scholar of Corpus Christi; H. J. Marshall, exhibitor of Corpus Christi; W. H. Orme, St. John's; H. Skrine, and A. Baker, Wadham; H. Bennett, scholar of Worcester; C. Forster, Worcester; W. Bushnell, R. T. Fawcett, and M. D. Scott, University; H. Rendall, scholar of Trinity; H. Neville, A. W. Wetherall, and J. Humfrey, Trinity.

On Wednesday, the 3rd instant, being admission day to Christ Church in Easter Term, upwards of forty gentlemen were matriculated members of that society.

June 20.

MATHEMATICAL CLASS LIST.—The mathematical Class List was issued yesterday afternoon. The names of the candidates admitted are as follows:—

In Mathematicis et Physicis.

CLASS I.—Compton, J., commoner of Merston.

CLASS II.—Fawcett, R. T.,* commoner of University.

CLASS III.—Browne, C. H., scholar of Worcester; Lefroy, H. M., commoner of Exeter.

CLASS IV.—Fletcher, J., commoner of St. Mary Hall; Greaves, R. W., commoner of St. Edmund Hall; Grueber, C. S., commoner of Magdalen Hall; Sandham, J. M., commoner of St. John's; Torkington, C., commoner of Brasennoose.

The number of persons in Class V. was 118.

Travers Twiss,	} Examiners.
Nicholas Pococke,	
John A. Ashworth,	

* Obtained a third also in Classics.

The prizes have been determined by the Vice-Chancellor, the two Proctors, Public Orator, and the Professor of Poetry, as follows:—

Latin Verse.—"Pestis Londinum devastans."—E. A. Tickell, scholar of Balliol.

English Essay.—"Do States, like Individuals, inevitably tend, after a certain period of maturity, to decay."—A. P. Stanley, fellow of University.

Latin Essay.—"Miles Romanus quando primum, et quibus de causis, coeperit libertati civium obesse?"—W. C. Lake, fellow of Balliol.

English Verse.—"The Judgment of Brutus."—L. Gidley, scholar of Exeter.

In a Convocation holden on Monday last, it was unanimously agreed that a dutiful and loyal Address be presented to her Most Gracious Majesty the Queen, congratulating her Majesty upon the happy preservation of her Majesty and of her Royal Consort from the late desperate and treasonable attempt upon her Majesty's sacred life.

On Tuesday last, a Convocation was holden for the purpose of electing a scholar on the Vinerian Foundation, in the room of Mr. Rogers, recently elected Vinerian Fellow. The numbers were—For C. F. Trower, B.A., scholar of Balliol, 110; W. Dickinson, S.C.L. late scholar of Trinity, 14; G. L. Browne, S.C.L., St. John's, 77.

In a Convocation holden on Thursday last, the nomination of J. A. Ogle, M.D. of Trinity College, and C. G. B. Daubeny, M.D., fellow of Magdalen College, to the offices of Public Examiners for Degrees in Medicine, was unanimously approved of.

In a Congregation holden on the same day, the following degrees were conferred:—

Bachelors in Divinity—Rev. T. C. Curties, and Rev. A. P. Dunlap, fellows of St. John's; Rev. J. F. Stansbury, Magdalen Hall.

Bachelor in Civil Law—Hon. R. E. Howard, fellow of St. John's.

Masters of Arts—Rev. T. A. Clarke, Lincoln; Rev. H. G. Eland, Magdalen Hall; Rev. C. Whately, and Rev. G. Sweet, St. Mary Hall; J. R. G. Manby, Brasennoose; Rev. E. May, Merton; Rev. A. E. Cornish, and Rev. G. France, Exeter; Rev. W. T. Elton, Worcester; Rev. H. Shute, Pembroke; T. D. Ryder, Oriel; J. Hill, fellow of New.

Bachelors of Arts—P. D. P. Duncombe, H. M. Richards, and S. E. Maberly, Christ Church; C. F. N. Rolfe, Magdalen Hall; S. Burstall, scholar of University; W. H. Joyce, University; E. Attwood, Scholar of Jesus; R. D. B. Rawnsley, Magdalen; J. Goff, and M. James, Oriel.

In a Convocation holden in the afternoon of the same day, the proposed alterations in the Responson and Examination Statutes were rejected by a considerable majority.

On Thursday se'night, T. A. Parnell, of Merchant Taylors' School, was elected a probationary scholar of St. John's College.

On Saturday last, Mr. J. Woolley, M.A., scholar of University College, was elected a

fellow of that Society, on Sir Simon Bennet's foundation. Mr. Woolley was placed in the First Class in *Literis Humanioribus* in Easter Term, 1836.

On Saturday last, J. Machie, commoner of Oriol College, and E. Post, were elected scholars of that Society; Mr. Post was at the same time chosen an exhibitor on Mrs. Ludwell's foundation.

On Monday last, A. W. Haddan, M.A. and scholar of Trinity College, was elected and admitted probationer fellow of that Society; and on the same day, M. Bernard, Blount scholar of Trinity, W. B. T. Jones, and G. F. Bowen, were elected scholars of that College.

The same day, the Marquis of Blandford, eldest son of the Duke of Marlborough, was matriculated and admitted a member of Oriol College.

The election of a Scholar on the Michel foundation at Queen's College terminated on Thursday in the election of T. H. Chase, scholar of Trinity.

Yesterday, Mr. H. D. Harper was elected a scholar of Jesus College.

pay an additional rent of 2*l.* a year, and that a further sum of 30*l.* be expended upon a new barn floor, and for other necessary repairs. The syndics beg leave to recommend to the senate that the said farm be let to Mr. Thomas Baker upon the terms above specified.

To affix the seal to a letter of thanks (written by the orator) to H. J. Brooke, Esq., for a large and valuable collection of recent shells lately presented by him to the Woodwardian Museum.

To appoint Mr. Gibbs, of Caius college, deputy taxor in the absence of Mr. Bailly.

To grant the sum of 200*l.* from the University chest, in aid of the funds of the "National Society for the Education of the Poor in the Principles of the Established Church."

To pay out of the Woodwardian Fund a sum not exceeding 8000*l.* for fitting up the centre room under the New Library, with the understanding that the said room be appropriated to the reception of the Woodwardian collection.

Queens' College—The annual prize of ten guineas for the best composition in Divinity, by a bachelor of arts, has been this year awarded to Mr. Joseph Ketley.

June 18.

This day, J. W. Hawtreys, Scholar of King's College, was elected fellow of that body.

At a congregation, on Thursday last, the following degrees were conferred:—

Honorary Master of Arts—Lord A. R. C. Loftus, Trinity, third son of the Marq. of Ely.

Doctor in the Civil Law—J. S. Roupell, Trinity Hall.

Bachelors in Divinity—Rev. R. Hayne, St. Peter's; Rev. W. D. Rangeley, fellow of Queens'; Rev. J. Shaw, fellow of Christ's; Rev. C. Merivale, fellow of St. John's; Rev. E. Dodd, fellow of Magdalene; Rev. R. Bustin, and Rev. F. Watkins, fellows of Emmanuel.

Bachelor in Physic—H. F. Burman, Caius.

POURSON PRIZE.—On Tuesday last, the Pourson prize for the best translation of a passage from Shakspeare into Greek verse was adjudged to Robert Andrews, of Pembroke College. Subject: *Troilus and Cressida*. Act I. Scene 3, beginning, "The ample proposition that hope makes;" and ending, "— make a toast for Neptune."

ENGLISH PRIZE POEM.—The Chancellor's gold medal for the best English poem was on the same day adjudged to John Conybeare, of St. Peter's College. Subject: Richard the First in Palestine.

June 20.

At a congregation on Thursday last, an Address to her Majesty upon the subject of the late attempt upon her life was agreed to.

SIR WILLIAM BROWN'S MEDALS.—Yesterday, these medals were adjudged as follow: *Greek Ode*—H. M. Birch, King's College.

Latin Ode—The same.

Greek and Latin Epigrams—C. Sangster, St. John's College.

CAMBRIDGE.

May 30.

Yesterday, J. A. Power, Esq., was elected a senior fellow of Clare Hall in this university; and T. Caswall, Esq., B.A., a junior fellow of the same society.

Caius College.—In the examination for the Mickleburgh Scholarship, the first place was obtained by C. W. Woodhouse, B.A. In the examination in anatomy and physiology, the first place, to which is given an exhibition of 10*l.* for three years, was obtained by C. J. Hare.

June 6.

At a congregation on Wednesday last, the following degrees were conferred:—

Doctor in Physic—G. Budd, fellow of Caius College.

Masters of Arts—F. J. Benson, J. C. Browne, J. G. Ramsden, and G. Gardiner, St. John's; W. J. Partridge, Corpus Christi; A. Rigg, Christ's.

Bachelor in the Civil Law—C. Sladen, Trinity Hall.

Bachelor in Physic—S. W. Turner, Queens'.

Bachelors of Arts—A. B. Strettell, Trinity; C. R. Bradley, Queens'; E. K. Luscombe, Trinity Hall.

At the same congregation, the following graces passed the senate:—

To confirm the following report of the Syndicate for reletting the farm at Barton:—"That Mr. Thomas Baker, the present tenant, has agreed to hire the said farm at the yearly rent of 428*l.*, subject to the covenants recommended by Mr. Utton, on condition that a new cottage be built at the cost of 40*l.*, for which he will

LONDON.

May.

EXAMINATIONS FOR THE DEGREE OF M.A. AND OF B.A. — *Examiners.* — Classical and Intellectual and Moral Philosophy: J. H. Jerrard, Esq., LL.D.; T. B. Burcham, Esq., M.A. — Political Philosophy and Political Economy: Nassau W. Senior, Esq., M.A. — Mathematics and Natural Philosophy: George B. Jerrard, Esq., B.A.; Rev. Robert Murphy, M.A. — Chemistry: Professor Daniel, F.R.S. — Animal Physiology, Vegetable Physiology, and Structural Botany: Rev. Professor Henslow, M.A.; Francis Kiernan, Esq., F.R.S.; R. B. Todd, Esq., M.D., F.R.S. — The French Language: C. J. Delille, Esq. — German Language: Rev. Dr. Bialloblotzky.

For the degree of Master of Arts four candidates (Bachelors of Arts) presented themselves. The following were declared to have passed their respective examinations, and have had the degree conferred on them by the Senate: — In Classics: Nathaniel Jennings. — In Mathematics and Natural Philosophy: Jacob Waley. — In Logic, Moral Philosophy, the Philosophy of the Mind, Political Philosophy, and Political Economy: Samuel Spalding.†

For the degree of Bachelor of Arts, thirty-two candidates presented themselves. The following were declared to have passed the examination, and have had the degree conferred on them by the Senate: —

First Division — Ashby, University; Bower, King's; Brett, University; Carpenter, Bristol; Fenton, Foster, Gifford, Greenwood, Hardy, and Hargreave, University; Harrison, King's; Hincks, Manchester, York; Jones, King's; Lawford, Logic, and Mason, University; Parsey, King's; Robberds, Manchester, York; Shaen and Smith, University; Wilkinson, St. Cuthbert's, Ushaw.

Second Division — Clarke, King's; Davidson, Fletcher, and Gibson, University; Liefchild, King's; Smith, Stansfeld, and Sugden, University; Wilson, St. Cuthbert's, Ushaw.

DURHAM.

At a Convocation holden on Tuesday, June 16, the Rev. F. Oakeley, M.A., fellow of Balliol College, Oxford, was nominated by the

Warden, and approved by Convocation, as an examiner at the public examination for the degree of B.A., and at the public examination for the degree of M.A., and first examination of Students in Theology, in the present year, in the room of the Rev. W. Palmer, M.A., who has resigned in consequence of inability to attend.

The Mathematical Professor having been nominated by the Warden and Curators of the Observatory to the office of Observer, the nomination was approved by Convocation. It was agreed, on the proposal of the Senate, to add the following clause to title xv. sec. 3, § 8, of the regulations relating to the observatory: — "The assistant-observer shall be removable by the observer with the concurrence of the curators."

At a Convocation holden on Thursday, Mr. N. Wood, civil engineer, was nominated by the Warden, and approved by Convocation, to be an examiner at the final examination of engineer students for the present year.

The Rev. F. Oakeley, M.A., fellow of Balliol College, Oxford, was presented and admitted *ad eundem*.

Examination for M.A. Degree,

Including the First Public Examination of Theological Students, Easter Term, 1840:

Class Paper 1. — B. E. Dwarries, B.A.; T. C. Thompson, B.A.

Class 2. — Class 3. —

Class 4. J. F. Bigge, B.A.; E. L. Blenkinsopp, B.A.; M. Brown, B.A.; J. Burrell; W. B. Galloway; W. Greenwell, B.A.; G. C. Guise, B.A.; C. S. Jones, B.A.; R. Maughan; G. Ormsby; A. Peyton; C. Robinson, B.A.; A. Shafto; J. Stevenson; M. E. Wilson, B.A.

Examination for B.A. Degree:

Class Paper 1. — Class 2. —

Class 3. — Class 4. —

Class 5. Hon. W. G. Grey.

Class 6. H. B. Boothby.

Class 7. —

Class 8. A. H. Hulton.

Ægrotat. H. W. Hodgson.

The following are the names of the Examiners in both Degrees: — T. W. Peile, J. Thomas, J. Carr, F. Oakeley.

* To this gentleman a gold medal has been awarded.

† This gentleman was declared by the examiners to have evinced distinguished proficiency in logic, moral philosophy, and the philosophy of the mind.

BIRTHS AND MARRIAGES.

BIRTHS.

Of Sons—The lady of the Rev. H. R. Crewe, Breadsall, R.; Stephen Middleton, Priory Street, Cheltenham; H. Bullock, Elm Cottage, Truro; J. A. Tillard, M.A. of St. John's Coll., Camb.; H. W. Maddock, v. of Kington, Herefordshire; H. McNeile, p. c. of St. Jude, Liverpool; A. Utterson, r. of Layer Marney, Essex; J. W. L. Heavyside, the East India Coll., Hulsebury; T. B. Melhuish, Launceston; F. B. Wright, M.A., Handborough, Oxon; H. Knapp, Shrewsbury; Walter Stockdale, Linwood R., Lincolnshire; E. S. Whinfield, Bradford Leigh; H. D. Wickham, North Hill, Frome; H. W., Plumpton, r. of Eastwood, Notts; C. Taylour, Field House, Market Drayton; S. Middleton, Priory Street, Cheltenham; C. H. Cox, South Littleton, Worcestershire; Jas. Bewaher, v. of Sapley, Staffordshire; H. Legge, r. of East Lavant, Chichester; Jas. Hearn, r. of Hatford, Bucks; W. B. Harrison, r. of Gayton, Lincolnshire; T. Eaton, r. of St. Mary's, Chester; F. Ayckbourn, r. of Trinity Church, Chester; T. Garrett, v. of East Pennard, Somersetshire; J. G. Dowling, r. of St. Mary de Crypt, Gloucester; F. L. Moysey, v. of Combe St. Nicholas; H. Brownes, r. of Earnley; J. W. Smith, Cleasby.

Of Daughters—The lady of the Rev. W. D. Sealy, York Place, Clifton; G. S. Smith, D.D., Bloomfield, co. Dublin; C. Holloway, r. of Stanford Dingley, Berks, who lived but a few hours only; R. M. Atkinson, Maddington, Wilts (still born); J. W. Trevor, r. of Llanfaelloy, Anglesey; Bryan S. Broughton, r. of Washington, Durham; J. Ashfordby Trenchard, Stanton House, Wilts; R. Shilleto, Cambridge; John Ward, v. of Great Bedwin; J. C. Miller, Chelsea, (still born); J. W. Flavell, v. of Ridlington, Norfolk; J. Hutchinson, East Stoke V.; J. V. Charleton, v. of Elberton, Gloucestershire; C. B. Cooper, of Calne; T. F. Barker, p. c. of Farndon, Cheshire; A. A. Colville, r. of Liversmere, Suffolk; C. Dodgson, Daresbury P., Cheshire; G. F. Marsham, r. of Allington, Kent; W. Green, Carleton; R. P. G. Tideman, Magdalen Hall, Oxford; H. W. Wright, p. c. of St. John's, Newcastle; T. L. Gleadow, M.A., late of Ch. Coll., Camb.; Evan Napean, M.A. of Trin. Coll., Camb.; L. S. Orde, p. c. of Alnwick, Northumberland; C. P. Miles, Whitehead's Grove, Chelsea; J. W. Richards, High Master of Manchester School; T. B. Melhuish, Launceston; J. Manisty, Incumbent of Shildon.

MARRIAGES.

Arundell, Rev. W. H., r. of Cheriton Fitzpaine, Devon, to Louisa, youngest d. of the Rev. J. Hole, r. of Woolfardisworthy, Devon.
Beebe, Rev. Meyrick, v. of Alston Moor

Cumberland, to Mary Matilda, only d. of D. James, Esq., of Presteign.
Berry, Rev. Wm. W., v. of Stanwell, Middlesex, to Arethusa G. St. V. Sarah, youngest d. of the late Adm. Sir C. Briabane, K.C.B.
Browne, Rev. E. H., Fellow of Emmanuel College, Cambridge, to Elizabeth, fourth d. of C. Carlyon, Esq., M.D., of Truro, Cornwall.
Bulteel, Rev. Courtenay, v. of Ermington, to Miss Caroline Macdonald, of Plymstock.
Burgess, Rev. W. J., B.A. of Exeter College, Oxford, to Mary Ann, only d. of the late Ralph Day, jun. Esq., of Sarratt, Herts.
Bury, Rev. Charles A., of Bonchurch, Isle of Wight, to Miss Morris.
Campbell, Rev. Jas. C., v. of Roath, Glamorganshire, to Blanche, second d. of J. Bruce Pryce, Esq.
Carter, Rev. John, c. of Sleights, near Whitby, to Jane, youngest d. of the late John Roper, Esq., of York.
Dobson, Rev. Wm., v. of Tuxford, to Mary Anne, eldest d. of Benson Harrison, Esq., of Greenbank, Ambleside.
Drake, Rev. G. J. A., M.A. of St. John's College, Cambridge, to Elizabeth, third d. of Barnard Hague, Esq.
Du Pré, Rev. W. A. O., second son of the Rev. T. Du Pré, r. of Willoughby, Lincolnshire, to Mary Anne, eldest d. of Wm. Tomlin, Esq., of Great Berkhampstead.
Farley, Rev. Wm. M., of Ockham, to Anne, d. of Wm. Randall, Esq.
Farquhar, Rev. Jas., of Llangoven, Monmouthshire, to Georgiana Louisa, youngest d. of the late R. Vaux, Esq., of West-Green House, Tottenham.
Fawkes, Rev. F. F., p. c. of Hampton, Worcester, to Elizabeth Rebecca, only d. of the late Capt. Brady, of the Hon. East India Company's Service.
Foster, Rev. Henry, to Augusta Georgiana, youngest d. of the late Gen. Knollys.
Gosse, Rev. Henry, B.A. of Exeter College, Oxon, to Bertha, d. of the late Rev. R. Hesketh, r. of St. Dunstan's East, and of Acton Burnell, Salop.
Hick, Rev. Jas. W., M.A., of Bishop Auckland, Durham, to Miss Thackstone, of Durham.
Isaacson, Rev. J. F., B.D., r. of Freshwater, Isle of Wight, to Rebecca, eldest d. of H. Stokes, Esq., of Bole Hill, near Tamworth.
Jendwine, Rev. W., B.A., to Mary, only d. of J. Cottingham, Esq., Hardwicke.
Johnston, Rev. J. T., of the Church Missionary College, Islington, to Amelia, d. of J. Wim, Esq., of Camden Town.
Landon, Rev. W. H., M.A., to Ann, third d. of J. W. Liddiard, Esq., of Hyde Park Street.
Lendrum, Rev. Alexander, of Muthill, Perthshire, to Jane Catherine, youngest d. of Jos.

- Wickham, Esq., of Alfred Street, Bedford Square.
- Lewis, Rev. W. P., jun., v. of Llantrissant, to Louisa Arabella, d. of W. H. Hartley, Esq., late Judge of the Admiralty Court at the Cape of Good Hope.
- Marston, Rev. W., of Brookfield, Herefordshire, to Miss Jones, d. of the Rev. J. Jones, of Langstone Court, Herefordshire.
- Morgan, Rev. T., M.A., of Llantillio Pertholey, Monmouthshire, to Charlotte Elizabeth, third d. of the late F. S. Woodhouse, Esq., of Arcadia, Monmouthshire.
- Osborne, Rev. J. F., Church Missionary to India, to Miss White, of Calcutta.
- Paget, Rev. F. E., r. of Elford, Staffordshire, to Fanny, third d. of the late Rev. W. Chester.
- Palmer, Rev. G., Incumbent of Bollington, to Jane, fourth d. of the late T. Gaskell, Esq., of Ingersley Hall, Cheshire.
- Pitts, Rev. T., c. of Otley, Yorkshire, to Miss G. Prowse, of Torquay.
- Patteson, Rev. W. F., of St. Helen's, Norwich, to Eleanor, second d. of the Rev. J. Robinson, r. of Hockliffe, Beds.
- Stackhouse, Rev. John, c. of Wormhill, near Buxton, to Maria, third d. of the late Mr. G. Slack, of Castleton.
- Streetfield, Rev. W., of East Ham, Essex, to Jane Emma, d. of the late J. P. Larkins, Esq., of Blackheath.
- Tomkins, Rev. W., r. of Lavendon and Brafield, Bucks, to Augusta Mary, youngest d. of the late Mr. C. Hull, of Finsbury.
- Williams, Rev. W., v. of St. Bartholomew Hyde, to Laura Agnes, eldest d. of the Rev. T. P. White, of Winchester.
- Williamson, Rev. E. Riland, r. of Campton, Bedford, to Charlotte, d. of the late J. Guy, Esq., of Hampton, Middlesex.
- Woodhouse, Rev. E., of Esher, Surrey, to Margaretta Ann Smyth, d. of the late Major Gen. Smyth, lieut.-gov. of the Scilly islands.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

TESTIMONIALS OF RESPECT TO CLERGY.—The following gratifying marks of esteem and respect have recently been presented to the undermentioned clergy by their congregations and parishioners:—

Rev. R. K. Bailey, of Seilcoates Hull, a valuable Hebrew Bible, Lexicon, and Grammar.

Rev. E. Baines, of St. Giles and St. Peter, Cambridge, a silver inkstand.

Rev. J. Bellamy, of Lindley, near Huddersfield, a handsome tea and coffee service.

Rev. H. Bishop, of Ardleigh, an epergne and waiter.

Rev. H. Bolton, a splendid Bible, by the teachers and scholars of Chalford Sunday School.

Rev. E. H. Browne, Fellow and Tutor of Emmanuel College, Cambridge, by the graduates and under-graduates, a silver salver.

Rev. W. R. Browne, of Motham, with a set of robes.

Rev. J. Brown, of St. Andrew's, Norwich, a silver salver.

Rev. J. G. Childs, late curate of Treogy, a pocket communion service.

Rev. R. Coplestone, of Dawlish, Devon, a silver inkstand.

Rev. J. Davies, of Trinity Church, Runcorn, Cheshire, a set of robes, &c.

Rev. G. Dugard, All Saints, Ancoats, Manchester, a purse of gold.

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Rev. J. Evans, of Whitechurch, Salop, plate, value 100*l*.

Rev. D. Evans, late Master of the Free Grammar School, Cardigan, a silver teapot and salver.

Rev. J. Garbett, vicar of St. John's, Hereford, plate.

Rev. Dr. Griffith, late Head Master of Warminster Grammar School, a very handsome silver inkstand.

Rev. John Hatchard, St. Andrew, Plymouth, a silver salver, a silver tea service, and a richly-bound quarto Bible.

Rev. J. Hawkesworth, of Cheadle, a Bible.

Rev. J. Hayes, of St. Michael's, Manchester, a silver communion service.

Rev. F. Hewson, of St. Paul's, Worcester, a purse of money in lieu of Easter-offerings.

Rev. H. Holloway, St. Saviour's, Walcot, a silver communion service and purse.

Rev. H. Hutton, Woburn, a set of robes.

Rev. G. L. Jenyns, plate.

Rev. W. Kermonde, late curate of St. Patrick's, Isle of Man, Scott's Bible.

Rev. R. P. Llewellyn, Clepsing, Sussex, a pocket communion service.

Rev. J. W. Maher, Brighouse, Halifax, plate.

Rev. J. Metton, of Kirkby Malzeard, a silver teapot.

Rev. Wm. Moore, on relinquishing the curacy of St. Thomas's Church, Ryde, Isle

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of Wight, a silver inkstand and a purse containing 525 sovereigns.

Rev. E. W. Morris, St. Paul's, Burslem, a Bible.

Rev. A. Paton, Frodsham, Cheshire, plate.

Rev. F. Pawsey, Wilthamstead, Beds, a silver cup.

Rev. W. Pollock, Christ Church, Macclesfield, a purse.

Rev. J. R. Rushton, curate of Banbury, plate.

Rev. Thomas Sewell, New Church in Rossendale, Lancashire, a silver pocket communion service and a purse of gold containing thirty sovereigns and a half.

Rev. W. Sherwood, by the servants and working people of Holybourn, Hants, with books.

Rev. C. H. Skinner, late curate of Warkworth, a silver tea service.

Rev. J. H. Stewart, by parishioners of St. Bride's, Liverpool, with portraits of himself and lady.

Rev. J. Wood, Church Kirk, Lancashire, a polygot Bible and purse.

BUCKINGHAMSHIRE.

On Monday morning, June 1st, during divine service, the installation of the Rev. Lord Wriothesley Russell, the brother of the colonial secretary, who was recently appointed a canon of Windsor by her Majesty, took place in St. George's Chapel, Windsor.

The subscriptions for the building of a new district church in Windsor already exceed 2000*l*. The Romanists are strenuously exerting themselves to collect the various sums promised towards the erection of a Romish chapel, in order that it may be finished previously to the completion of the new protestant district church. —*Morning Herald*.

DEVONSHIRE.

TRINITY CHURCH, PLYMOUTH. — On Tuesday, the 26th of May, the foundation-stone of the new church about to be erected on a spot of ground in Southside-street, was laid by the Rev. J. Hatchard, the vicar of St. Andrew's, by whose exertions the funds (with the exception of the grant of 1000*l*. from the government commissioners) for this praiseworthy undertaking were raised. The ceremony was of a very interesting and imposing character. After the conclusion of the business of the day, the mayor, the clergy, and a large number of the personal friends of the Rev. J. Hatchard, partook of a cold collation at the vicarage. —*Plymouth Chronicle*.

ST. ANDREW'S CHAPEL, PLYMOUTH, NATIONAL AND SUNDAY SCHOOLS. — The Rev. Robert Lampen, minister of St. Andrew's Chapel, having, through the liberal donation of 100*l*. by the late Joseph Pridham, Esq., and the contributions, at various times, of the congregation of the

chapel, obtained a sufficient sum for erecting school-rooms, the foundation of a building for that purpose was laid in the ground adjoining the chapel, on the 1st of May last, by Henry Woolcombe, Esq. The school-rooms will each be capable of containing about sixty children. The schools are in strict connexion with the Exeter diocesan board for carrying out the designs of the National Society.

HAMPSHIRE.

WINCHESTER. — A meeting of the Winchester Diocesan Society for Propagating the Gospel in Foreign Parts was held in this city on Tuesday, June 2nd. An excellent sermon was preached on the occasion by the Rev. H. Nicholson, and a collection was afterwards made at the church door, in aid of the funds of the Society. — *Hants Advertiser*.

SOCIETIES FOR PROMOTING CHRISTIAN KNOWLEDGE AND FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. — At the anniversary meeting of the Diocesan and District Societies, the Dean of Winchester, in moving the first resolution, remarked, that ignorance, where it existed, was inexcusable, and supineness, or want of sympathy, utterly inconsistent with their professions of Christianity; for inasmuch as the ploughman at his plough, the weaver at his loom, the shopkeeper in his shop, the lawyer at his desk, the judge on the bench, and every one, be his calling what it may, individually formed part of and together comprised the body of the Christian church, so it behoved each to lend his aid to the accomplishment of that great design which has for its object the spreading of Christianity through every part of the habitable globe. The venerable gentleman concluded by moving —

"That the report now read be approved, and that portion of it which relates to the Christian Knowledge Society be printed for circulation in the deanery of Winchester."

Seconded by the Venerable the Archdeacon, and carried.

The second resolution was moved by the Rev. Dr. Williams, and seconded by Robert Hedley, Esq., as follows: —

"That the vast and increasing importance of the operations of the Christian Knowledge Society justifies its strongest claims upon the co-operation and support of Christians."

The third resolution was moved by the Rev. Dr. Moberly, and seconded by the Hon. and Rev. Gerrard Noel: —

"That the long-continued and increasing efforts of the Society for the Propagation of the Gospel in Foreign Parts to provide churches and clergymen for the colonies, and to maintain missionaries in heathen lands, entitles it to the approbation and support of all who pray for the extension of Christ's kingdom upon the earth."

Dr. Moberly remarked that we are taught by the gospel that the blessing will be greater, if possible, to the giver than to the object for which it is given, and recommended the formation of parochial associations throughout this city, which he had no doubt would have the effect of increasing the subscriptions to an amount better proportioned to the extent of its population than the miserable pittance hitherto annually transmitted to the parent societies.

The Rev. G. Noel remarked that the present government, in propelling the tide of emigration to the colonies, have ever considered only their worldly interests, and appear utterly to disregard their spiritual welfare.

The Worshipful the Mayor moved, and the Rev. G. Dean seconded, a vote of thanks to the Rev. W. Nicholson, the preacher, for his excellent sermon.

The Warden of Winchester moved, and the Rev. W. H. Harper seconded, a vote of thanks to the High Sheriff for his conduct in the chair, and the meeting dissolved.—*Hants Advertiser*.

The foundation-stone of the new church of St. Maurice, Winchester, was laid on the 18th of June, with the usual ceremonies.—*Ibid*.

HERTFORDSHIRE.

CASHTOWN.—The first stone of the church of All Saints was recently laid by the Earl of Essex in the presence of a vast number of spectators. The church is to be rebuilt by private contribution, aided by the Society for Promoting the Building of Churches and Chapels.

KENT.

On the 3rd of June, his Grace the Archbishop of Canterbury consecrated a small, but very elegant chapel, which has lately been erected at Halfway-street, in the parish of Bexley, Kent, and endowed at the sole expense of John Malcolm, Esq., of Lamorbey. The village is upwards of two miles from the parish church.—*Kentish Observer*.

LANCASHIRE.

On Tuesday, June 2nd, the foundation-stone of a new church, to be dedicated to St. Silas, was laid in Pembroke-place, Liverpool, by the Rev. Augustus Campbell, one of the rectors of that parish.—*Liverpool Standard*.

MIDDLESEX.

A new church is about to be erected on Twickenham Common. The Queen Dowager's subscription towards it is 100*l*.; the Duke of Northumberland's, 500*l*.; Mr. Clay, 500*l*.; and several subscriptions of 100*l*. and 150*l*. are also announced.—*Morning Herald*.

CONFIRMATION.—On the 3rd of June, a confirmation of the junior portion of the

inhabitants of the extensive parish of St. Pancras, numbering within its boundary 130,000 souls, took place in the New Church, New-road, Euston-square. The Bishop of Llandaff was to have performed the ceremony, but owing to indisposition, the duty was undertaken by the Lord Bishop of London, who was assisted by the several district clergymen. The ceremony being finished, the parties confirmed (numbering above 1000) were addressed by his lordship in a brief, but parental and eloquent address. The church was crowded.

The ceremony of consecrating St. Saviour's Church, Upper Chelsea, was performed on the 27th of May, by the Bishop of London. At the close of the service, a very liberal collection was made.—*Morning Herald*.

Upwards of 600*l*. was contributed on the 6th of June, at a meeting of West India proprietors, Lord Harewood in the chair, towards a subscription in aid of the Church Missionary Society's efforts in Jamaica.

KING'S COLLEGE HOSPITAL.—This institution has been now opened only two months, and in that short space of time as many as 120 in-patients have been received, of whom 74 are now in the hospital, and upwards of 500 out-patients. These numbers shew that the governors have been fully justified in appealing to the public for support, on the ground of the poverty and destitution of the inhabitants of the neighbourhood in which the hospital is situated.—*Times*.

The parochial charity schools anniversary at St. Paul's took place on June 4th. Her Majesty the Queen Dowager and suite attended, and upwards of 12,000 spectators of both sexes. The sermon, preached by the Right Rev. the Lord Bishop of Oxford, was taken from the 3rd chap. of the 2nd epistle to Timothy, and 15th verse. Upon the conclusion of the right rev. prelate's discourse, the children sang a hymn appropriate to the occasion, after which her Majesty the Queen Dowager inspected the children from the organ gallery, at the same time expressing the great satisfaction she felt on her second visit to the cathedral. The collections made at the doors of the cathedral amounted, exclusive of a donation of 50*l*. from the Queen Dowager, 10*l*. from her noble sister, and many others, to upwards of 820*l*.—*Herald*.

THE TEMPLE CHURCH.—This ancient and beautiful edifice is closed, in order to its being thoroughly cleansed, repaired, and restored, externally and internally. We understand that the benchers of the two Temples have determined that no efforts or expense shall be spared in this work of renovation. The richly-ornamented Norman entrance, which is unfortunately so hidden by the adjacent buildings, is to be restored to its original perfection. The organ, one of the finest in London, is to

undergo a complete examination and repair. Some changes more in keeping with the general style of the architecture are contemplated in the interior of the building; and the interesting monuments, and other decorations and antiquities, of this venerable pile, are to re-appear in a state more worthy of the characters and events they are intended to perpetuate, and more likely to command the attention and admiration of the spectator.—*Times*.

Her Majesty has recently presented to each of the clergy engaged in the ceremony of the royal nuptials, a copy of the holy scriptures, magnificently bound in purple and gold, as a token of her gracious favour. There is an inscription in each, declaratory of the origin of the present, in the autograph of the Bishop of London.—*Morning Post*.

COLONIAL BISHOPRICS.—On June 10th the Society for Promoting Christian Knowledge held a special general meeting at their offices, No. 67, Lincoln's Inn-fields, to consider the expediency of granting the sum of 10,000*l.* in aid of the funds for the endowment of bishoprics in the colonies. The Archbishop of Canterbury was in the chair. After prayers, the Archbishop of Canterbury explained the object of the meeting, and ordered the following extract of a letter to be read. The letter was addressed to his grace by the Bishop of London. The diocesan of London proposes:—1st. That a fund should be raised by voluntary contributions for the endowments of colonial bishoprics. 2nd. That this fund shall be held in trust, and administered by the archbishops and bishops of the English church. 3rd. That, as a general principle, grants should be made for the endowments of bishoprics, to meet a certain proportion of the whole amount required for such endowments, to be raised in the colonies themselves. 4th. That the money set apart from the funds for the endowments of a certain bishopric should be laid out in the purchase of land within the colony. 5th. That contributions may be made for the specific endowments of particular bishoprics. In aid of the fund thus to be raised, the proposed grant of 10,000*l.* was to be made. The Bishops of Durham, London, and Chester, Sir R. Inglis, &c., addressed the meeting, and it was finally settled that the money should be granted.

Last week there was laid upon the table of the House of Lords the Archbishop of Canterbury's Bill, "to make certain provisions and regulations in respect to the exercise, within England and Ireland, of their office by the bishops and clergy canonically ordained of the Protestant Episcopal church in Scotland; and also to extend such provisions and regulations to the bishops and clergy of the Protestant Episcopal Church in the United States of America." The following are the outlines of the bill:—Preamble, "Whereas an act was

passed, 32 George III., cap. 63, 'for granting relief to persons of the episcopal communion in Scotland;' and whereas it is expedient to alter and amend the said act, and to enable the bishops of the Protestant episcopal church in Scotland, and the priests of such church canonically ordained, under certain limitations and restrictions, to perform divine service, to preach, and to administer the sacraments in churches or chapels within England or Ireland where the liturgy of the church of England as by law established is used: be it enacted by the Queen's Most Excellent Majesty," &c. Clause 1, provides that bishops of England or Ireland may permit clergy of the Protestant episcopal church of Scotland to officiate in their dioceses under certain restrictions. Clause 2, enacts that certain letters commendatory are to be produced to the bishop before permission granted. Clause 3, imposes a penalty on allowing clergy of the Protestant episcopal church of Scotland to officiate without such permission. Clause 4, imposes a penalty on officiating contrary to recited acts, save as herein mentioned. Clause 5, declares that persons ordained both by bishops of Scotland and England are not excepted from the provisions of this act. Clause 6, enacts that the provisions of this act, as to the clergy of the episcopal church of Scotland, be extended to the clergy of the episcopal church in the United States.

METROPOLIS CHURCHES' FUND.—The annual meeting of this society was held on Wednesday, June 3, at No. 67, Lincoln's Inn-Fields, at which the Right Rev. the Lord Bishop of London presided. Amongst those present were, the Bishops of Winchester, and Gloucester and Bristol, the Archdeacon Cambridge, the Archdeacon Wilberforce, the Dean of Chichester, the Revs. Dr. D'Oly, Dr. Spry, Dr. Major, Earl Cadogan, Lord Kenyon, Lord Ashley, Lord Radstock, Lord Teignmouth, Lord Bayning, Sir Robert Harry Inglis, &c. The Rev. Mr. Dodsworth, the honorary secretary, read the report. A series of resolutions were then unanimously carried on the motion of Sir Robert Harry Inglis, and the Archdeacon Wilberforce, the Bishop of Winchester, and Lord Kenyon, Lord Ashley, and Lord Teignmouth, the Bishop of Gloucester and Bristol, and the Dean of Chichester. The resolutions were to this effect, "That the report be received, adopted, printed, and circulated; that the thanks of the meeting be given to the Lord Bishop of London for presiding at this meeting, and for his indefatigable exertions in promoting the designs of the Metropolis Churches' Fund; that this meeting observe with great satisfaction the exertions which are making in co-operation with the committee of this fund by the public companies of London, merchants, bankers, traders, and others, towards removing the spiritual destitution of the poor and populous parish

of Bethnal Green, and requests the subscribers and friends of the undertaking to exert their influence in obtaining sites in populous districts of the metropolis where churches are required, and in promoting additional subscriptions towards the general objects of the fund; that the thanks of this meeting are due and be given to the Rev. W. Dodsworth, the secretary, for his invaluable support, attention, and exertions in behalf of this fund." The Bishop of London, in his address, held out grounds for hoping that ere long the full extent of the Society's wishes would be accomplished; and besought those present, particularly the clergy, to use their greatest and most strenuous exertions in the collection of subscriptions in the furtherance of the proposed plans.

NORTHAMPTONSHIRE.

The Lord Bishop of Peterborough intends to hold his first general visitation of the diocese in the month of July next, and to conform throughout the diocese in the summer of next year.—*Cambridge Chron.*

SHROPSHIRE.

The Earl of Powis has subscribed 100*l.* in aid to the repair of the ancient church at Little Ness.

SURREY.

PARISH OF LAMBETH.—Perhaps no parish is to be mentioned in the vicinity of London in which the increase of the population has of late years been greater, comparatively speaking, than in this extensive parish. But it gives us great satisfaction to state that the exertions which have been made to increase the places of worship, according to the forms of the established church, and thereby to provide in the best manner for the spiritual wants of the inhabitants, have been proportionally great, and been exceeded, we believe, in no other parish. About sixteen years ago, four large district churches were here erected, to which, of course, resident officiating ministers have been attached, and in connexion with which schools have been erected for the poor. Since that period, a capacious chapel-of-ease has been built in a part of the parish where the population is the greatest. In addition to this, a plan was formed, a year or two ago, on account of the still increasing population, of erecting further three new churches in parts of the parish where they were especially required. Assistance was offered for this purpose from the Metropolis Churches' Fund, and a most liberal contribution has been made within the parish. One of these churches has already been built and consecrated in Carlisle Street, Lambeth, on ground kindly presented for the purpose by his Grace the Archbishop of Canterbury. Another is now about to be erected in Park Road, in the Kennington district, on a site presented by W. Cox, Esq.; and it

is expected that in the course of the present year, a third shall be commenced in the district of St. John's, Waterloo Road. Besides these additional places of worship, duly consecrated, and permanently connected with the church, no less than three chapels in this parish, originally erected, and for some time used as places of dissenting worship, have been, within the same period, licensed as chapels belonging to the established church; and a fourth is now about to be added, in the instance of a chapel originally built, as is believed, for presbyterian worship, and latterly used as a Scotch church, which, at this very time, is undergoing alterations, with a view to its being licensed by the bishop of the diocese for the performance or divine worship, in connexion with the established church.

ST. GEORGE'S, CAMBERWELL, NATIONAL SCHOOLS.—(*From a Correspondent.*)—These schools, which are in close connexion with St. George's church, were first instituted in the year 1824, for 250 children, but in consequence of the increased and increasing population of the neighbourhood, it has become necessary that more commodious school-rooms should be built, to contain at least 450 children, together with the contiguous residences for the master and mistress, which the directors have felt warranted in doing, in order to carry out the benevolent intentions of the late Mr. Joseph Ward, one of the original directors of the schools, (who, in 1835, bequeathed the handsome sum of 500*l.* for the purposes of building,) and to secure as much as possible ample accommodation for the suitable instruction of a large district upon religious principles, strictly in accordance with the established church. The first stone was laid by Mr. Henry Kemble, M.P., on the 28th of Oct. 1839, and the schools will be opened for the reception of children in the beginning of July next. The new schools are supported entirely by voluntary contributions; and, with a view of aiding the building fund, a fancy sale was held in the schools on the 25th and 26th of June, which her Majesty the Queen Dowager was pleased most graciously to honour with her exalted and highly-valued patronage.

SUSSEX.

The Earl of Abergavenny has given 100*l.* and the Earl of Liverpool 50*l.* towards the erection of a new church at Lewes.

CONSECRATION OF LOWER BEXINGDON CHURCH.—On the 2nd June, the newly-erected church in St. Leonard's Forest was consecrated by the Lord Bishop of Chichester, the Rev. Mr. Dixon acting as chancellor, and the Rev. Mr. Otter as chaplain. The sermon was preached by the Rev. J. M. Cholmely, the incumbent. In the afternoon, the bishop proceeded to Lewes to consecrate the new church there. It is pleasing to witness the growing feel-

ing among the people in favour of church extension.—*Brighton Gazette*.

WILTSHIRE.

A new font, richly carved, has been presented to Warminster Church, by the vicar.—*Salisbury Herald*.

Not many weeks since, we announced, with sincere regret, the decease of the Rev. James Cutler, for many years a respectable resident of this city. It is this day our grateful duty to record the example that, in his last moments, he set to every affluent member of that church, to the ministry of which his long and useful life was piously devoted, in the generous bequests he then made to several charitable and religious institutions. To the Salisbury Infirmary he has left the sum of 500*l.*; to the Winchester Hospital, 500*l.*; to the Deaf and Dumb Asylum, 300*l.*; to the Society for the Propagation of the Gospel, 300*l.*; and to the Society for Promoting Christian Knowledge, 200*l.* These truly liberal benefactions have been made subject but to one contingency. They are not to be paid till three months after the decease of his sister, an amiable and venerable lady, who is now, we understand, far advanced in life; but his executors are instructed to make the payment at that period, free of legacy duty.—*Salisbury Herald*.

DIOCESE OF SALISBURY.—The committee of the Diocesan Board of Education recently held their quarterly meeting in Salisbury. The following grants were made, either in aid of the erection of new schools, or to assist those in progress—viz., for Thornford, 5*l.*; for Shaftesbury, 35*l.*; for Semley, 15*l.*; for Charlton, 15*l.*; for Mere, 15*l.*; for Fonthill Bishops, 15*l.*; for Melksham, 15*l.*; for Market Lavington, 25*l.*; for Stert, 5*l.*; for Plaitford, 15*l.*; for Pitton, 15*l.* The straitened state of the funds of the board still furnishes a subject of regret; but our readers will perceive by the important list of places to which grants have been made, that, notwithstanding its limited means, the board is effecting much in the extension of education in connexion with the church of England; and where the board cannot wholly of itself supply the funds for bringing additional schools into existence, its influence and aid are leading to considerable efforts for the promotion of education on sound and religious principles.—*Ibid*.

SALISBURY DIOCESAN BOARD OF EDUCATION.—The standing committee recently held its monthly meeting, which was fully attended. The business consisted in the proposition of preparatory regulations and resolutions for the quarterly meeting, which was held on Friday, the 26th of June. As nothing transacted at this meeting is definite until adopted and confirmed by the general meeting, we need only observe that the committee are labouring

most earnestly to extend the operations and promote the efficiency of the board. We understand that the Rev. Edward Feild, who has been appointed inspector by the National Society, has been engaged by the Bishop of Salisbury to visit the schools in union with the above board. Mr. Feild commenced by inspecting the national and infant schools in this city, on Tuesday and Wednesday last, and during the week has been at Wilton, Barford, Chilmark, Hindon, Mere, &c.; and next week will proceed up the valley to Warminster, and thence to Shaftesbury. His tour in this diocese is expected to last between two and three months.—*Salisbury Herald*.

YORKSHIRE.

NEW CHURCH AT LEEDS.—On the 3rd of June, the laying the foundation-stone of a new church at Leeds, to be dedicated to St. Luke, on a plot of ground, part of the vicarage lands, on the south side of Skinner Lane, and east of the turnpike-road leading from Leeds to Harrogate, took place in the presence of a very large and respectable company of spectators.—*Times*.

NEW CHURCH AT ARDSLEY.—On the 22nd of May, the foundation-stone of a new church, at Ardsley, was laid by J. Micklethwait, Esq., of Ardsley House, amidst a large assembly of persons. The building will be completed with all possible expedition, and when finished, the estimated cost amounts to 900*l.*, and will afford accommodation for upwards of 500 persons.—*York Gazette*.

Sir Joshua Radcliffe, Bart., of Ridding Park, has given two acres of land at Robert Town, Liversedge, for the erection of a church in that long-neglected village. The Rev. W. M. Heald, M.A., Vicar of Birstal, has also contributed very liberally. Great praise is due from the inhabitants (who are principally of the humbler class) to the Rev. Hammond Roberson, of Heald's Hall, and F. R. Jones, Esq., Huddersfield, for promoting so desirable an object.—*Ibid*.

NEW CHURCH AT RAWCLIFFE.—Great inconvenience having been for some time experienced at Rawcliffe, from the confined church accommodation in the chapel at that place, there being only room in the present church for 266 persons, whilst the population exceeds 1500, the inhabitants have determined to erect a new church to contain 700 persons, in the place of the one now standing, and subscriptions have already been received towards forwarding the above object, amounting to about 1000*l.*—*Ibid*.

TRINITY CHURCH, BATLEY.—On Tuesday, May 19th, the foundation stone of the above church was laid at Batley Car, in the parish of Dewsbury, by Joshua Ellis, Esq., of High-Field.—*Ibid*.

SCOTLAND.

Her Majesty, through Lord Belhaven, chief commissioner to the General Assembly of Scotland, has presented the munificent royal donation of 2000*l.* for the propagation of the gospel in the Highlands.—*Times.*

COLONIAL.

CANADA.—The Lord Bishop of Montreal returned to town on Monday evening last, having been absent nine weeks on his visitation of the districts of Montreal, St. Francis, and Three Rivers. During this winter tour, his lordship held confirmations at 36 parishes or preaching stations, admitted four candidates to holy orders, and consecrated two churches, one at Upper Durham, on the river St. Francis, and one at Mascouche, in the county of Lachenaie, this latter having been mainly erected through the exertions of the Hon. J. Pangman, seigneur of that place.

We are happy to learn that his lordship, who is in excellent health and spirits, was everywhere received with the most hearty and affectionate welcome, and had abundant cause to be thankful for an increasing interest in the things of God. In proof of this we may mention that twelve new churches are at this moment projected, or in progress of erection; that of the confirmations holden, many were in places in which that rite had never before been administered; and that amongst the people generally

there is a growing disposition to appreciate the services of the church, and to "hold fast the form of sound words." It is painful to reflect that where the harvest is so promising the labourers are so few! and although four or five additional clergymen may be expected from home, on the opening of the navigation, still if twenty more could at once be procured, there would not be wanting for them a ready and ample sphere of usefulness and decent means of support.

JAMAICA.—Amongst the various important measures adopted by the Assembly of Jamaica, and which, in the language of the governor, have "eminently manifested their approved loyalty to the queen, and their earnest desire to meet the views of her Majesty's confidential advisers," we refer with the greatest satisfaction to the further means they have afforded for extending religious instruction. The annual average expenditure, which is solely defrayed by Jamaica for its church and school establishments, exclusively of parochial grants, amounts to upwards of 53,000*l.* In the session which has just closed, the act to provide for the ecclesiastical jurisdiction of the bishop having been brought under their consideration, the Assembly, availing themselves of that occasion to increase the number of the clergy of the established church and clerical establishment, increased their stipend from 500*l.* to 650*l.* per annum.—*Times.*

NEW BOOKS.

JUST PUBLISHED.

Treatise on Naval Architecture, by A. F. B. Creuze. 15 plates. 4to. 12s. cloth.
Notes and Recollections of Sermons, by the late Rev. J. G. Breay. 12mo. 6s. 6d. cloth.
Beaumont and Fletcher's Works. 2 vols. royal 8vo. 2*l.* cloth.
Harford's Life of Bishop Burgess. 8vo. 16s. cloth.
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Lardner's Cyclopedia. Vol. CXXIV. "History of England. Vol. X." 6s. cloth.
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Butler's Analogy of Religion. By Bushby. 8vo. 6s. bds.
Biblical Cabinet, Vol. XXVI. "Wemyss's Symbolical Key." 12mo. 7s. 6d. cl.
Langstaff on Good Health and Buoyant Animal Spirits. 8vo. 4s. bds.
Cooke's Views in Rome. 4to. 3*l.* 6d. cl.
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Lectures on Locke. 8vo. 10s. 6d. cloth.

- Hazlitt on the Dramatic Literature of the Age of Elizabeth. 8v. 8vo. 6s. cl.
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 Sermons by Thirty-nine Living Divines of the Church of England. 8vo. 16s. cloth.

NOTICES TO CORRESPONDENTS.

RECEIVED: Mr. Winning — Mr. Wackerbarth — a Churchman — Laicus — a Layman — N. Z. — B. K. — B. A. — L. C. E.

The Editor has reason to fear that his request respecting signatures has been misunderstood; all that he meant to ask was that they should be capable of being pronounced by persons not acquainted with the learned languages. He is happy in having many female readers, some of whom are not conversant with Greek and Hebrew; and, in fact, for many reasons, having reference both to taste and convenience, he entreats that no gentleman will append any such word of those languages, except upon the understanding that it is his whole stock, and that he has no other convenient mode of displaying it. Still more does he deprecate those arbitrary marks which cannot be pronounced by the natives of any country under Heaven. He again entreats that every letter intended for publication may have a title.

He has to apologize to x x x for inadvertent neglect of his note of inquiry as to "the usual mode of estimating surplice fees in stating the value of a benefice," that is to say, "whether the estimate of value should include only what is *legally due*, or *gratuitous* and *accidental* emoluments also?"

He has not seen the publication to which L. A. C. refers, and will be glad if, on seeing it, he can suggest anything in counteraction; but would rather do it by a private note, which may be addressed in any way that L. A. C. may direct.

J. M. N. must excuse the Editor's saying that he cannot venture to state what appears to him so scandalous, on anonymous information.

As far as the Editor is concerned, Moderator's letter is not at all offensive; and to a considerable extent it expresses his own feelings; but not having been appointed, or imagining that he should do right by acting as, Moderator between the bishops and the inferior clergy, he would rather adhere to the general practice of the Magazine, which limits the notice of episcopal charges to the giving of extracts.

He is sorry that his answer to Duns Scotus is not sufficient.

He begs to acknowledge the papers and engraving respecting the St. George's Camberwell National Schools. It will be seen that the subject is noticed under the head of Surrey.

A "Country Curate's" letter is only just received. If he will state how a letter may be addressed so as to reach him, the Editor will be happy to give his opinion on the subject.

The Editor is obliged to the correspondent who sent him a Halifax Guardian; but his letter only arrived as he was in the act of preparing to write these notices.

At the same time the papers relating to Hobart Town; and those of the Bath Church of England Lay Association.

THE
BRITISH MAGAZINE.

AUGUST 1, 1840.

ORIGINAL PAPERS.

A FEW REMARKS ON SOME OF THE MOST EMINENT FRENCH
PREACHERS.

FLÉCHIER, LA RUE, LINGENDES, JOLY, MASCARON, LE BOUX,
HUBERT, SENAULT.

WHEN Louis XIV., in 1685, bestowed upon Fléchier a bishopric, he addressed him in one of those brief and elegant compliments which never came from any lips with a more graceful effect: "Wonder not that I have been so tardy in recompensing your merits; I was apprehensive of being deprived of the pleasure of hearing you." Flechier possessed many recommendations to the indulgent attention of a refined auditor. His style might be characterized in the words of Cicero: it flowed with an equable gentleness; not often swelling into hyperbole; not often sinking into familiarity; it glides over the ears like successive waves of melody, and, without agitating the heart, delights and soothes the feelings. Of all the eminent writers of France, he is, perhaps, the most musical; every sentence is a cadence. He has a honey even sweeter than Massillon; but his graces, pleasing as they are, owe their charms to the diligence and sagacity of art. As Gray says of the poetical genius of Addison, the tones of his flute are uncommonly soft and tender; but it has only two or three notes. In every page the same tune is played over again. One of the most obvious artifices of Fléchier is the repetition of particular words, by way of contrast; as in the following passage:—"Par l'étude on s'élève aux choses invisibles de Dieu par celles qui sont visibles, et à l'excellence du Créateur par celle des créatures;" and, in another place, describing the early virtues and wisdom of Turenne:—"Il a eu dans la jeunesse toute la prudence d'un âge avancé; et dans un âge avancé, toute la vigueur de la jeunesse." And once more, in reference to the facility with which that commander accommodated himself to the circumstances of his situation; successful, yet free from pride; unfortunate, yet retaining his dignity—"il ne fit que changer des vertus, quand la fortune changeoit le face."

VOL. XVIII.—*August*, 1840.

R

Every reader remembers the termination of the passage adduced by Cicero,—“*temeritas filii comprobavit.*” The effect of the *comprobavit* was remarkable; change the order of the word, said the orator, and write *comprobavit filii temeritas*, and the spell is broken at once. Let me add an example taken by Marmontel from Fléchier, who, in his oration for Turenne, wrote—“*Pour louer la vie et pour deplorer la mort du sage et vaillant Macchabée.*” If, observes the critic, he had said—“*Pour louer la vie du sage et vaillant Macchabée et pour deplorer sa mort,*” the period would have lost all its melancholy grandeur. Critics, however, have not been wanting, of high accomplishments, to censure this artificial charm. Mr. Crowe, formerly poetry-professor at Oxford, and author of that purely-written poem, “*Lewesdon Hill,*” has objected to the antithesis of Johnson in such passages as these, in his life of Gray, where he speaks of a zeal of admiration, which cannot be expected from the neutrality of a stranger or the coldness of a critic; and he extracts a line from Hooker—“*Whether it be advertisement from men or from God himself chastisement;*” which he says would now be written—“*Whether it be advertisement from men, or chastisement from God himself.*”

Fléchier, among his early studies, was attracted to the Spanish and Italian sermons; but they left no livelier impression upon his riper judgment, than the extravagances of Sylvester left upon Dryden. They acted in a different manner; and by the deformity of the literary vices with which they abounded, he was only confirmed in a purer and stricter taste. Although the author of several works, he is remembered chiefly as a rhetorician. One book, however, “*L'Histoire de Theodose-le-grand,*” composed for the instruction of the Dauphin, has been highly commended for the beauty of its style and the exactness of its facts. It appeared in 1679. Thomas says, with liveliness and truth, that he always *writes* and never *speaks*—art perpetually displaces nature; and while his graces are frequent, they are rarely unpremeditated. The Eloge on Turenne is the foundation of his fame; the exordium has long been esteemed for its captivating pathos and its majestic sadness: nor is the conception of it less beautiful than the expression. Nothing could be more imposing or picturesque than the oriental landscape with which he introduces his portrait of the French soldier, who seems to be ennobled by the glory of the Hebrew warrior with whom he is compared. The passage will be in the memory of many readers, but even they cannot fail to be pleased with perusing it a second time:—

“*Je ne puis, Messieurs, vous donner d'abord une plus haute idée du triste sujet dont je viens vous entretenir, qu'en recueillant ces termes nobles et expressifs dont l'écriture sainte se sert pour louer la vie, et pour deplorer la mort, du sage et vaillant Machabée: cet homme qui portoit la gloire de sa nation jusqu'aux extrémités de la terre; qui couvroit son camp du bouclier, et forçoit celui des ennemis avec l'épée; qui donnoit à des rois ligués contre lui des déplaisirs mortels, et réjoüissoit Jacob par ses vertus et par ses exploits, dont la mémoire doit éternelle.*”

“*Cette homme qui défendoit les villes de Juda, qui domtoit l'orgueil des enfans d'Ammon et d'Esau, qui revenoit chargé des dépouilles de Samarie, après avoir brûlé sur leurs propres autels les dieux des nations étrangères; cet homme que Dieu avoit mis autour d'Israel, comme un mur d'airain où se brisèrent tant de fois toutes les forces de l'Asie, et qui, après avoir défait de nombreuses armées, déconcerté les*

plus forts et le plus habiles généraux des rois de Syrie, venoit tous les ans, comme le moindre des Israélites, réparer avec ses mains triomphantes les ruines du sanctuaire, et ne vouloit d'autre récompense des services qu'il rendoit à sa patrie, que l'honneur de l'avoir servi : ce vaillant homme poussant enfin, avec un courage invincible, les ennemis qu'il avoit réduits à une fuite honteuse, reçut le coup mortel, et demeura comme enseveli dans son triomphe. Au premier bruit de ce funeste accident, toutes les villes de Judée furent émuës, des ruisseaux de larmes coulèrent des yeux de tous leurs habitants. Ils furent quelque temps saisis, muets, immobiles. Un effort de douleur rompant enfin ce long et morne silence, d'une voix entrecoupée de sanglots que formoient dans leurs cœurs la tristesse, la pitié, la crainte, ils s'écrièrent : 'Comment est mort cet homme puissant qui sauvoit le peuple d'Israël !' A ces cris Jérusalem redoubla ses pleurs ; les voûtes du temple s'ébranlèrent ; le Jourdain se troubla, et tous ses rivages retentirent du son de ces lugubres paroles : 'Comment est mort cet homme puissant qui sauvoit le peuple d'Israël !'

If we were to select an English writer to compare with Fléchier, we should not find Seed ill-adapted for the parallel. Johnson said that he had a fine style, but was not theological. If by a fine style the critic intended to express an artistical construction of periods, or any regular harmony of language, Seed presents no claim to the appellation of a fine writer. But in the wider sense of fancy and elegance, he is entitled to great commendation. His similes are often extremely beautiful, and, in the larger number of instances, original. The very want of theology renders the comparison with Fléchier more appropriate. His sermons will probably never be reprinted without abridgment ; and his graceful thoughts, and what the essayists of that day called, his pleasing turns of sentiment, are no longer admired or imitated. During his life he maintained, however, no common reputation, and will not now be consulted without pleasure. The vivacity of his imagination overcame the dignity of his subject. Burnet, in his most beautiful character of his friend Leighton, remarks that his style was "rather too fine ;" a censure rejected by Bishop Jebb. What Burnet understood by the fine style of Leighton, Johnson probably desired to convey by the application of the epithet to Seed. Not that he ever possessed the glowing enthusiasm, or the primitive purity, of that apostolical man, as Coleridge ventured to call him.

FLÉCHIER.

The evil influences of a Court.

La cour est une terre fertile en amusements frivoles, en amours profanes, en mauvais desirs. C'est la partie la plus décriée de ce monde, que l'Evangile a tant de fois condamnée, où les passions s'excitent, s'entretiennent, se communiquent, et conspirent toutes contre l'innocence ; c'est une région de ténèbres, où la vérité est étouffée par le mensonge, et la raison obscurcie par la vanité, et où la lumière de la foi disparoit, comme l'étoile qui guidoit les Mages s'eclipsa sur la cour d'Herode.

Youth of Turenne.

Ainsi commençoit une vie dont les suites devoient être si glorieuses, semblables à ces fleuves qui s'étendent à mesure qu'ils

SEED.

Severe examination of character.

There are not many who can stand the test of a close inspection. Their virtues shine upon us at a distance ; it is upon a nearer approach that we descry their failings. The distant ground which is adorned with variety of flowers seems to be all flower, and to glow with one continued and unmixed lustre ; but if we were upon the spot, we should discover several weeds interspersed amidst such a beautiful assemblage of colours.

False notions of friendship.

When our affections begin to fall off and cool gradually and insensibly towards any person, we are apt to imagine *his* are abating towards *us* ; just as the land seems to voyagers in a ship, to be retir-

s'éloignent de leur source, et qui portent enfin partout où ils coulent la commodité et l'abondance.

Public crime the source of its own punishment.

Comme il s'élève du fond des vallées des vapeurs grossières dont se forme le foudre qui tombe sur les montagnes, il sort du cœur des peuples des iniquités dont vous déchargez les sentiments sur la tête de ceux qui ces gouvernent, ou qui ces défendent.

Good feelings often perverted.

Le naturel le plus heureux est souvent perverti par l'impression que fait d'un mauvais exemple, comme le champ le plus fertile est souvent ravagé par une grêle fortuite.

The destructive powers of the humble and the mighty.

Les desirs des particuliers sont des ruisseaux qui vont sans bruit, qu'on arrête facilement; qui ne nuisent tout au plus qu'à quelques plantes ou à quelques fleurs qui naissent trop près de leur rivage; mais les desirs des souverains sont les torrents, qui grossissent toujours dans leur cours, et ravagent toute une campagne.

ing from them when they are retiring from the land.

The glory of genius in its decay.

The brain by too great quickness and stretch of thought, like a chariot-wheel, by the rapidity of its motion, takes fire; the thin partitions which divided art from madness, are broken down; the most penetrating and sparkling geniuses border upon, and some times more than border upon phrenzy. They shew us even then, in their lucid interval, the monuments and traces of what they have been, like the monument of old Rome, majestic even in its ruins.

A good life a combination of virtues.

A good life is not one solitary and single virtue, however glaring; it is the composition and meeting together of all the moral and spiritual graces; just as light and whiteness is not one single colour and ray; it is the composition of all the colours and rays united and blended together.

Fancy can lend a charm to folly.

The fire of a glowing imagination, the property of youth, may make folly look pleasing, and lend a beauty to objects which have none inherent in them; as the sunbeams may paint a cloud or diversify it with beautiful stains of light, however dark, unsubstantial, and empty in itself.

Fléchier, in one of his discourses, has a remark which, slightly modified, may be found in several authors: "Il y a dans la politique, comme dans la religion, une espece de pénitence plus glorieuse que l'innocence même; qui repare avantageusement un peu de fragilité par des vertus extraordinaires, et par une ferveur continuelle." In like manner Goldsmith places our highest excellence, not in never falling, but in rising every time we fall; and Swift, with a felicity of imagery far greater, and a poetry of application hardly to have been expected from his homely pen, observes, that it is not so much the exemption from faults, as the conquest of them, that constitutes a high state of moral excellence; that the follies and errors of the mind resemble the weeds of a field, which, if destroyed and consumed, he says, upon the place of their birth, enrich it more than if none had ever sprung there. There is undoubtedly much sophistry in these ingenious distinctions, yet the principle may be true; the same eagerness and vivacity of temperament which, under wrong impulses, carry us into evil, may, under a purer moral government, guide us into good, without losing anything of their power. The river that desolates a country, becomes, by the skill and direction* of the artificer, a source of its richest fertility and beauty. The torrent of human passions has often produced a similar result, under a higher agency.

From Fléchier I pass to LA RUE.

He was a Jesuit, and was born in Paris, 1643, where at an early age he distinguished himself by his rhetorical talents. He was introduced into literature by Corneille, who translated his Latin poem upon the military exploits of Louis XIV., and presented it, with an eulogy of the original, to that monarch. After assuming the higher office of the priesthood, La Rue continued to exercise his poetical powers; his Latin tragedies of Lysimachus and Cyrus, with Sylla, written in French, are said to have obtained the commendation of the same illustrious dramatist who had welcomed his first effort. La Rue had much of the vehemence and energy of character which would attract the author of the Cid; his style, declamatory, abrupt, and unpolished, was, nevertheless, imposing and dignified. Thomas said, very justly, that he would be more frequently referred to as an orator than a writer. His was not the lingering hand of a cultivated taste, which, by repeated touches, produces the harmonious charm of elegance; his eloquence seems to be the result of impulse, and his imagination displays itself in vivid and short flashes; there is none of the clear and majestic light that shines over the page of Barrow or of Hooker. La Rue died at Paris upon the 27th of May, 1725.

Lingendes and Joly were the models he proposed for his imitation. During a period of thirty years, Lingendes had been the most popular preacher in Paris, a success he owed not more to the energy of his style than to those graces of action, and charms of delivery, which he is reported to have possessed in no common degree.

Joly was born in the diocese of Verdun, in 1610, and died in 1670. His discourses, in eight volumes, have been reprinted several times, not from his own manuscripts, for his preparation for the pulpit was confined to a rapid outline, but from notes of his sermons which had been taken and preserved by M. Richard; Joly, notwithstanding his reputation, has not escaped the ironical remembrance of Boileau—

“Souvent, comme Joli, perd son temps à prêcher.”

This line occurs in his fourth satire, and was therefore written in 1664. If a vehement strain of invective against the prevailing corruptions of the age, and if an ardent appeal in behalf of virtue, be deserving of praise, Joly did not certainly “lose his time in preaching;” his manner seems to have been coarse, impetuous, and forcible; his discourse upon the evils of worldly prosperity is often powerful, and sometimes well argued.

Of a writer so little known and so little read, it may be interesting, even in a literary sense, to offer a short specimen; I take one from the sermon “*Sur les Malheurs de la Prosperité Mondaine.*” The contemplation of human folly and wickedness makes him break out into this apostrophe:—

“O Enfer! O Eternité! O l’horrible chose d’estre liés en bottes pour estre jetté dans ces flammes devorants, dans ce lieu de tenebres et de douleur, où il n’y a que pleurs et que grincement de dents! De bonne foi, mes cheres Freres, si ce que je dis est vrai, peut-on avoir un peu de raison et s’attacher à une prosperité si fatale? C’est à present un temps de divertissement et de joye, un temps de bals et de festins, un temps de promenades et de concerts; mais ce temps passera—hé

pour combien de gens est-il déjà passé ? ce temps s'écoulera et ces années éternelles viendront où vous pleurerez et vous gemirez à la compagnie de qui ? à celui des démons qui vous feront souffrir autant de torment et de douleur que vous aurez eu de plaisir et de joye ; à celle de ces impudiques et de ces sensuels, qui sont déjà morts, et qui, peut-être ont été les victimes ou les ministres de vos passions, et avec lequel vous serez liés en bottes, pour être éternellement brûlez.—*Alligate es in fasciculus ad comburendum.*"

This is a sufficient specimen of a style which raised its author to so high a rank among the ministers of the Romish church towards the close of the seventeenth century ; without being destitute of vigour, it has the abruptness and want of harmony and argument which we commonly find in writers and preachers of the same intellectual character. Joly, indeed, has obviously no claim to be numbered among French authors ; that last art, the art to blot, was unknown to him ; like our own Whitfield, his object was to produce immediate impression ; conviction was to be the result of fear or of surprise, but not of argument.

Among the sermons of La Roue, there are two which seem to deserve particular notice ; one, "*Sur l'Etat du Pecheur mourant*," the other, "*Sur l'Etat du Pecheur mort.*" The last has always appeared to me to be a production of great power, not uninjured by the melodramatic attitudes of French rhetoric, but essentially forcible in conception, and presenting delineations of uncommon spirit and truth. Before I proceed to offer a few remarks upon this discourse, I shall venture to make a brief quotation from his description of the last hours of the dying sinner, accompanying it with a very unpretending translation :—

" Le voilà cet homme important, qui n'a pu encore depuis tant d'années trouver le temps de connoître son cœur, de débrouiller sa conscience ; pourquoi ? tantôt c'étoit un accablement de chagrin ; tantôt un accablement d'infirmités ; tantôt un accablement d'affaires ; qui le rendoient incapable d'application. Dans chacun de ces embarras, pris séparément l'un de l'autre, il ne se trouvoit jamais assez libre, la raison assez développée pour se convertir à Dieu. Comment donc convertissiez-vous, mon cher frère ? Comment votre raison y sera-t-elle disposée : quand tous les embarras joints ensemble, vous accableront à la mort ! Quand chaque partie de votre corps vous dira par l'épuisement de ses forces ; pensez à vous. Quand les domestiques vous diront par leurs services mal reconnus et mal payez : Pensez à nous. Quand les affaires vous diront par le désordre où vous les aurez mises : Pensez à nous. Quand les créanciers vous diront par la vue de leurs biens confondus avec le votre : Pensez à nous. Quand les personnes qui vous sont chères, vous diront par leurs soupirs : Hélas ! pour la dernière fois, pensez à nous. Déchiré de tous

" Here is that man of consequence, who, during the lapse of so many years, has never been able to find time to know his heart, to set his conscience in order.* Wherefore ? sometimes he was overwhelmed by chagrin, sometimes by infirmities, sometimes by occupations, which rendered him incapable of application. In each of these embarrassments, taken separately, he never found himself sufficiently free, his reason sufficiently unfolded, to turn himself to God. How, then, my beloved brother, will you turn yourself—how will your reason apply itself, when all these difficulties, united together, shall oppress you at the hour of death—when each member of your body, by the exhaustion of its strength, shall say to you, ' Think on us ! '—when your household shall say by their services, ill-acknowledged, and ill-repaid, ' Think on us ! '—when your affairs shall say to you, by the confusion in which you have involved them, ' Think on us ! '—when your creditors shall say to you, by the spectacle of their property mingled with your own, ' Think on us ! '—when those most dear to you, shall say to you by their lamentations, ' Alas ! for the

* To clear, disentangle.

cotez, estourdi de tant de cries differens ; quand votre raison en abois s'éciera du fond de votre conscience : Pense à toi, malheureux, pense à toi. Laisse tout le reste, et pense à toi ! mon cher frere ! mon cher ami ! votre foible raison pourrat-elle se faire entendre ?

last time, think on us !' Torn on every side, bewildered by so many different exclamations ; when your reason shall cry out from the depth of your conscience, ' Think upon thyself, unhappy man, think upon thyself ! Abandon everything else, and think upon thyself !' My dear brother ! my dear friend ! how will your feeble reason make itself understood ?

The sermon, "*Sur l'Etat du Pecheur mort*," is divided into two parts ; first, the solitary appearance of the soul in the presence of God ; second, its answer to God alone. He asserts that the tremendous prodigies by which our Lord characterizes and proclaims the end of the world are, in truth, accomplished upon the death of each one of its inhabitants—the sun is darkened, the moon no longer gives her light, the stars fall from heaven, the earth vanishes away, the universe is dissolved around him, at the same moment that the chain of human society is rent asunder ; the triumphant warrior, who expires in the blaze of victory, or in the tempest of the battle, finds himself in solitude—a shadow, deep and tremendous, pervades every object ; the eye that saw him, will see him no more ; his journey is over ; his time of probation is concluded ; the Angel of the Apocalypse has proclaimed that for him time is no more ! But darker things are behind ; the soul, though deserted by every earthly friend and every familiar object, is encircled by God (*entourée*) ; freed from the impediments of corporeal association, but present with the immensity of Omnipotence ; beyond the boundaries of space, but united to eternity ; all things are passed away, all things are become new ; the spirit stands unveiled before the eye of God—it cannot conceal itself, it cannot escape ; the sinner is surrounded by eternity, with nothing but his sins between God and himself, *environné de l'éternité et n'ayant que son péché entre son Dieu et lui*. An eminent French critic calls this a terrific picture—*cet effrayant tableau*. His body having been trampled, while a captive, under the feet of death, his soul now awaits its final sentence. No friends accompany him to that tribunal ; no pomp of power or of conquest can there dazzle or console ; he takes with him nothing but his works—*l'homme et ses œuvres, void tout*.

Such are a few of the thoughts scattered over this remarkable sermon, of which we may admire the strength and the imagination, when we dissent from its doctrine and its style. Other pictures of equal, perhaps of greater merit, might be produced ; and among these may be mentioned the description of the wicked man indissolubly chained to his conscience, which follows and wounds him over the world. The appearance and the elocution of La Rue heightened the effect of his startling declamation ; he seemed, we are told by a contemporary, to be a prophet ; his manner was irresistible, full of intelligence and force ; he had strokes perfectly original. The same writer informs us that several old men still shuddered at the recollection of his apostrophe to the God of vengeance—*E vagina gladium tuum, &c.* La Rue confirms the criticism of the late Robert Hall, that many of the French preachers possess great talent, but are too rhetorical and artificial.

There is another preacher of that time whose name is more familiar to the general reader of French literature—MASCARON.

He was born at Marseilles, in 1634, where his father was an advocate of some learning and reputation. He delivered his first sermon in 1663, and preached the following year with so much success, that, according to a French writer, it was necessary to erect scaffolds in the church. The same popularity attended him at Aix, Nantes, and other large towns. His provincial fame opened his path to Paris. His preaching was characterized by great honesty, clearness, and intrepidity. In one of his sermons before the court of Louis XIV., in alluding to the mission of the prophet Nathan, he added the remark of St. Bernard, "Si le respect que j'ai pour vous ne me permet de dire la vérité que sous des enveloppes, il faut que vous ayez plus de pénétration que je n'ai de hardiesse, et que vous entendiez plus que je ne vous dis, et qu'en ne vous parlant pas plus clairement, je ne laisse pas de vous dire ce que vous ne voudriez pas qu'on vous dit. Si, avec toutes ces précautions et tous ces menagements la vérité ne peut vous plaire, craignez qu'elle ne vous soit ôtée, et que Jesus-Christ ne venge sa parole méprisée." A strain so fearless was well calculated to jar upon the ear of venal courtiers; but when they endeavoured to irritate the king against Mascarón, he rebuked their adulation with admirable spirit and address: "The preacher has performed his duty; it remains for us to perform ours." Upon another occasion, Louis thanked him for the interest he had manifested in his spiritual welfare, and besought the benefit of his prayers. Mascarón is said to have been indebted for some of his popularity to the external advantages of his person and manner; his appearance was majestic, his voice persuasive, and his action impressive.

Mascarón has been thought to occupy the same place in the eloquence of France, which Rotrou has obtained in her poetry; whether he was endowed with the same facility of composition we are not informed. Mascarón has less roughness than Rotrou; the rude elements of genius are visible in his works, but they want symmetry; his discourse on Turenne is the most successful effort of his pen; it is often noble in sentiment, and abounds in remarks both profound and sagacious. Maury has selected a passage from it with great applause; and Thomas thinks it eloquent in spirit, without being deficient in elegance; his diction swells into a pomp, not unlike the sublimer strains of Bossuet. The following amplification is striking and effective; it occurs in his oration on Turenne:—

"Mais quelque chose de plus réel et de plus solide me détermine là-dessus; et si nous sommes trompés dans la noble idée que nous nous formons de la gloire des conquérants, grand Dieu! j'ose presque dire que c'est vous qui nous avez trompés; car enfin, messieurs, sous quelle image plus pompeuse les saintes écritures, qui doivent régler nos sentiments, nous représentent-elles Dieu même, que sous celle d'un général qui marche en personne à la tête des légions innombrables d'esprits qui combattent sous ses étendards? Elles nous le font voir sur un char, tout brillant d'éclair, la foudre à la main; la terreur et la mort marchent devant sa force, renversent ses ennemis à ses pieds, et, se faisant sentir aux choses insensibles même, ébranlent jusqu'à leurs fondements, et ouvrent la terre, jusqu'aux abîmes. Le plus auguste des titres que Dieu se donne à lui-même, n'est-ce pas celui de Dieu des armées? Les anges ne le font-ils pas retentir au-dessus de tous les autres dans le ciel même, qui est le centre de la paix? Et enfin, lorsque Dieu paroît sur la mon-

tagne de Sinaï, comme législateur, pour parler d'un ton de grandeur et d'une voix de magnificence, ne donne-t-il pas ses lois parmi les éclairs et les foudres ?"

Massillon and Bourdaloue have also ventured upon the portrait of Turenne, but with very different success. Massillon, it has been said, was more happy in instructing than in celebrating kings; his oration upon Louis XIV. is not wanting in those evidences of power which we are entitled to expect from him, but he is neither heated himself, nor is able to warm the reader. If the style of Massillon was ill adapted to panegyric, that of Bourdaloue suited it still worse; with him, a funeral oration is a didactic treatise—he argues instead of describing, and reasons when he should soften or inflame.

In connexion with Mascaron ought to be mentioned the name of Senault, to whom Gonjet attributes the purification of French eloquence; he laboured for excellence with uncommon diligence; he declared that he had bestowed fifteen years upon the formation and improvement of his style, without neglecting the more peculiar studies of theology. Boileau notices him in his eighth satire:—

" Mais sans nous égarer dans ces digressions,
Traiter, comme Senault, toutes les passions."

Coëffeteau is also found in the same place. Among the preachers who issued from the school of Senault may be mentioned, besides Mascaron, the most eminent of them all, Le Boux, Hubert, and Soanen. Le Boux, or, as the name is sometimes written, Leboux, was born at Anjou, 1621, and died 1693; he began his public career of rhetoric at the age of twenty-two. The Jesuit Houdry characterizes his style by a curious phrase, "*fluidité éloquente*." Hubert was more distinguished; his native place was Chatillon, where he was born in 1640; he was esteemed by his contemporaries for the vivacity of his arguments. The author of the *Journal des Sçavans*, May 1725, commends his unadorned simplicity, and his unforced interpretations of scripture; Bourdaloue, too, entertained a great regard for him, and numbered him among the most powerful orators of the time; he died in 1717, and his sermons, in six volumes, were published in 1725; his own opinion of their merits was sufficiently humble—Massillon, he said, ought to preach to the opulent and learned; while the consolation of the poor and ignorant belonged to him. In literary merit, Senault was to Bourdaloue, what Rotrou was to Corneille. This is the observation of the Italian historian Andrés.

I have suggested a comparison between Fléchier and Seed; perhaps the resemblance is stronger between Mascaron and Donne. Their style has much of the same fire and impetuosity, of the same honesty and uprightness; but there is nothing in the history of the French preacher so interesting and pathetic, as the recollection of the last sermon delivered by Donne. He pronounced it among the shadows of his declining day; and surely the evening of life never gathered about the feet of a traveller who had been more diligent in journeying to the celestial country. It seemed as if the mist that had obscured the morning of his day had only darkened his light for a season, that it might break out with greater heat and refulgence in the early noon. With intense devotion, indeed, of heart and body, did he

labour to repair the sins and the negligences of his youth. His works are a treasure to every student of theology; nor let me say of theology alone; whoever venerates learning, or takes pleasure in the processes of logic—whoever has an eye to be delighted with pictures of moral loveliness, or a pulse to be quickened by appeals of Christian friendship—will study and carefully analyse the pages of Donne. No divine of that, or of any age, ever transfused with a more bountiful hand the stores of profane erudition into his copious volumes; in some walks of literature he excelled even Taylor. He flourished in the summer of our poetry; he had seen Shakespere; he knew Jonson; his eloquence presents an aspect peculiar to itself; his manner is stern, grand, impressive; his images are wildly grotesque, sometimes clear and majestic as Milton, sometimes amplified into the bold extravagance of Sackville. Sir Joshua Reynolds, in his tour through Germany, saw a picture at Cologne, by Breugel, of the Slaughter of the Innocents; the painter of it, he says, though ignorant of the mechanical art of composition, displayed a sufficient quantity of thinking to supply twenty pictures. In this respect he compares him to Donne, as distinguished from modern versifiers; the illustration would apply to his prose with more aptness than to his poetry. Nor were the qualities of his mind inferior to those of his intellect; Smith makes the independence of Thucydides a prominent feature in his historical character; he looked with perfect unconcern upon contemporary opinion; he had a higher aim, he says, than to be the popular author of the year; he closed his ears to the vulgar shout; he appealed to a future generation; he threw himself on posterity. If an historian may be compared with a divine, I should pass a similar eulogy upon Donne. English eloquence contains nothing more fearless than his condemnation of vice, however splendid; nothing more zealous than his advocacy of virtue, however depressed; he unmuffles hypocrisy, though its garments be of gold; he rebukes ambition, though it be enthroned in dignities; he strikes infidelity to the dust, though it be flushed with the wine of princes.

There are several French preachers upon whom I hope to offer a few remarks at a future season.

ANTICHRIST IN THE THIRTEENTH CENTURY.—No. VIII.

(Continued from vol. xvii. p. 621.)

VII. PIERRE JEAN D'OLIVE was among the latest who made themselves conspicuous as disciples and imitators of Joachimus Abbas. After some preliminary remarks, we will return to him. The Franciscan order was that in which the dangerous illusions of Joachim seem to have been most cherished; for as regards the Florentian order itself, little was heard or thought of it out of the Calabrias and Sicily. The Everlasting Gospel was the work of a Franciscan, and the blossom from a root of bitterness, which the General of the Order himself, together with some of its most eminent members, had planted

in Paris. The Joachite heresy of Apostolics was instituted in 1200, by a man, not indeed received into the order, but devoted towards it, meditating his whole purpose within the Franciscan cloister, and finding there his earliest coadjutors.

It appears to be certain that Segarello and Dolcino did not represent themselves and their sect as Minors, or as retaining an actual connexion with the rule of St. Francis. But those of the party of Segarello, who did not venture to embark in the boat of the Dulcinists, continued to teach nearly the same thing under the name of Franciscans, to whose *third order* they pretended to belong. They were known* by the names of Fratricelli, Bizochi, Beguini, and Beghardi.

The first of these titles was a diminutive, assumed by way of humility. The second had reference to the dark† colour of their dress. But there are few things more obscure and perplexed than the history of their two other, and most usual, appellations; some of whose etymologies are nothing more than subsequent accommodations. They are commonly derived from the Flemish verb "*begeren*,"‡ to beg, in allusion to their extreme principles of mendicancy; and this was the sense in which they were understood by the Annalists of Colmar in 1302. There can be little doubt that such is the prime signification of Beghard. But the word Beguine derives itself from one Lambert,§ surnamed *le Begue*, or the stammerer, who formed a religious congregation of widows and virgins in the low countries of Germany, after the middle of the 12th century, and died in 1177. He was approved and protected by Pope Alexander III., who upheld him against the hostility shewn to him by Rollo, Bishop of Liege. The similar names Beghard and Beguine, coming from these distinct sources, grew to be equivalents in popular discourse. But the history of Lambert *le Begue* derives confirmation from the notion, long entertained, that Beghard was properly applicable to a man, and Beguine to a woman. That distinction is observed by Pope Clement in the acts of the Council|| of Vienne in 1311. Both words are, however, to be met with in both genders. The derivation of the word Beguine from Saint Begga of Ardennes, the mother of Pepin d'Heristal, who founded a religious house in 680, is merely an accommodation; and the veneration of that saint by the orthodox Flemish Beguines was, perhaps, partly suggested to them by the resemblance of sound. Its derivation from Bartholomew Bechin, at whose house they used to assemble at Thoulouse, is a more flagrant case of adaptation. Although both these names belong to the history of heresy, and were used in it as equivalent expressions, they were never (as is justly stated in Baronius)¶ so affixed to heretics, but that many pious** and unrepented persons bore them. The latter lived in houses; but the former, who

* See Wadding *Annales Minorum*. Ann. 1297, tom. 5, p. 376. Ed. 1733.

† See the note upon Bixetum, in vol. xvii., p. 482.

‡ See Ihre Gloss. in *Begera*. Wachter Gloss. in *Begeren*.

§ Egidius de Aurea Valle Hist. Episc. Leod. cit. Baronius ed. Mansi 23. p. 551. Biogr. Univ. in *Lambert*. Ludovicus for Lambertus is a mere lapsus calami in Mansi, whose ear was familiar with the name of King Louis le Begue.

|| "*Begardi et Beguine*."

¶ Ed. Mansi 23. 551. Bull of John 22. cit. Moreri in *Beguine*.

** And still continue to do so in the Low Countries.

were the objects of Clement's censure in 1311, and of that of John XXII. in 1322, wandered about the country. That the women called Beguines were known in France, in the worser sense, so early as 1256, appears from the Responsions of William of Saint Amour; who says—"Quæ superius de mendicitate dixi, dixi præcipue propter validos corpore . . . quos appellant Bonos Valetos, et propter quasdam mulieres juvenes, quas appellant Beguinas,* per totum regnum jam diffusas; qui omnes, cum suis validi ad operandum, parum certe aut nihil volunt operari, sed vivere volunt de eleemosynis in otio corporali sub pretextu orandi, cum nullius sint Religionis per Sedem Apostolicam approbatae." Whoever have said that the sect of Beguines originated with Pierre Jean d'Olive, have erred widely from the truth on this obscure† and perplexed passage of modern history.

Francis Bernardone founded three orders or rules, one of friars, another of nuns, and a third order, called that of penitents, into which married couples were admitted. This third rule of Minors was instituted in A.D. 1221,‡ and was included in the papal approbation given to the rules of the founder. The theory of a Tiers Ordre§ was not a novelty; for it had entered into the plan of Saint Norbert, the founder of the Premonstratenses. But it does not seem to have been carried far into practice, or excited any great observation, except in the Franciscan rules. Its revival reflects no credit on the sagacity of Francis. Christian men and women must plainly, and once for all, make their option between the holy estate of virginity and that of holy matrimony; between the ascetic and the domestic lives. The attempt to blend them together is sure to produce scandal and disorder, and is not unlikely even to end in theories subversive of social and domestic morals.

The mischief of it seems to have become most urgent, after the vile order of Apostolics had begun to decline. We know that order subsisted at Parma until 1300; that is, nearly ten years subsequent to the third papal bull for its extinction. But we have no information what became of the two other chief lodges Apostolic, those of Faenza, and the March of Ancona. It seems that they, having no Obizzo Sanvitali to shield them, bent to the storm, and metamorphosed themselves into Franciscans (chiefly of the third rule) before the death of Segarello. In the year 1294, during the brief pontificate of that weak-minded enthusiast, Coelestine V., two persons|| named Petrus de Macerata and Petrus de Forosempronii came to him, and obtained his sanction to live eremitically according to the letter of the rule of St. Francis. Many Franciscans joined them, condemned the possession of goods in community, and called themselves (by way of exclusiveness) the brethren of St. Francis, while the lay members of this union were called bizocii, fratricelli, or vocasoti.¶ They gave out

* Responsiones ad Objecta, p. 91.

† Vernon's Hist. of the Third Rule of St. Francis would, no doubt, be useful to consult. The opportunity of so doing has not occurred.

‡ S. Antonin. Florent. tom. 3, p. 752. Ed. Lugdun.

§ See Diet. Trevoux in Tiers Ordre. Helyot tom. ii. p. 162. Biblioth. Premonstrat. cit. ibid.

|| Jordanus MS. Vatican. cit. Baronius ed. Mansi, 23. 162.

¶ Not in Ducange. The meaning of the word is not obvious. By lay or secular members, are meant the Third Rule or married ascetics.

that no pope had power to expound the rule of Francis, and that *the angel* had deposed Nicholas IV., since when there had been no true pope. It is necessary to explain that P. of Macerata styled himself *Liberatus*, and P. of Fossombrone styled himself *Angelus*. This was the origin of the class of Spirituals of St. Francis, whose schism from the body of the order was encouraged by the weakness of Cœlestine, and rested itself on his authority. They pretend (said John XXII. in his bull) *se a sanctæ memoriæ Cœlestino Papâ quinto hujus statûs seu vitæ privilegium habuisse*. How lively a concern the Apostolics took in this affair of Cœlestine, even in Segarello's lifetime, has been already observed in treating of that heretic. In the year 1297, the Bizochi were wandering about in the mountains which divide Abruzzo from the March of Ancona, and it has been clearly proved (says Father Wadding*) that they were the same people as the order of Apostles. It is in this sense that Elie Dupin† says, they (the Beguines) were settled by Gerardus Segarellus and Dulcinus. Boniface VIII. in that year sent an injunction‡ to a Franciscan inquisitor to stop their career, in which he says that they had among them apostates from several orders, and many who never were of any *approved* order. But there can be little doubt that it contained more apostates from the Minors than any other order; and the whole of them professed and affected to be of the strict observance of the *Fratres Minores*, to which words the word *Fratricelli* was an equivalent in signification. The third or lay rule of St. Francis, which permitted marriage, contributed more largely to this heretical association than either of his other rules.

That more obnoxious portion of these vagabonds, who sprang out of the Joachite Apostolics, never made any mention of Segarello or Dolcino. And if they yet cherished any personal regard for them, it was so concealed as to escape even inquisitorial optics. The Apostolic confession and abjuration of Peter of Lugo are strikingly similar to those of the Beguines, sufficiently so to confirm what historians maintain concerning the Apostolic origin of the heretical Beguinism; yet no Beguines are even accused of honouring the two Apostolic Rectors, nor does Peter (on the other hand) shew any regard for, or knowledge of, the man upon whom Beguinism hung. For the Beguine heretics had an interpreter of prophecy and a prophet among them, to whom they looked up with unmeasured honour and confidence; as it were a second Joachim. That man was Pierre Jean d'Olive.

Pierre Jean d'Olive was born at Sainte Marie des Serignan, in the diocese of Beziers in Languedoc, in the year 1247. He was a Franciscan from his boyhood upwards, having been dedicated to St.

* *Annales Minorum*, tom. 5, p. 376. Nitela Francisc. cit. ibid.

† Dupin's *Ecel. Hist.* vol. 12, c. viii. p. 112.

‡ *Apud Wadding*, 5. 377.

§ Bzovius, or Bzowsky, in his *Annals*, A.D. 1325, calls him Petrus Joannes Strinchius, and cites Ricardus Cluniacensis in Joan. 22. If Strinchius cannot be elicited from Serignan, that euphonous appellation must remain (for the present) unexplained.

Francis by his parents, in A.D. 1259, and in the twelfth year of his age. He professed great severity of manners, and devoted himself in some measure to learning and study at the University of Paris, where he took a bachelor's degree.

He soon afterwards began to be troublesome; and was a fresh manifestation of the mystical and heretical spirit that lay fermenting in the Assisian order. In 1278, being only thirty-one years old, and a friar of the convent of Beziers, he published certain little treatises on the Holy Virgin, which gave high offence. "He wished (says Luke Wadding*) to carry beyond bounds the encomium of the Virgin, and give her such praises as she would not herself like to receive. For, though it is commonly said that there cannot be excess in praising the Virgin, because she is superior to all praise, the writings in question are not really praises, but absurdities." Jerome of Ascoli,† who was then general of the order, and was afterwards Pope Nicolas IV., "thought the propositions so excessive," that he ordered Pierre Jean to burn them with his own hand, which he did. This is no very light matter to begin with; for the words of Wadding shew that he had seen the treatises of Pierre Jean, or at least the condemned extracts from them. And he, as well as Jerome, thought the propositions monstrous. From which it follows, that it was a doctrine surpassing that of the Immaculate Conception.‡ But that doctrine itself tends towards, though it stops short of, the deification of the Deipara; for it ascribes to her an attribute of the Deity, and one absolutely denied to every son or daughter of fallen Adam, not hypostatistically united to the fulness of the godhead. Therefore, if d'Olive's encomium is a culpable extravagance in the eyes of a zealous Immaculatist, it is difficult to imagine any limits to it, short of declaring Mary an uncreated goddess, and the *Magna Mater* of Christianity in respect of the eternal generation of the Logos. Whatever it is, it does not seem to be forthcoming in print; and never will be, if it were preserved only in the archives of the Minors of Languedoc, or of the Generalate of the order.

Pierre Jean was quiet for three or four years; but in 1282, Bonagratia de Sancto Joanne, who then was their General, held a chapter of the order at Strasburgh, at which new matter was produced against him. On his return into France, Bonagratia referred these charges to a committee of seven of the fraternity, who were Masters at Paris; and who signed and sealed, and forwarded to Pope Martin IV. at Avignon, a document (known as the Letter of the Seven Seals) in which they unanimously reprobated certain positions of Pierre Jean. The latter appeared at Avignon unexpectedly, and without any leave from his superiors, and pleaded his own cause before the Pope with eloquence and vigour. However, as his opponents did not desist, he found it expedient to retract; which he did in ample, but very general, terms. "I, brother Peter John, agree to the words of our Masters, which are contained in the Letter of the Seven Seals," &c. As in the former instance, so here, we are not informed by his apologist, Father Wadding, what the allegations against him were. But Fleury asserts,

* Tom. 5, p. 51, 2.

† Fleury Hist. Eccl. xviii. p. 390.

‡ In honour of which Father Wadding composed a work.

that his errors were founded on the fanatical opinions of Joachim and John of Parma concerning the Gospel of the Holy Ghost. In 1285, Arlottus de Prato, then being general, renewed the inquiry into Pierre Jean's principles; and on this occasion the questions were circa Divinæ essentiae simplicitatem et attributa. But the general died before anything was decided. The year 1290 was remarkable* for letters directed by Nicolas IV. to Raymundus Gaufridus, then general, and a man himself much addicted† to Pierre Jean and his speculations, commanding him to proceed against those brethren of the province of Narbonne who were sectaries of Petrus Joannes Olivi, and who, condemning the rest of the fraternity, asserted themselves to be more familiar with God and more highly esteemed by Him. This affair, it will be observed, was four years anterior to the authorization of Franciscan spiritualism by Pope Cœlestine, at the request of Liberatus and Angelus; and it was the cause‡ of the said Angelus affecting to depose Nicolas IV.

A general chapter being held at Paris, in May 1292, Pierre Jean attended, and disclaimed any definitions of evangelical poverty stricter than, or different from, those which Nicholas III. had laid down, and the generality of the Order held. He concluded this disclaimer in the following language:—"To this my public declaration I never said or wrote anything contrary, or if any such thing ever dropped from me (which I do not believe) I now plainly revoke and condemn it, nor do I wish any man to abide by any such assertion of mine which contradicts this; and I promise I will never support or favour any one who asserts the contrary." This is the language of a prevaricator, as manifestly guilty,§ by his own expressions, of the fact which he is disclaiming, as he is amply convicted of it by history.

During the remainder of his life he seems to have been left to himself; having, in the course of it, experienced only such lukewarm and ineffective opposition as Joachites of common prudence and decorum usually experienced from the Romish authorities. On the 6th of March, 1297, in the fiftieth year of his age and thirty-eighth of his Franciscan profession, Peter John quitted this life, at the Franciscan convent of Narbonne. Having received his viaticum, he is said by the historian of his order to have emitted two very precise and formal declarations, or confessions, of his faith on disputed points; of such a character, as his apologists might not be unwilling to exhibit before the face of the Roman church. If he did so, he certainly died in sentiments very different from those of which he is known to have lived the advocate. Very different, also, from those which his own sect, in *their* account of his last moments, ascribed to him. Moreover, the references for this important chapter are peculiarly unsatisfactory—viz., *Marian. L. 3. c. 14. Chron. Antiq.* Marianus Florentinus is an unpublished historian, and lies manuscript at Rome; so that Father

* Luc. Wadding. Annal. 5. 236. † See ib. p. 52, p. 338. ‡ See above, p. 128.

§ Luc. Wadding. 5. 299. Yet Father Wadding coolly says, in his index rerum, P. J. d'O. innocens absolvitur.

| The Book de Fine Petri Joannis; cited in the confessions of Peter Tort, *infra*, p. 144.

Wadding could cite him to his own liking, and without fear of criticism. Neither is it in fact stated, that Marianus has given a copy of these death-bed declarations; for his name is quoted in the margin, opposite the number or heading of the chapter, thus:—

Marian.
L. 3. c. 14.
Chron.
Antiq.

C. xxxiii. Mortuus est hoc anno, etc.

And it is very likely that he furnishes no part of this story, excepting the death of Pierre Jean. In which case, his two declarations rest upon Chron. Antiq., which, so far from being an authority, is not even a reference. If they be documents of credit, (which the Irish historian has neglected to establish,) they serve to shew that Pierre Jean died as he lived, a double-tongued and prevaricating knave.

The Order judged so differently at that time of its departed brother, that its general, John de Muro, together with the "Rectores et præcipui Ordinis Patres," prohibited all his books from being read or used, and various members of it were cast into prison for concealing instead of burning them. The learned Pontius Carbonelli, author of a catena patrum to the entire Bible, died in consequence of the severities he had experienced for that crime. Eleven articles of error were at that time imputed to Pierre Jean, several of which arose out of the disputes concerning evangelical poverty. It was also charged against him that he called the church of Rome the great whore of Babylon; that he taught the same heresy concerning the union of persons in the holy Trinity, for which Joachim had been censured by the Council of Lateran; that he maintained that the rational soul was not the essential form* of the body, for which the Beguines were afterwards censured by the Council of Vienne; that marriage was a sacrament not conferring grace; and that infant baptism conferred no grace or virtue; that he declared Christ to have been still alive, when he was wounded with the spear, for which also the Beguines were

* The dispute, whether the idea, form, genus, or that which is expressed in the name universal of any thing, be a substance in re, constituting the entity of that thing, or whether the universal be a mere name arising post rem, expressive of the resemblance which the mind discerns between individuals, and by its abstractive power separates from their difference, had been agitated by Peter Abelard early in the twelfth century. At the commencement of the fourteenth, the last mentioned or nominal philosophy was revived by the Franciscan William Ockam, the pupil but opponent of John Duns Scotus. Scotus was a realist whose school, from preferring to define the genus as the form essential, were styled the Formals. These philosophers made the soul of man the *αὐτοθεωρεως*, identified it with the Peripatetic universal in re, and pronounced it to be his form essential. In this sense the poet says of his departed Laura's soul,

" *L'invisibil sua forma è in paradiso,
Disciolta di quel velo
Che qui fece ombra al fior degli anni suoi.*"

But Ockam rebelled against his master, and against his Order, in all points. For he set up again the long prostrate nominalism, placed himself at the head of the Spirituals who enforced the extremes of poverty, and turning zealous Ghibelline withdrew himself with his partisans to the court of Lewis the Bavarian. Therefore this article of Beguinism is important to establish the intimate connexion of the Petro-Joannean heretics with the leaders of the main body of Minores Spirituales.

censured at Vienne; and lastly, that he had been the cause of many others imbibing and obstinately holding both these *and other errors*. In truth, he was approached even when dead with some caution, as wasps are. Especially, we may here again remark a forbearance of which we have seen former instances; that he was not brought to the bar of censure for Joachimism proper, (an enormity which to that day remained uncondemned,) but only in respect of that old pretence about Joachim and Peter Lombard. Always the old story; and for the old reasons, which could not be got rid of. The character of Pierre Jean and his writings did not fully transpire till the Massylian and Tolosan inquisitions into Beguinitism disclosed it, and shewed him to the world as a false prophet and a second Joachim. If we are to believe the fact asserted by Abraham Bzowski, that, being pronounced a heretic, "his bones were dug up" and devoted to the edacious flames," it probably did not take place till that later period.

His doctrine, in direct† contradiction of scripture, that Christ was living when he received the spear wound, probably lies deep in blasphemy; though it is not easy to say *exactly* what he and his followers aimed at therein. But it must be connected with the stigmata. The stigmata were five wounds in the hands, feet, and side, corresponding to those which the Lord suffered in his crucifixion. They were received by Saint Francis in A.D. 1224, and his death ensued in 1226, when he was no more than forty-six years old. During two years he suffered these pains.

"Nel crudo sasso intra Tevere ed Arno†
Da Cristo prese l'ultimo sigillo,
Che le sue membre du' anni portarno."

It is scarcely possible to doubt that this ardent fanatic (if his state was not become actually maniacal) inflicted these five wounds upon his own flesh, and, by re-opening them from time to time, hurried himself to his premature grave. Their miraculous origin is, however, attested by one of his personal friends and companions. It has since been asserted that nails of a supernatural substance, resembling iron, were found in his hands and feet, *clavi non verè ferrei,§ sed ferreis similes*. But the see of Rome exercised some caution in dealing with this miracle at first. Pope Nicholas III. by his bull of April 1279, had informed all the faithful that St. Francis, in his hands, feet, and side, *specie stigmatum* divinitus extitit insignitus. But Nicolas IV., by a bull|| of November 1291, declared, that the stigmata of St. Francis "were not on the surface of his flesh, but penetrated the interior, through his flesh, nerves, and bones, in the five parts of his hands, feet, and side, to a certain and suitable extent, so that it neither was nor could be done naturally, but only by a miraculous grace." Now, it seems, this objection might arise—viz., that St. Francis was not conformable to Christ if, living, he had that which Christ only had

* Bzovii Hist. Eccl. L. xiii. tom. 3, p. 3.

† Vide infra the curious confessions of Pierre de Morès, p. 141.

‡ Paradiso xi. 36.

§ Wadding. Annal. 2. p. 90.

|| Given in Wadding, 5. 267.

when dead. And, to remove that difficulty, these heretics pretended that Christ had the lateral stigma when living. It is, however, to be remembered, that the wound of Christ's side remained when he was risen again, and it admitted the hand of the unbelieving apostle. And that fact narrows the whole affair in question to the passion of our Lord. There can be no dispute that Christ had the wound when living. Francis was in perfect conformity to Christ as he appeared to St. Thomas, as he was received up into glory, and as he will come again to his kingdom and they will look upon him whom they pierced. What then was wanting to his conformity, which the Petro-Joannean Joachites desired to supply? Nothing, but a conformity to his crucifixion and passion. They desired to lead us on, from the miracle of St. Francis stigmatized, to the doctrine of St. Francis crucified. Had they proposed to stop at any ceterior point, that point would have been fully attained by the marks of crucifixion in *Christ risen*; so it seems that the third status mundi, of which the Petro-Joanneans ascribed the foundation to Francis, and which belonged to the Holy Ghost, and not to Christ, and which was no longer to go through the labour of his passion* in the sacrifice of the mass, was to have a mysterious substitute for Christ in the person of its *actually*, though miraculously, crucified founder. It is true that the Order in general† believed and taught, that Francis "intellexit quòd, sicut Christum fuerat imitatus in actibus vitæ, sic conformis ei esse debuit in afflictione et dolore passionis." But it is not to be supposed that the Order in general contemplated such a use and application of the legend as this heretic and his followers did, who declared that the Gospel and the Rule of St. Francis were unum atque idem, and actually belied and contradicted the gospel of their Saviour and his evangelists, in order to establish and perfect the crucifixion of their founder.

The popular doctrine of the Beguines, and the stalking-horse for all their grosser errors, was the evangelical poverty. The Mendicant Orders differed from the monks of the earlier rules in having no land or other productive property, performing no labour, and subsisting upon alms. Contented with this degree of asceticism, they generally had houses to lodge in, and store-rooms wherein to keep such provisions as the pious and charitable gave them; but the more inflamed minds among the Franciscans (for the other order kept itself quiet) contended that the Christian poor must live from hand to mouth, begging from hour to hour, and from door to door; and that it was a breach of the vow of poverty to have any granaries for corn, or cellars for oil and wine. They maintained that Christ and his apostles had no property, either separately or in common, in anything, not even in the articles of food or clothing which they were using; and could neither sell, give away, nor buy anything.

To pursue this principle, they disclaimed being, even for a single moment, the owners of anything whatsoever. And if a charitable man gave a poor Franciscan a bit of bread, the property of that bread (they

* See above, vol. xvi. p. 500.

† Wadding. *Annales*, tom. 2. p. 88. ann. 1224.

said) instantly vested in the Pope. This controversy was known in France by the name of the "pain des Cordeliers." Popes Clement V. and John XXII. refused to have anything to do with their crusts of bread, condemned their exaggerated definitions of apostolic poverty, and declared it lawful for the Mendicant Orders to possess granaries and cellars. These decisions* excited an incredible resentment among the enthusiasts. Michael of Cesena, General of the Franciscans, openly rebelled against them, was deposed by the pope in May, 1329, and took refuge with the Emperor Lewis of Bavaria; and he was imitated by Bonagratia of Bergamo, proctor of the order, Ubertino† of Casal, the famous William Ockam, and many other Minors of great influence. They denied that the pope could relax or dispense with, what they considered, the force of their vows. Bonagratia appealed to the next pope, or to an œcumenical council. These were called the *Fratres Spirituales*; but the larger portion of the Franciscans, who held that goods might lawfully be possessed in common, were styled the *Fratres de Communitate*. The Beguini, Begardi, Bizochi, or Fratricelli, entered warmly into the cause of spiritual and perfect poverty. That was the foundation upon which Pierre Jean erected that imposture, which there is proof that he exercised among them and the Franciscans of the third rule; and, were there not such proof, let us here observe on the childishness of pretending that the more lax ascetics, or *Fratres de Communitate*, invented calumnies against him, out of spite to him, because he supported the Cordeliers' bread, and other points of the more severe observance. Great numbers besides him did so more openly, more formidably, and with circumstances far more irritating to their adversaries, than did this dissembler; yet they were accused of nothing unusual. It is positively untrue, that the advocates of the spiritual poverty were the objects of any but ordinary‡ calumny; and consequently there remains no reason to doubt that P. J. d'Olive's writing and teaching were really such as they are described in documents.

His most mischievous work was his *Postilla* (or running commentary) on the Apocalypse; in which he fomented to the highest pitch of insubordination the zeal of the Spirituales in the matter of poverty. At last, in 1318, John XXII.§ issued from Avignon his bull *Gloriosam Ecclesiam* to the inquisitors, to proceed against the Beguines. And in the same year four brethren of the order of Minors were condemned and burnt at Marseilles. But the mischief was only increased by this immoderate rigour; they were pronounced to be saints and martyrs; their bones and ashes were preserved as relics; and some even set apart days in the calendar for their names.

The records of the inquisitions held at Thoulouse, between 1307

* See Limborch *Hist. Inquis. L. 1, c. 19.* Oudin de *Script. Eccles. in Bonagratia*, tom. 3, p. 888, in *Nicolaus Minorita*, p. 957, in *Ubertinus de Casali*, p. 749.

† For the charges preferred against Friar Ubertino de Casali by Bonagratia de S. Joanne, and for his *Responsio de Paupertate Christi*, see Baluze *Miscell. 1, p. 293, p. 307.*

‡ It is not meant to say that they never abused one another uncharitably.

§ Limborch, *ibid.* p. 68, 9.

and 1323, before the regular ecclesiastical authorities and the Dominican inquisitors Bernardo da Guidone and John de Belna, present us with the confessions, abjurations, and sentences of various Petro-Joanneans, under the designation of Beguines. Readers will bear in mind that the *Tribunal of the Inquisition*, which afterwards sprung up in Spain and Portugal, and of whose clandestine and dishonest proceedings so much has been written, was of a very different character from the joint court, Episcopal and Dominican, which sat at Thoulouse. Its minutes, as preserved to us, exhibit a living picture of the age, and, at the same time, few traces of artifice or deception. These precious documents are the *procès-verbaux* of the tribunal, given in all their original simplicity. The variations of the deponents (such as might be expected in the oral depositions of many foolish people) are only sufficient to shew the unsophisticated nature of the evidence, without materially obscuring its purport. At the risk of tautology, it will be best to extract some* memoranda of these cases. What relates to the perfect poverty or strict observance, the pope's inability to dispense with it, &c., must be understood to occur in all of them alike.

Raymond de Buis, calling himself of the third order of St. Francis, confessed (Anno Domini 1321-2,) that he had heard it read out of Peter John Olive's Postilla Super. Apoc., that the woman inscribed *A mystery, Babylon the great whore*, was the church of Rome, not in respect of the faithful and elect, but only in respect of the reprobate. Peter John added, in his said Postilla, that, as in the first status of the church judgment was executed on the synagogue which crucified Christ, so in the close of her second status (which endures till Antichrist) judgment shall be executed on the carnal church, which persecutes the life of Christ in the Spirituals, who desire to observe Christ's poverty according to the rule of Francis; and, after Antichrist, when the carnal church shall be destroyed, her third status will be erected among the Spirituals. Said Raymond believed the church of Rome was the Meretrix, but only quantum ad reprobos. He collected from Peter John's writings that, within fourteen years of the time present, the Antichristus Major would have completed his career; and believed the same. Item, that the pope could not dispense with vows of poverty or chastity; that the Minors of Narbonne and Beziers need not have granaries or cellars; and that the four Minors had suffered unjustly at Marseilles. Believed the pope had been falsely informed; but, if not, then he erred and was a heretic as homo singularis, "but not as pope, since the potestas papalis cannot err." He believed, according to the Postilla, that St. Francis was the angel with a book in his hand and his face like the sun. Had heard many people (whom he named) read the works of Peter John in the romance or vulgar tongue. Believed them to be good and useful, except on some points disapproved by the council of Vienne; and that he was a saint in paradise. Referred, in particular, to Peter John's book on Mendicity.

Pierre de Masieres, minister of the Beguines, thought the four Minors of Marseilles, as well as all the Beguines who had been condemned,

* Limborch Sententiæ Inquis. Tholos. fol. 151, a—166, b.

were catholics, saints, and martyrs; also, that "the rule of St. Francis was one and the same thing with the gospel of Christ," and that as the pope could neither add nor diminish ought from the latter, so could he not from the former. The pope could not make any man descend from a higher religion to a lower, so as to make a Minor become a Monk, or a Canon Regular, or of any order in which possessions could be held in common. Thought Peter John a good and holy man; had heard it read out of his Postilla, "that the Romish church is now carnal, because it persecutes the Christian verity in its poor men," and that said carnal church is the whore of Babylon. Believed that Francis, or his order, was to renovate the church by means of the Pauperes or Spirituales. Had agreed with many Beguines, and with two Minors* of the party of Spirituales, to swear and answer only on points of faith, so that they should not betray other Beguines, or the acts and sayings of the Beguines in general.

Pierre de Morès (April 1322) firmly believed that Antichrist would come and consummate his course within the year 1325, and that the carnal church would be previously destroyed by war, except a chosen few, who would be spiritual men, and would erect a humble and benign church after the death of Antichrist. All the Orders would perish except the Franciscan. Of that Order there were three parts, first, the *Communitas Ordinis*; secondly, the *Fratricelli*; and thirdly, the Spirituales, together with the Beguines† of the Third Order who adhere to them. The two first parts would perish, but the last-mentioned part would endure to the end of the world, as was promised to St. Francis. Deponent thought that John XXII. was the Antichristus Mysticus preparing the way of the Antichristus Major, and that the carnal church was the whore of Babylon. There never were any teachers in the church, except St. Paul and Pierre Jean d'Olive, of whose sayings the church had not rejected some, but *their* doctrines and scriptures must be held in entirety, and not one letter dropped. All that Peter John wrote (except a very small portion, *quam non tradidit ecclesiæ*) was revealed to him by the Holy Ghost; whoever condemned the whole or any part of his writings was, by that act, a heretic. Christ was alive‡ when he was pierced by the spear, and St. John said he was dead, merely because he seemed to be so. St. Matthew had said that he was alive, but the church had expunged it from his gospel, to avoid contradicting St. John; and this he believed, the Council of Vienne notwithstanding. Also, that a few Spirituales should found the *ecclesia tertiæ statûs* after the fall of the Roman church carnal, and fight against Antichrist, and receive the Holy Ghost equally, if not more abundantly, than the apostles at the Pentecost.

Bernard de Germain, of Na Jacina,§ believed that Christ and his

* Understand, that these two were not of the Third Rule.

† He distinguishes these from the *fratricelli*; probably meaning, by the latter, such Beguines or Franciscans of the Third Rule as had not embraced the Petro-Joannean tenets. This tripartite division has no reference whatever to that of St. Francis and the three rules.

‡ See above, p. 137.

§ Sainte Jacinthe. "Na" is Languedocian for "Domina."

apostles had nothing in proper or in common, and that the pope cannot dispense with the rule; that Peter John was right, saving all points condemned at Vienne; that the pope could not condemn his doctrine, because the Council of Vienne had* approved it, and because Peter John told the brethren that the Holy Spirit revealed it to him at Paris while he was washing his hands. Acknowledged three times of the church: that of power, from Adam to Christ, which belonged to the Father; that belonging to the Son, from Christ to Antichrist; and that of benignity, belonging to the Holy Ghost, and lasting to the end of the world. As the synagogue was rejected for crucifying Christ, so shall our church be for persecuting the life of Christ in the evangelical men. The Roman church carnal is the whore of Babylon. Acknowledged two Antichrists, mystic and real, but could not make up his mind whether or not Pope John† was mixed Antichrist; sometimes even thought the mixed and real were but one person. After Antichrist, the world will be so pure and faithful, that a virgin may travel, unsolicited by the vicious, from Rome to Santiago. Thought that Antichrist would have closed his career and died within A.D. 1330; and that God would elect twelve persons before Antichrist's coming, that he might found in them his church of the third status. Twice or thrice he had asked whether, if the pope were to bind an ass's tail on earth, the ass's tail would be bound in heaven. He had once said, in a sort of ecstasy, (in quâdam passione,) that Christ‡ would again be crucified in his own proper person, as he was before, but when out of the said ecstasy did not believe it. Peter John taught that Antichrist would be of the higher religion§ of the Minors, because Lucifer was of the highest order of angels. Depo-
nent, with the other Beguines, believed that a false pope should arise from Sicily, who should be set up by Frederick, king of Sicily, and should drive away the present pope, and crown Frederick emperor; and Frederick, with the king of Arragon,|| and eight other kings, should destroy the king of France and Robert king of Naples. So many of the male sex would perish in these wars, quod postea mulieres arbores amplearentur; they also determined that Philip of Majorca would be the greater Antichrist. He possessed many books in the romance tongue, containing the errors of the Beguines.

Raymond d'Antusan of Cintegabelle, (March 1321,) a married man, had made profession in the third rule of St. Francis. His wife, Bernarda, kept as reliques the bones of Beguines who had been burnt. He thought the pope was a heretic, and had forfeited the papal power. That Peter John's doctrine was right, especially as to the three general states of the world, and the seven states of the church, and the two

* That is, tacitly; by only condemning certain special points of Beguinitism.

† This point, which was doubted by many, was not one of Peter John's, who died nineteen years before Pope John's election.

‡ Remember the mystery of the stigmata and the spear-wound.

§ The Spirituales or strict observants.

|| All this is according to the prophecies of Dulcinus of Novarra. This passage certainly does make it rather doubtful whether Dulcinus counted the ten heads inclusive of the emperor himself, or exclusive of him. See above, vol. xvii. p. 614. Those who recollect the history will see that the ruin of the Guefs is predicted.

Antichrists, Mysticus and Magnus, of whom the latter was to come in the year 1300, *counted from Christ's passion or resurrection*. Had heard it said by Beguines, that the pope who now is, is the mystic Antichrist, precursor of the greater, but was not convinced of it. Had read in Peter John's Postilla that the judgment of Babylon, or the church carnal, was to be at the end of the second status generalis mundi, which coincides with the sixth status specialis ecclesiæ; and she was to be reprobated and condemned by the ten horns of the beast, except the elect, who were to found the spiritual church. Had heard that that time was now beginning; and that St. Francis *must be spiritually crucified in his members*, as Christ was in his martyrs. He gave 350 golden denarii to Pierre Trencavel, to aid him in flying to Greece or Jerusalem from the predicted troubles. Others also gave large sums to Trencavel.

Guillaume Ruffi, of Cintegabelle, (1321,) was a Beguine; had heard, but did not believe, that John was mixed Antichrist; thought, however, that he had acted unjustly and wickedly, that he had forfeited the papal power, and that the bishops whom he had consecrated were no bishops, nor entitled to obedience. That as the synagogue had been rejected for crucifying the Lord, so the carnal church should be destroyed at the end of the sixth status ecclesiæ, for persecuting evangelical poverty. That the Roman church is the whore of Babylon, as explained by Peter John in his Postilla. It was revealed to St. Francis, that Antichrist should come out of his Order, as well as the defenders of the life of Christ. That all Peter John's doctrine was revealed by the Holy Ghost, that he was the angel of the Revelations with his face like the sun and a book in his hand, and that future events were more clearly revealed to him than they ever were to any other. Had often heard translations of his books read.

Pierre Calvet, (1321,) a married man, and a Beguine of the Third Order, heard Pierre Trencavel preach* that the four Minors of Marseilles were martyrs, and heard Peter Dominick read to many Beguines and Beguinesses out of Peter John's Postilla, and his Liber de Paupertate. Had heard that the rule of St. Francis was the same thing as the gospel, but did not believe it. Since the inquisitor had pointed out to him his errors, was willing to renounce them.

Marie de Serre had been taught, that John XXII. was the mystic Antichrist who was to place the greater Antichrist in the chair, and that there was to be no other pope between him and Antichrist. That Antichrist was then born, and twenty years old, and was a Minor Friar of apparent sanctity and perfection. That all things were about to be in common, and the greatest love to prevail among men. That the pope could not grant cellars and granaries; of which point she was in doubt. Had heard a sermon *on the feast day of Peter John*, saying he was their father, and a saint uncanonized, who was not to be canonized by men, since God had canonized him both living and dead.

* Peter Trencavel and Peter Dominick seem to have been the heads of the Petro-Joannean sect in Languedoc. The former may have been a descendant of Trencavel, the Bastard of Besiers, who commanded the Languedocians against the Crusaders in the war of the Albigeois, from A.D. 1234 to 1242.

Matthieu Terrene held, that John XXII. was the forerunner of Antichrist, as John Baptist was of Christ : because he persecuted the Spiritual Minors, and "because he gave opportunities to the Minors to have riches, by allowing them granaries and cellars." Thought he had the works of Antichrist, but doubted whether he was Antichrist. Believed that the Antichristus Major would either be at Jerusalem, or have finished his career, in 1325.

Raymond Etienne de Croix, calling himself of the third or penitent order of St. Francis, held the usual tenets of the Spirituales, and quoted the books of Pierre Jean d'Olive.

Pierre Gastaud, son of a notary, thought the pope, by persecuting Beguines, and by allowing granaries and cellars, had forfeited all sacerdotal power, except that of baptism, and consecrating the eucharist ; yet no man ought to receive either from him ; and, unless he retracted his measures, the cardinals might proceed to a new election, as if the seat were vacant. Thought Franciscans could hold nothing in common, as Peter John had declared in his *Liber de Dispensationibus*. He had heard among the Beguines that Peter John was the angel in the Revelations, with his face like the sun, and a book in his hand. And had read his *Postilla* in *Apocalypsin*.

Pierre Tort, son of a cutler, in the diocese of Carcassonne, was of the third rule of St. Francis, and held that Franciscans might only keep corn and wine enough for eight or fifteen days, and salt and oil for half a year. That councils could not err, but there had been an erring pope in the days of St. Hilary. Heard it preached at Narbonne, that the true Franciscan poverty had lain hidden, till Peter John revealed it. He had read in the book *de Fine Petri Joannis Olivi*, that on his deathbed he told the Minors, that at Paris, while he was washing his hands, the whole truth of the gospel and life of Christ was shewn to him, and that all his writings were revealed to him, and that he had written nothing of his own. Had read that Peter John was the angel in the Revelations ; and had heard that no one letter of his writings was to be rejected. Yet he did not believe that Christ was alive when his side was wounded. But he believed, as he had read in the books of Peter John, that the church of Rome was the whore of Babylon *quantum ad reprobos*.

Pierre l'Hopital thought that the pope was a heretic, and had forfeited his chair, by virtue of his Constitution, permitting granaries and cellars ; that he was the mystic Antichrist, and that Antichrist himself would come soon, but the time could not yet be determined. He thought his persecutions would be completed within fourteen years. But, upon all matters concerning Antichrist, he believed whatever Peter John had taught in his *Postilla* ; he had heard it read more than thirty times.

It is evident that those Protestants have erred exceedingly who imagined the Beguines were opposed to the church of Rome. They had no idea of any other church than the Roman, and they used the name of that church as an equivalent for the Christian or Catholic. Neither did they regard it as then being the whore of Babylon, simply ; but only in a certain respect. For their error lay in supposing that

there was a visible church carnal, and also a separate and visible church spiritual; and that the main portion of the Roman church, (being the only church of which they took cognizance,) from which the spiritual portion had separated itself, was thereby left in a state of reprobation. John XXII. was abhorred for certain of his acts and opinions; but the whole extent of their wishes was to have another pope in his place more favourable to the ascetic principle.

We may observe, that there is nowhere a syllable about Pope Sylvester; upon whom the Apostolics (therein coinciding with the Waldensians) had harped so much. Which will not excite surprise when we consider that the Minors Spiritual were now become absolute Ghibellines. That alliance, whether more or less sincere, was on a basis of reciprocity; the German court affecting to embrace the divinity of the Spiritualse, while the latter strenuously asserted the rights of the Empire. Part of the speech of the Emperor to the Diet of Saxenhausen was couched in the language of a Beguine, and was evidently dictated by Michael of Cesena, Ockam, or some of the schismatic Franciscans who then filled his court. "Not contented (says Lewis) with invading the temporal power and the rights of my crown, he has also attacked Jesus Christ and the apostles, and the evangelical doctrine of perfect poverty, which he labours to overturn, &c., thereby declaring himself a manifest heretic, cut off from the body of the church, and having, consequently, forfeited all prelacy." At the Diet of Trent, the Franciscan refugees figured in the midst of the Ghibellines of Italy, such as Scaliger of Verona, the Visconti of Milan, the envoys of Castracani, &c. But the entire separation of the church from the state under an angelic pope, however agreeable to the feelings of the Spiritualse, was very far from suiting the purposes of their* imperial patron and his party. "He does not consider (said Lewis, in his speech, at Saxenhausen) that St. Sylvester was hidden in a cave, when Constantine freely gave him all that the church now has of liberty and honour." Three systems were then in agitation, that of the church joined to the state by ruling it, that of the church separate or angelic, and that of the church joined to the state by obeying it. This last was asserted by Lewis of Bavaria, and could not openly be opposed by the Franciscan party whom he protected.

We have also to remark such an entire silence concerning the Abbé Joachim, as if he had never lived. Though time had not weakened the infatuation of men for his general system, it had now refuted him in many points. Moreover, the doctrine of Pierre Jean was framed for circumstances which Joachim's arrangement would not meet; and, especially, it required a very different Babylon. Neither was it the pleasure of this knave to avow himself as secondary to another. In this heresy, P. J. d'Olive was all in all. The ideas of Christ and

* Neither the Apostolic nor the Beguine prophets made any mention of Lewis in their predictions. They agreed in choosing Frederick of Arragon and Sicily, for their ten-horned beast. Possibly they may have been aware that Lewis did not choose to be prophesied about by name. Yet it could not be pleasing to him to hear that Frederick would be made emperor, and establish the bestial monarchy. It is a very obscure point; and must wait for elucidation.

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Yet the solution* thus offered by Saint Irenæus is far from probable. And the credibility of the charges, as to the *corpus delicti*, not as regards the persons to be accused, seems to preponderate. Cornelius Fronto, who advanced them with all solemnity and with the most minute details, was the gravest and highest authority, moral and intellectual, that heathendom could then put forward. Saint Justin in his *Apology* reminds the emperor that, as all sects of Greeks were alike called philosophers, so all professors of "the new wisdom" were alike called Christians, and prays that each man may be judged by his own actions, and not by the odium of a name improperly affixed to them in common. Subsequently, he explains himself to allude to the Simonians, Menandrians, and Marcionites. What he had surmised, Epiphanius of Salamis considered to be so fully ascertained in his day, that, in his 26th heresy of Gnostici, he describes their infanticidal passover. Similar proceedings (in part)† were imputed to the Picards of Bohemia, a branch of Hussites, but without justice. Yet were they not equally unfounded, as regarded those Bohemians who were called Epicurei or Nicolaitæ. The whole of the ancient allegations is preferred against the class of Manichees called Euchites, by Michael‡ Psellus. The document entitled "Formula of the Reception of the Manichees and Paulicians" particularly mentions, that on the Kalends of January they used to put out the lights and indulge in a most promiscuous licence. The charge against the Beguines entirely arose out of the notion, vulgarly entertained, of their being a sect of Patarenes or Cathari, that is to say, of Paulicians. Apostolici (says Limborch§) videntur Albigenisium propago. But he writes in complete ignorance of them. The Apostolici were an offshoot of the *Fratres Minores*; and so were the Beguines, into whose body they became incorporated. But vulgar rumour gave to their meeting-house at Parma the appellation of Patarene, and to themselves that of Gazzari, an Italian patois for Cathari. By the church and its authorities such errors seem very seldom, if ever, to have been adopted, and every separate thing to have been kept well and carefully distinct. But any sectaries who assembled in a secret way were liable to be popularly confounded with that greatest and most detested of the heresies. Therefore such writers as John of Mulberg must be understood thus: the *Fratricelli et Sororellæ* (as he termed them) have entered into Catharism or the Pataria, and, if so, their orgies are nothing less than the abhorred sacraments of the art magic. But in supposing that they *had* entered the Pataria, and received the Bulgarian hereticon, he but echoed a vulgar prejudice. The scandalous behaviour, which by an awful self-deception, they mistook for piety, left them no great reason to complain if worse things were said and thought of

* Nor is it very consistent with the reasoning of Athenagoras.

† See *Erasm. Epist.* 463, and 478.

‡ *De Dæmonibus*, p. 22.

§ *Ap. Tollii Insignia Itinerarii*, p. 148. This day was the annual feast of the sun as Mithras. Compare *Brit. Mag.* vol. xvi., p. 604, 5. Gallienus probably alluded to these rites, when he said, "*vigiles nolite extinguere lychnos*," &c.

|| *Hist. Inquis.* c. 18.

cipated the hearing and decision by the pope,) or any other, by his cotemporary Bernardo da Guidone, the famous chief inquisitor, not only of the Heretics (always so called in their own confessions) and Waldensians, but of the Beguines or Joachizing Franciscans themselves.

The severe penalties inflicted on whoever secreted or possessed a copy of any of the writings of Petrus Johannes fully account for the false name affixed to this Tractate; neither is the name Joannes Parisiensis* in itself a false one, except by the suppression of Petrus, for he was a graduate of Paris, and, by his own account, composed all his Beguine books at Paris, while he was† washing his hands; and to his names Petrus Joannes it was not unusual to add, baccalaureus formatus‡ Sorbonæ Parisiorum.

The Tractatus de Antichristo is not strictly a Beguine§ work, and appears to have been composed before its author had established himself as the prophet of that society; from 1282 to 1285 was very probably|| the period of his composing this Tractato. Its chief object is to recommend the views of the Abbé Joachim of Flore, and to endeavour to patch up whatever damage time had done to his prophesyings. A hopeless undertaking; of which afterwards (in Languedoc) he changed the plan, dropping Joachim entirely, and prophesying on his own account. Besides the prophecies of St. Hildegardis, he makes ample and honorific mention of that unchristian rubbish, the Revelations of Methodius of Patara. And after citing Joachim's predictions of destruction to the secular church, (from the commentary on Jeremiah,) he himself proceeds to say, "it is necessary for those whom voluntary poverty delights, and whom the purity of spiritual doctrine and life in the approaching sharpness of tribulation does not offend, thus to preach the ruin of the church. Such doctors, therefore, such prophets, must be sent, as may not only [admonish]¶ men in an inferior way, but may fulminate them instead of handling them gently. Doctors and faithful preachers are presently about to be revealed, who shall smite earthly and carnal hearts with every plague, and impose silence upon the studies of elate and proud masters." The mode in which he

* The expressions used in p. 376 of the last vol. of the British Magazine are not very well selected; as they may seem to identify the two individuals, which was far from being intended.

It seems clear that the other Joannes Parisiensis, sometimes called Joannes Pugens-Asinum, or Jean Pique-l'Ane, is quite out of the question. It was Jean Quidort upon whom this mischief was fathered, in two different ways; first, by prefixing his name to the book, and next, by annexing the name of the book to his own work on a very different subject.

† Poetical justice might represent his hands like those of Spenser's Pilate—

"That fained to wash themselves incessantly,
Yet nothing cleaner were for such intent,
But rather fouler seemed to the eye;
So lost his labour vain and idle industry."

‡ Henr. Willot and Sixtus Serensis, cit., Wadding, v. 393.

§ That he was the author of some tracts "not delivered by him to the church," and not received by them, see the Confession of the Beguine Pierre de Morès, p. 144.

|| See above, p. 134, 5.

¶ Fol. 46, b. A verb is absolutely wanting to the syntax.

darns the hole in Joachim's texture is worthy of notice. Joachim had counted his pretended term of 1260 years from the blessed nativity. That term had already expired, and produced nothing more than the Flagellants and Segarello. In this dilemma, Pierre Jean said; St. John, in his Apocalypse, foretold the 1260 years, therefore we cannot begin them earlier than at his vision, which he saw in A.D. 96. If we add 1260 to that number we obtain 1356; and at that time (he said) Antichrist shall be revealed.* This not only served to set up the Joachitic method for the time, but by giving Antichrist a pretty wide berth, it made it secure for considerably more than half a century to come. But, as the apostle of Beguinitism, Pierre Jean d'Olive did not reproduce this chronology, and delivered himself in such guarded terms concerning the time of Antichrist, that his followers in Languedoc could neither learn anything positive from him, nor impute to him any specific error. One thought Antichrist would end his career in 1336, another in 1325, a third in 1330, a fourth in 1334; another thought he was twenty years old, and another, again, guarded himself by saying, that he believed on that head whatever Peter John had taught. What that was no man appeared to know. Nor were any of these various dates adduced as quotations from his Postilla.

VIII. From A.D. 1185, in which the *Liber Concordiæ* was produced, to 1297, in which Peter John Olive died, the speculations of the Calabrian school of prophecy had been carried on for 112 years by a succession of evil minds. And they survived their last conspicuous heresiarch, Peter John, by some five and twenty years. But we do not hear much more of them after the Beguines of Languedoc were suppressed. They belonged to the thirteenth century of our era. It only remains to glean one or two scattered memorials of the system, that occur later in history.

Telesforo of Cosenza in Calabria lived as a hermit near the place called Thebes, i. e., Castelluccio in the Calabria Citra. On the morning of the day of our Lord's resurrection, in the year 1386, while slumbering lightly, he beheld an angel who said to him, "God has heard your prayers. He has heretofore opened to his beloved Cyrillust† Presbyter, and Joachimus Abbas, and many others, the future schism; and who shall be the pontiff, and the pseudo-pontiff, and after that schism what shall be the future regimen of the church. Seek, therefore, their books and writings, and then your desires will be satisfied." It will be observed that Telesforo trod in Joachim's steps, for the principal revelations to the latter were made at the moment of the anniversary of the resurrection. He accordingly made a search for such books at Thebes, (he says), and at Cosenza, where the holy prophet Joachim was born, and in neighbouring places; and

* Fol. 48, b. He should rather have said, "shall be destroyed." It is also curious to observe that he retains the Joachitic fractional number, 56; Joachim's Antichrist was fixed to appear in 1256, in order to leave 3½ years before 1260; but as Pierre Jean makes nothing of 1360, he seems to have retained the 56 from an habitual regard for it, unfounded on reason.

† That is, the prophet of Mount Carmel.

found the prophecy of Cyril, the works of Joachim, the *Oroscopus de Summis Pontificibus futuris* a Nicolao* *Tertio ad Angelicum Pastorem*, written by one Dandalus of Lerida, and the chronicles of the Archbishop† of Cosenza and brother Ptolemy of Lucca.‡ The names of these and a few other authors form the least uninteresting part of his work; for the matter he has extracted§ consists almost entirely of vague and general denunciations against the dignitaries of the church. What little he furnishes of the slightest use has already been used. Telesforo|| mentions that Gulielmus de Angliā, PETRUS JOANNES, and Jacobus Græcus, great theologians, had declared that Satan was unbound in, or about, the year 1364, inasmuch as, by adding the 74 years between the nativity and the desolation by Titus to the 1290 years of Daniel, we obtain the number 1364. Here we have that same method of Peter John, in the *Tractatus de Antichristo*, which has been already explained, modified according to some others of the same school. This modification adopts Peter John's idea of counting from an apocalyptic date instead of from the Christian era, but selects a different one, and takes in the 30 days of Daniel in addition to his 1260. Having had no access to Joachim upon Daniel, we have been unable to say a syllable concerning those 30 days, but as in his other works he does not bring them into play, and as succeeding Joachites (until the author, whoever he was, of this notion) seem to have directed their attention wholly to the 1260, it is probable that he did not hazard any clear and remarkable predictions concerning them. The calculation in question may be an eclectic one, formed by Telesforo out of the writings of the three men whom he names. But it is so manifestly conformable, in its essentials, to the theory of the *Tractatus de Antichristo* as to justify the foregone statement, that Telesforo refers to that book as the work of Petrus Joannes. It is better adapted to the text of Daniel, xii. 11, than his plan. Gulielmus de Angliā may be either William of Melton, a Franciscan, who wrote upon Daniel and the twelve minor prophets, about A.D. 1245, or William Herbert, of Hereford, a Franciscan, who wrote upon the Apocalypse, and who died in 1333. But the order in which the names are placed gives the preference to the former¶ as more ancient. Whatever effect the hermit Telesforo desired to produce by his silly imposture and subsequent literary labour, it cannot be supposed that any material effect was produced.

In the year 1412,** which was in the reign of Louis XII., a certain William of Hildernissen, or Hildermissen, a German Carmelite, made his appearance in Picardy, accompanied by one Gilles le Chantre.

* It was therefore written between 1277 and 1281.

† The word is *Antistes*, which was used either for bishop, abbot, or parish priest.

‡ But we are not (the writer believes) to infer from this fact that that voluminous author was at all a Joachite.

§ The printed work is but Rustician's Abridgment; but we may give him credit for retaining what seemed most interesting.

|| *Thileosforus per Rusticianum Fratrem*, fol. 20, b.

¶ He has been already mentioned in connexion with Alexander Hales.

** *Mezerai Hist. de France*, tom. 2, p. 875, 6; *Dupin Hist. Eccl. cent. xv. c. 5*; in *Mansi's Baronius*, tom. 27, these events are referred to the year 1411.

It appeared from the admissions of William the Carmelite, when interrogated, that Gilles le Chantre had begun teaching his doctrines, in a more private way, not less than twelve years previously. Gilles announced himself as the saviour of men, and said that men should see Christ through him, and the Father through Christ; he taught that the devil and all the damned would ultimately be saved; that sensual pleasures were simple acts of nature free from sin, and foretastes of paradise; that the ceremonies of the church are useless; that the old law was that of God the Father, the new that of God the Son, and that there would presently be a third law, of the Holy Ghost, who would place mankind in perfect liberty. Human actions should no longer turn either to salvation or damnation, because Christ had abundantly made satisfaction for all the human race. This scheme exhibits Joachim's three states of the world, and his promised liberty, coupled with an immoral definition of that liberty, similar to what the Amalricians had taught. The sect denominated themselves *Les Hommes d'Intelligence*. Much severity was not resorted to against these parties; from whom a recantation was demanded, and made accordingly.

The writer of these pages cannot for a moment suppose that he has run through the various ramifications of the medieval scheme of prophecy, without falling into several inaccuracies, and leaving many points untouched because to him unknown. But his object is attained, if readers are made aware of the importance of its workings, the influence it exercised in human affairs, and the pertinacity with which it was kept alive from the twelfth century to the beginning of the fifteenth.

At this time the Great Schism of the West, and the troubles in Bohemia, were deeply shaking the papal power, and preparing the way for Luther. The events of the next century directed the polemical interpretation of prophecy to greater objects than it had before aimed at. It was no longer a weapon for the popes to threaten the emperors with, or for the ascetic fraternities to employ against the church, whose only lawful functionaries they affected to style *secular*; but it became a weapon aimed at the very existence of the papal church of Rome. Little is now surviving of the once formidable and pernicious Abbé Joachim, except his theory of 1260 days or 42 months signifying 1260 years. That theory has continued, but perhaps without a word of acknowledgment to its inventor, to furnish materials for speculation to many commentators endowed with various degrees of ingenuity.

There is a tendency in prophecy to contribute to its own fulfilment; or, rather, the belief of mankind in the authority of any prediction, concerning human affairs, hath a tendency to influence such affairs accordingly. The Deity, who operates by all manner of means, and to the fulfilment of whose counsel all things work together, makes use of this tendency as one among the causes that combine to evolve those very events which His Spirit has declared beforehand,

"Sive canit fatum, seu quod jubet Ipse canendo
Fit fatum."

In this manner the mysterious prophecy of the twelve Romulean

vultures, itself as ancient as the Augustan age, contributed by its moral influences to time the downfall of the Roman empire. And the word of the Lord by Jeremiah "weakened the hands* of the men of war that remained in the city, in speaking such words unto them," and so hastened the events it threatened. The acceptance of the promised Shiloh by those who founded His church, was in a measure owing to the predisposition of such as contemplated the manifest evanescence of Judah's sceptre, and waited for the Consolation of Israel. The continued dispersion of the Jews has been caused, under Providence, by the unwillingness of the Gentiles to befriend them. And that unwillingness seems, in part, to arise from a respect for the prophecies on that subject, and from an idea (right or wrong) that it would be opposing God's decrees to attempt their restoration. Should any one apprehend that this may derogate from the veracity of the prophets, he would misconceive the whole philosophy of the matter. It can never be, that a *necessary accompaniment* to a credible prediction should be an argument against its authority. For if so, the very premise of a prophecy having credibility would of itself furnish the conclusion that it is false. And so, it would become impossible for any prophecy to be true, otherwise than by consequence. But a disposition in mankind to acquiesce in things credible *is* a necessary accompaniment of them. Such disposition may be checked (as also it may be inflamed) by other dispositions and circumstances, but it naturally exists towards them *in respect of their credibility*.

It is by no means the truth of a prediction, but the belief of mankind in its truth, which hath this tendency. Consequently, the effect is as much seen in false prophesiers as in the genuine. That is no more than the experience of history has confirmed. The shattered sceptre and departing lawgiver raised up many zealous followers to Theudas, Judas Gaulonites, Barcochab, and other phantoms of illusion. And they would have done so, had Jacob been indeed no prophet at all, but only counted for such.

From this obvious tendency and course of things, we may see how great a responsibility any must take upon themselves, who, upon uncertain grounds, and for a literary pursuit, or for some end of controversy, lay down scriptural conclusions concerning the precise epoch of great events to come. Such conclusions, however unsound, cannot but produce consequences analogous to their own nature, and in proportion to the credit they obtain. And though, happily, any given opinion may not obtain very extensive credit, we cannot thus unburthen our consciences. For every one contemplates the belief by others of that which he publicly maintains, and renders that belief as general as in him lies. Great moral evil, and much suffering and misery, must arise from the agitations of society, when led to imagine that human affairs are arriving at a predestinated epoch of change, and that its own fashion is about to pass away. It is evident in all that ensued from his speculations, how many lives of slaughtered victims, and the moral state of how many souls, may be required at the hands

* Jer. xxxviii. 4.

of the daring and unscrupulous Calabrian ; among others, all those poor villagers who perished by the rage of Fra Dolcino, and all those heroes of fanaticism whom he led on to guilt and destruction. Forgotten as he is, he yet speaks by the tongues of many ; who run to and fro with his long chain of allegorical years (for his it is), anxiously seeking some peg whereupon to hang it. Let us hope, that before those times arrive, which different individuals have marked out for times of change such as the world hath never seen, their speculations will have passed into oblivion ; that so the child who is now unborn may not have reason to deplore the restless ingenuity of a previous generation.

ANTIQUITIES, ETC.

DISPOSAL OF HIGHER CHURCH PREFERMENT.

(*Continued from p. 21.*)

WE have now to enter on a very painful chapter in the history of the disposal of church preferment. It cannot perhaps, on the whole, be better introduced than by the review of this period taken by Bishop Warburton in the following passage, which is given as it stands in the dedication prefixed to the third volume of his *Divine Legation*, published in 1765. It is addressed to Lord Chief Justice Mansfield :—

“ I had lived to see—it is a plain and artless tale I have to tell—I had lived to see what lawgivers have always seemed to dread as the certain prognostic of public ruin, that fatal crisis when RELIGION HATH LOST ITS HOLD ON THE MINDS OF A PEOPLE.

“ I had observed almost the rise and origin, but surely very much of the progress of this evil ; for it was neither so rapid to elude a distinct view, nor yet so slow as to endanger one’s forgetting or not observing the relation which its several parts bore to one another ; and to trace the steps of this evil may not be altogether useless to those, whoever they may be, who, as the instruments of providence, are destined to counterwork its bad effects.

“ The most painful circumstance in this relation is (as your lordship will feel), that the mischief began amongst our friends, by men who loved their country, but were too eagerly intent on one part only of their object, the security of its CIVIL LIBERTY.

“ To trace up this matter to its source, we need go no further back than to the happy accession of that illustrious house to whom we owe all which is in the power of grateful monarchs, at the head of a free people, to bestow ; I mean the full enjoyment of the common rights of subjects.

“ It fortune that at this time some warm friends of the accession, newly gotten into power, had too hastily, perhaps, suspected that the CHURCH (or at least that party of CHURCHMEN which had usurped the name) was become inauspicious to the sacred era from whence we were to date the establishment of our civil happiness, and therefore deemed it good policy to lessen the credit of a body of men who had been long in high reverence with the people, and who had so lately and so scandalously abused their influence in the opprobrious affair of Sacheverell. To this end they invited some learned men who, in the preceding reign, had served the common cause, to take up the pen once more

against these its most pestilent enemies, the JACOBITE CLERGY. They readily assumed the task, and did it so effectually, that, under the professed design of confuting and decrying the usurpations of a popish hierarchy, they virtually deprived the CHURCH of every power and privilege which, as a simple society, she had a claim to; and, on the matter, delivered her up, gagged and bound, as the rebel creature of the state. Their success (with the prejudice of Power, and, what is still stronger, the power of Prejudice on their side) became yet the easier, as the Tory clergy who opposed these Erastian notions, so destructive to the very being of a church, reasoned and disputed against the innovators on the principles commonly received, but indeed supported on no sounder a bottom than the authority of papal or (if they like it better) of puritanical usurpations; principles, to speak without reserve, ill founded in themselves, and totally inconsistent with the free administration of civil government.

"In this, then—that is, in humbling disaffected churchmen—the friends of liberty and the accession carried their point. But in conducting a purpose so laudable at any time, and so necessary at that time, they had, as we observe, gone much too far; for instead of reducing the church within its native bounds, and thereby preserving it from its two greatest dishonours, the becoming factious, or the being made the tool of faction, which was all that true politics regard, and all perhaps that these politicians then thought of; their instruments, by discrediting every right it had, and even stripping it of some of them, in a little time brought it into general contempt.

"But this was not the worst. These enemies of obnoxious churchmen found much assistance in the forward carriage of the enemies of religion itself, who, at this time, under pretence of seconding the views of good patriots, and serving the state against the encroachments of churchmen, took all occasions to vent their malice against Revelation itself; and passion, inflamed by opposition, mixing with politics throughout the course of this affair, these lay writers were connived at, and, to mortify rebellious churchmen still more, even cried up for their free reasonings against religion, just as the clergy writers had been for their exploits against church government. And one man in particular, the author of a well known book, called the '*Independent Whig*,' early a favourite, and to the last a pensioner, carried on, in the most audacious and insulting manner, these two several attacks together; a measure supported, perhaps, in the execution by its coinciding with some statesmen's *private opinions*, though the most trite maxims of government might have taught such to separate their private from their *public* character. However, certain it is that the attack never ceased operating till all these various kinds of free writing were gotten into the hands of the PEOPLE.

"And now the business was done; and the sober friends of the government were become, before they were aware, the dupes of their own policy. In their endeavours to shake off the influence of a church, or rather of a party of churchmen inauspicious to a free state, they had occasioned, at least, the loosening all the ties which, till then, religion had on the minds of the populace; and which, till then, statesmen had ever thought were the best security the magistrate had for their obedience. For though a *rule of right* may direct the philosopher to a principle of action, and the *point of honour* may keep up the thing called manners amongst gentlemen, yet nothing but *religion* can ever fix a sober standard of behaviour amongst the common people.

"But, those bad effects not immediately appearing, our politicians were so little apprehensive that the matter had already gone too far, that they thought of nothing but how to improve some COLLATERAL advantages they had procured by the bargain; which, amongst other uses, they saw likewise would be sure to keep things in the condition to which they were reduced. For now, religion having lost its hold on the minds of the people, the ministers of religion were of no further consequence to the state; nor were statesmen any

longer under the hard necessity of seeking out the most eminent for the honours of their profession; and without necessity how few would submit to such a drudgery! for statesmen of a certain pitch are naturally apprehensive of a little sense, and not easily brought, whether from experience or conviction, to form ideas of a great deal of gratitude in those they have to deal with. All went now according to their wishes. They could now employ church honours more directly to the use of government—that is, of their own, by conferring them on such subjects as most gratified their taste or humour, or served best to strengthen their connexions with the great. This would of course give the finishing stroke to their system. For though stripping the church of all power and authority, and exposing it naked and defenceless to its enemies, had abated men's reverence for it, and the detecting revelation of imposture serving only for a state engine had destroyed all love for religion, yet they were the *INTRIGUERS OF CHURCH PROMOTION*, which would make the people despise the whole ordinance."

The above outline of the progress of things during the former half of the last century will derive sad illustration from the records of the disposal of church preferment during that period. It will also throw light upon some passages in the extracts which follow, from the *Biographia Britannica*, respecting the occurrences of the first few years of Archbishop Wake's primacy, on the annals of which we are now to enter. Looking at the prospects of the church with such a scene as this opening upon it, we must surely regard it as a great mercy that, in the only interview with George I. which Archbishop Tenison had before his death, he succeeded in recommending a person for his successor who, as it will be seen, notwithstanding the bias of his political opinions, set himself strongly to defend the barriers of the church against the violent assaults that were making upon them. The first vacancy that occurred on the bench after Wake's appointment to the primacy, and the consecration of Gibson, whom Tenison, in his interview with the king, had recommended, together with Wake, and who, during the primate's latter years, was the strenuous defender of the church's interests, was filled by Hoadly, the notorious champion of the principles then, unhappily, in the ascendant. He was consecrated, March 18, 1715-6, to the bishopric of Bangor, "which see, however, from an apprehension of party fury, as was said, he never visited, but still remained in town, preaching against what he considered as the inveterate errors of the clergy."* From Bangor he was, in 1721, translated to Hereford; from thence to Salisbury in 1723; and from thence finally to Winchester in 1734:—the only instance, it is believed, with one exception,† in the annals of the English church, of a bishop three times translated.

"William Wake, D.D., then Bishop of Lincoln, on the demise of Dr. Thomas Tenison, Archbishop of Canterbury, was translated to that metropolitan see in January, 1715-6, being confirmed the 16th of that month. As he had hitherto shewed himself on all occasions a faithful son of the church, by standing in defence of the ecclesiastical establishment against the attempts made to set it off its genuine foundation with regard to the power of the prince by the unwarrantable excessive zeal of one party; so being now raised

* Chalmers' Biogr. Dictionary.

† Bishop Neile, in the time of James I., was four times translated. (Laud was translated three times, but in the last instance it was to the archbishopric.)

to the head of the church, he watched over it with a paternal care for its welfare, against the no less excessive zeal of another party labouring to weaken its legally-established authority with regard to the people. It was in this view that he both voted and spoke, in the House of Lords, against the repeal of the Schism and Conformity Bill in 1718, and that he opposed the design entered into by some powerful persons the year following to repeal the Corporation and Test Acts. In the same spirit he joined the Earl of Nottingham in preparing and bringing a bill into parliament in 1721 for requiring a new test against the Arian heresy.”*

“The bill against the repeal of the Schism and Conformity Act was brought into the House of Lords by the then Earl of Stanhope, under the title of ‘A Bill for strengthening the Protestant Interest.’ Our archbishop, in his speech against it, observed, among other things, ‘that the acts which by this bill were to be repealed were the main bulwarks and supporters of the established church: that he had all imaginable tenderness for all the well-meaning conscientious dissenters, but he could not forbear saying that some amongst them made a wrong use of the favour and indulgence that was shewn them upon the revolution, though they had the least share in that event.’ His grace added, in the close of his speech, ‘that, as to the act against schism, though it may carry a face of severity, yet it seemed needless to make a law to repeal it, since no advantage had been taken of it against the dissenters ever since it was made.’ The opposition of his grace to the repeal of this bill made a great noise, and was objected to him as proceeding from a notoriously unbecoming, inconsistent conduct in the change of principles which had led him, while Bishop of Lincoln, to vote and protest against the passing the Schism Bill, in 1714. To which, in justice to our prelate’s memory, it ought to be observed, that whoever looks into the state of the nation in those times will too plainly see, that both the enacting and repeal of the Schism Bill were purely owing to the heat of such a zeal, as was set on fire by the violent collision of party rage, without any real concern for the true interest or welfare of religion or the church, which are too often made a dupe to private resentments in such unhappy conjunctures. In these cases, the man that acts steadily and uniformly upon principle will find himself frequently under the necessity of siding with different parties, as our metropolitan is observed to do in the present case. . . . The Earl of Nottingham, who appeared on the same side with Dr. Wake, being charged, in the same debate, by Dr. Gibson, then bishop of London, [Lincoln, *quære*] with promoting a ‘comprehension,’ when secretary of state, thought it a sufficient justification of himself thereon to allege, that in those days he was but a young man, and had since found the dissenters were obstinate, never to be satisfied. Dr. Ben. Hoadly, then bishop of Bangor, likewise, who spoke on the other side in this memorable debate, being charged, from a passage in his ‘Persuasive to Lay Conformity,’ with having, since that book was written, embraced and maintained other principles, answered, that ‘he was so far from having altered his principles, that both before and after he had been promoted to the station he held in the church, he had endeavoured to bring over the dissenters to it;† but that he ever was of opinion that gentle measures were the most effectual for that purpose.’ So far was not *absolutely* irreconcilable to his metropolitan’s way of thinking, since there are manifestly different degrees of gentle measures; but,

* Biogr. Brit. art. *Wake*.

† [“How well he was qualified to produce that influence on the nonconformists appears, among other instances, from what the celebrated commentator, Matthew Henry, says of the effect of his writings on his own mind:—‘I have had much satisfaction this year (1703) in my nonconformity, especially by reading Mr. Hoadly’s books, in which I see a manifest spirit of Christianity unhappily leavened by the spirit of conformity.’”—Chalmers’ Biographical Dictionary, art. *Hoadly*.]

in proceeding to unfold his sentiments, he spoke out plainly and fully, as follows : he endeavoured to shew at large 'the unreasonableness and ill-policy of imposing religious tests as a qualification for civil and military employments, as abridging men of their natural rights, depriving the state of the service of many of its best subjects, and exposing its most sacred institutions and ordinances to be abused by profane and irreligious persons ; he also laboured to prove that the Occasional and Schism Acts were in effect persecuting laws, and that, by admitting the examples of self-defence and self-preservation in matters of religion, all the persecutions of the heathens against the Christians, and even the popish inquisition, might be justified. As to the power of which some clergymen appeared so fond and so jealous, he owned that the desire of power and riches is natural to all men, but that he had learned, both from reason and the gospel, that this desire must keep within due bounds, and not intrench upon the rights and liberties of our fellow creatures and countrymen.' This was flying full in the face of our archbishop, who, it was well known, had before expressed his displeasure at the doctrine advanced by my lord of Bangor, in his famous sermon concerning the 'nature of Christ's kingdom,' preached before the House of Lords the preceding year, as aiming to strip the church of some of its just rights and powers, of which his grace was by his post the constituted guardian ; he was not, therefore, wanting to exert himself warmly in the defence of those rights, as may be seen in the ensuing remark, [upon his opposition to 'the design entered into by some powerful persons the year following to repeal the Test and Corporation Acts.']*

"Dr. Hoadly was at the bottom of this design, and his famous sermon, last cited, was observed to be preached and printed in order to prepare and pave the way for its execution ; his grace, therefore, finding the design to be countenanced, encouraged, and promoted by powerful persons in the ministry, judged it best, after their example, to declare his utter abhorrence and indignation against it in an indirect way, without professedly engaging in a controversy occasioned by party malevolence. In this judgment he wrote a Latin letter, addressed to the superintendent of Zurich, in Switzerland, and which has been published in a piece printed there, under the title of '*Oratio historica de beneficiis in ecclesiam Tigurinam collatis*,' containing in substance as follows :† 'Some of our bishops,' says he, 'are labouring to pull down the church in which they minister, and to introduce such licentiousness as would overthrow the grace of the Holy Spirit, the divinity of Christ, and all other fundamental articles of our religion ; that it is to be lamented by all that these 'grievous wolves' are not only not driven away from the sheepfold, but are received within the walls of the church, and, what is more, preferred to its honours, its offices, and its government. That the ministry, who have nothing at heart but their own power, and the preservation of their places, because they think, by tolerating and promoting these men, they shall ingratiate themselves with the populace, are entirely careless what becomes of the church, of the faith, or of religion—in short, of Jesus Christ himself, and of his truth ; that he should think himself guilty of betraying the faith if he did not, whenever opportunity served, anathematize these heretics and enemies of our religion.' This letter gave birth to two severe pamphlets, (1.) 'A short Vindication of the Lord Archbishop, from the imputation of being the Author of a Letter lately printed at Zurich, concerning the State of Religion in England,' Lond. 1719, 8vo ; (2.) 'A letter to the Lord Archbishop, proving that his Grace cannot be the Author of the Letter to an eminent Presbyterian Clergyman in Switzerland, in which the present State of Religion in England is blackened and exposed, and the present Ministry misrepresented and traduced.' Lond.

* Note (L) *ibid*.

† "A copy of the original Latin is in the General Dictionary, vol. x. p. 81. Rem. [B.]"

1719, 8vo. This last piece was ascribed to Mr. Gordon, author of the 'Independent Whig,' who, from some passages in his grace's 'Defence of the Exposition of the Doctrine of the Church of England,' pp. 80, 81, and others, in a sermon preached by him, 5th Nov. 1699, pp. 12, 13, 15, compared with the forementioned letter, would infer a change of his principles, but with the like ill-success as Mr. Whiston had, for want of distinguishing between a licentious and malevolent, and a liberal ingenuous inquiry; as is abundantly shewn in a piece published in answer to the two former, under the title of 'A Vindication of the orthodox Clergy, in answer to two scurrilous Libels, pretending to be a Vindication of his Lordship of Canterbury, but scandalously reflecting upon his Grace, and our most orthodox Clergy.' Lond. 1720, 8vo.*

"The bill [which Archbishop Wake 'joined the Earl of Nottingham in preparing and bringing into parliament in 1721, for requiring a new test against the Arian heresy'] was rejected by the Lords, and the miscarriage of it furnished matter of triumph to the much famed Mr. William Whiston, who called it an attempt to introduce an 'holy inquisition' into the church of England. By this part of our archbishop's conduct he unavoidably brought himself under the scratches of that author's pen, which was particularly set on edge and pointed to defame him as a changing time-server, in a letter addressed directly to his grace, whose moderate conduct in the convocations which censured this author and Dr. Clarke, in 1711 and 1712, where he appeared for examining their doctrines before sentence, is contrasted as diametrically opposite to his speech on the introduction of this bill into parliament, declaring he would have the same doctrines punished, even before and without examination, with the utmost severity, as no better than 'profane blasphemy.'† No answer to this appears in Whiston's book, and it is more than probable he received none. However, the answer is very obvious—viz., the increase of these heretical doctrines since 1712 made, in his grace's opinion, sharper ways of proceeding against them proper in 1721."‡

SACRED POETRY.

ECCLESIA.

Mr Saxon shrine! the only ground
Wherein this weary heart hath rest,
What years the birds of God have found
Along thy walls their sacred nest!
The storm, the blast, the battle shock,
Have beat upon this church in vain;
She stands, a daughter of the Rock,
The changeless God's eternal fane!

Firm was their faith, the ancient bands,
The wise of heart in wood and stone,
Who rear'd, with stern and trusting hands,
The dark gray towers of days unknown:
They filled those aisles with many a thought;
They bade each nook some truth recal;
The pillar'd arch its legend brought;
A doctrine came with roof and wall.

* Ibid. note [M.]

† "Whiston's Memoirs, &c., p. 221, edit. 1743. The title of the bill was, 'A bill for the more effectual suppression of blasphemy and profaneness.'"

‡ Ibid. note [N.]

Huge, mighty, massive, hard, and strong,
 Were the choice stones they lifted then ;
 The vision of their hope was long ;
 They knew their God—those faithful men !
 They pitch'd no tent for change or death—
 No home to last man's shadowy day ;
 There ! there ! the everlasting breath
 Would breathe whole centuries away !

Behold ! along that cloister'd aisle
 The graven columns, firm and fair ;
 They bend their shoulders to the toil,
 And lift the hollow roof in air !
 A sign ! Beneath the ship we stand
 The inverted vessel's arching side—
 Forsaken, when the chosen band
 Went forth to sweep a mightier tide !

Pace we the ground ! Our footsteps tread
 A cross—the builder's holiest form—
 The awful couch, where once was shed
 The blood with man's forgiveness warm.
 And here, just where his mighty breast
 Throbb'd the last agony away,
 They bade the voice of worship rest,
 And white-robed Levites pause and pray !

Mark ! the rich rose of Sharon's bowers
 Curves in the paten's mystic mould ;
 The lily, lady of the flowers,
 Her shape must yonder chalice hold ;
 Types of the Mother and the Son,
 The twain in that dim chancel stand ;
 The badge of Norman banners one,
 And one a crest of English land !

How all things glow with life and thought,
 Where'er our faithful fathers trod !
 The very ground with speech is fraught,
 The air is eloquent of God.
 In vain would doubt or mockery hide
 The buried echoes of the past ;
 A voice of strength, a voice of pride
 Here swells above the storm and blast.

Still points the tower, and pleads the bell—
 The solemn arches breathe in stone ;
 Window and wall have lips to tell
 The mighty faith of days unknown :
 Yea ! flood, and breeze, and tempest shock,
 Shall beat upon this church in vain ;
 She stands—a daughter of the Rock,
 The changeless God's eternal fane !

PROCL.

*The Minister of Norwenna,
 May, 1840.*

METRICAL PARAPHRASE OF THE APOSTLES' CREED.

(From the Anglo-Saxon Hours.)

ELMIHTIG Fæder,
 up on rodore,
 the tha sciran gesceaft
 sceope and worhtest,
 and eorþan wang
 ealne gesettest,
 Ic the, ecne God,
 ænne gecenne,
 lustum gelyfe.
 Thu eart lifes frea
 engla ordfruma,
 eorþan wealdend;
 and thu garsecges
 grundas geworhtest,
 and tha thu manego canst
 mærra tungla.

Ic on Sunu thinne
 sothne gelyfe,
 Hælendne cýning,
 hider ascende
 of þam uplican
 engla rice.
 Thone Gabriel
 Godes ærendraca
 sanctam Marian
 sylfne gebodode.
 Ideas unsmæne,
 heo thaet ærende
 onfeng freolice;
 And the Fæder sylfne

Under breost-cofan
 bearn acende.
 Næs thaer gefremmed
 fíren set giftum;

Ac ther Halig Gast
 hand-gift sealde;
 thaer femnan boam
 fylde mid blisse;
 and heo cuthlice cende,
 swa menne eorþ-buendum,
 engla Scyppend.
 Se to frofre gewearth
 fold-buendum;
 and ymbe Bethleem
 bodedan englas
 that acenned was
 Crist on eorthen.

Tha se Pontisca Pilatus
 weold under Romwarum
 rices and doma,

FATHER of unchanging might,
 Set above the welkin's height,
 Who the unsullied tracts of air
 Didst in their own space prepare,
 And the solid earth as fast
 With its deep foundations cast,
 Thee, the everlasting One,
 With believing heart I own.
 Life itself from thee had birth,
 Lord of angels, king of earth;
 Thou the ocean's mighty deep
 In its trackless caves dost keep,
 And the countless stars that glow,
 Thou their power and names dost know.

And with faith assured I own,
 Lord, thy true and only Son,
 King of might to heal and save;
 Whom thy pitying mercy gave
 Hither for our help to come
 From the blissful angels' home.
 Gabriel, on thine errand sent,
 Through the crystal firmament
 Glancing with the speed of thought,
 Thy behest to Mary brought.
 She, the virgin pure and blest,
 Freely bow'd to thy behest;
 And the Father's wondrous power
 [Prais'd in that rejoicing hour.]
 There no earth-born lust had room:
 Spotless was that maiden's womb,
 As a casket meet to bear
 Brightest gem, heav'n's first-born heir.

But such bliss as angels know
 Thy pure Spirit did bestow;
 And the maid and mother mild
 Gave to earth her heav'n-born child,
 Born as man, our needs to prove,
 Maker of the hosts above!
 Heavenly comfort at his birth
 Dawn'd upon the sons of earth;
 And by David's lowly town
 Angels brought glad tidings down,
 That the healer of all woe
 Sojourn'd now with men below.

Then, when under men of Rome
 Pilate held the power to doom,
 Our dear Lord gave up his breath,

tha se deora frea
death throwade
on gealgan-stath,
gumena Drihten.
Thone geomor-mod
Iosep byrigde.
And he of helle-
huthes gesette,
of tham sual-hofe,
sawla manega ;
het tha uplicne
æthel secan.

Thas thy thriddan dæge
theoda wealdend
aras, rices frea,
recen of moldan ;
and he feowertig daga
folgeras sine
runum areht ;
and tha his rice began,
thone uplican
æthel secan ;
cwæth thæt he nolde
nænne forlætan,
the him forth-over
fylgean wolde,
and mid fæstum sefan
freode gelæstan.*

Ic Haligne Gast
hihte beluce,
emne-swa ecne swa is
athor gecweden
Fæder, oththe freo bearn,
folca-gereordum.
Ne synd thas threo Godas,
thriwa genemmed,
ac is an God,
se the ealle hafath
tha thry naman.
Thinga gerynum
soth and sigefæst.
Over side gesceaft
weroda-wuldorgyfa,
wlanc and ece.

Eac Ic gelyfe
thæt syn-leofe Gode

the thurh ænne gethanc
Ealdor heriath
heofona heah cyning
her for life.

Bore the bitter throes of death
On the rood, as sinners die,
King of endless majesty !
Sadly Joseph made his grave
In his own sepulchral cave.
But his soul was gone to quell
Foes that held the spoil of hell
In the fiery cells that keep
Spirits long imprison'd deep ;
Whom his summons call'd away
To their home in upper day.

Then, when came the third day's light,
Rose again the Lord of might ;
Freshly from his clay-cold bed,
King of light and life, he sped.
Forty days his followers true
To his heavenly lore he drew,
Holy runes unfolding, ne'er
Heard before by mortal ear ;
Till his hour to reign was come,
And he sought his glorious home :
But his promise left to man,
From the hour that reign began,
That no more distraught with dread
Faithful men his ways should tread ;
But, with patience standing fast,
Of his free deliverance taste.

I the spirit of all grace
With unswerving faith embrace,
Whom the tongues of nations own,
With the Father and the Son,
Everlasting God. Though three
Named by name, yet one they be,
One the godhead, one alone,
Whom in differing names we own.
Faith receives the mystery,
Yielding truth the victory.
Wheresoe'er the world is spread,
Lord, thy glory-gifts are shed,
To thy saints in wonders shewn ;
And eternal is thy throne.

Furthermore, I keep and hold,
Ever-loved of God, [the fold
Of his faithful ones, that are
Ever the Good Shepherd's care,]
That true church that to heav'n's king
Doth accordant praises sing :
And the fellowship bestow'd

* It seems to have been the common belief of the Anglo-Saxon church that the soul of our blessed Saviour descended into the place of torments, and delivered thence the spirits of good men, who were held captive by Satan till that time. See Cædmon. book ii. § viii. and Conybeare's Anglo-Saxon Poetry, p. 189.

And Ic gemænscepe
mærne getreowe,
thinra haligra
her for life.

Lisse Ic gelyfe
leahtra gehwylces.
And Ic thone æryst
ealra getreowe
fæces on foldan,
on tha forhtan tid,
thær thu ece lif
callum dædest
swa her manna gehwylc
Metode gecwemath.

To the saints on earth's abode
With the souls that dwell with God.
Free forgiveness for each sin
Penitent I hope to win :

And with faith assur'd, I trust,
That this flesh return'd to dust
Shall arise, with all the dead,
At the day of doom and dread,
When our endless state shall be,
Judge of all men, fix'd by thee,
As on earth our works are still
Measur'd by our Maker's will.

The Anglo-Saxon above is copied from Elstob's Edition of the Hours, with a few variations. As it appears in some places imperfect, the writer will be obliged to any Anglo-Saxon scholar who will furnish him with some corrections.

TRANSLATIONS FROM THE PSALMS.—No. III.

הַשִּׁיר הַזֶּה

מוֹסֵר לַדָּוִד בְּנִגְוֹת מִפְּנֵי אֲבִישֹׁלֹם
בְּנוֹ :

יְהוָה מְהֵרָה רַבּוֹ זָרִי

רַבִּים קָמִים עָלַי :

רַבִּים אֲדֹרִים לְנַפְשִׁי

אֵין יְשׁוּעָה לוֹ בַּמָּלְאִים סֵלָה :

וְהַשִּׁיר הַזֶּה מִן בְּעִד

בְּנִדְרֵי וְסִרְסִי רִאשִׁי :

קוֹלִי אֶל־יְהוָה אֲקֹרָא

רִעְבִּי מִדֶּד קִדְשׁ סֵלָה :

אֲנִי שָׁכַבְתִּי וְאִשְׁנָה

וְהִקְצֹצְתִי כִּי יְהוָה יִסְמְכֵנִי :

לֹא אִירָא מִרִבּוֹת עִם

אֲשֶׁר סָבִיב שָׁמַיִם עָלַי :

קוֹמָה יְהוָה הוֹשִׁיעֵנִי אֱלֹהִי

כִּי־הִכִּית אֶת־כָּל־אֹיְבֵי לִדִּי

שָׁנִי וְרַעֲשִׁים שִׁבְחָה :

לִיְהוָה הַשִּׁירָה

עַל־עַמְּךָ בְּרִנָּתְךָ סֵלָה :

PSALM III.

A Psalm of David in his Flight from the Face of Absalom
his Son :

Right many, Lord, mine enemies ;

Right many they who 'gainst me rise ;

Right many to my soul declare

No help for him in God is there. *Selah.**

But thou, Lord, art a shield around me spread,

My glory, and the uplifter of my head.

I raised my voice, and to the Lord I cried,

Who, from his hill of holiness, replied. *Selah.*

It laid me down, and a slept,

And waked secure. The Lord watch o'er me kept.

Myriads of hosts I will not dread,

Nor legions round me gathered.

Arise, O Lord ! save me, my God, from wrongs ;

Thou break'st the jaws of all my foemen's throngs,

And dashest out the teeth of sinners bold.

Salvation to the Lord our God belongs—

Thy blessing on thy fold. *Selah.*

Ταπεινώσεων.

* *Selah.* קָלָה. The most reasonable (as far as I am able to judge) of the explanations given of this word is that which derives it from קָלָה, in which case it will signify an elevation of the voice, which elevation may be either in pitch, so as to indicate a repetition of the notes in a higher key, as in an ascending exposition of a fugue, or, more probably, an elevation in volume of tone, so as for the word to be tantamount to our *forte*. But see the numerous authorities and opinions cited by Gesenius in verbo.

† I, *אני*, is emphatic, and means "I (and not another) lay down, &c." "It is a matter of my own personal experience."—Mr. Kettle's note on the passage.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

ON THE CAUSES OF ROMANIST ASCENDANCY IN IRELAND.

SIR,—As an Englishman, who for many years was a resident in Ireland, and, although now no longer a sojourner there, is still intimately connected with it by property and the nearer ties of family and friendship, perhaps you will not consider me assuming too much if I venture to offer you a few facts and observations, the fruits of forty years' acquaintance with that debateable land, which may in some measure tend to lead men's minds to sounder conclusions than are generally prevalent as to the present depressed and anomalous state of the reformed Anglican catholic church in that island. We hear incessantly of the evils of Ireland and their remedies; all shades of politicians—conservatives of all sorts, whigs and radicals, professed churchmen, Romanists, dissenters, and religionists of every hue, all unite in proclaiming the inveteracy of the disease, all are ready to undertake the cure, and although they differ in some particulars in compounding their various panaceas, yet are agreed tolerably well in prescribing certain infallible drugs, which shall eventually bring about a complete cure.

I am not about to view any question with reference to politics; the word itself now has an ill omen—how has it degenerated from its ancient and legitimate sense, the *Πολιτεία* of Plato, the *Πολίτευμα* of St. Paul! If I might consider my subject as arising out of just and true views of the latter word, I would gladly make it the sacred foundation on which to raise my frail structure; but I forbear, for it is beyond my grasp; no, rather my design is to shew in what respects all parties, conservatives or non-conservatives, have fulfilled their duty towards Ireland and the reformed Anglican catholic church established there. Looking back these forty years, I will name a few of the principal measures brought forward and supported by men of all parties as healing remedies for the wide and deep wounds of unhappy Ireland, but all professing to save the right of the church.

First, we have a large class of political remedies; the celebrated "*Act of Union*;" the innumerable legislative measures for the preservation of the peace; the suppression of incipient rebellion; *the police establishment, copied from the French gens d'armes*; the endless revenue acts, to put down endless external and internal smuggling; then comes that infallible coup d'état, the Roman-catholic Emancipation Bill; coercion acts; *stipendiary magistrates, another French imitation*; and lastly on the stage we now have enacting, the winding up, "*le commencement du fin*," the Irish Municipal Corporation Act, for converting protestant corporations into normal schools for Romanist agitation.

Next we have those anomalous measures, the Ten Bishops De-

struction Act, the Tripartite Romanist Dissident and Rationalistic Government Education Scheme, the Tithe Bill, and Poor Law Act.

Lastly, we have the numerous sincere and well-meaning attempts by religious minded men of all parties to ameliorate the spiritual and temporal condition of the lower classes in Ireland, supported more or less by churchmen; the Sunday School Society, the Hibernian Bible Society, the Hibernian School Society, the Kildare Street Society, the Irish Society for Distributing the Scripture in Irish, Prison Discipline, Mendicity, *cum multis aliis*; most of these have associations in connexion with them throughout the country. I may safely venture to say, without any exaggeration, that there has been evinced in Ireland for the last thirty or forty years twice as much public and private active indefatigable benevolence as in England, in proportion to the size, population, and real wants of the two countries.

Where are there in London such asylums for poverty, mendicity, disease, and repentant criminality, as those vast and, I may say, magnificent establishments in Dublin, the Foundling Hospital, the House of Industry, and its attendant singularly well-conducted hospitals for fever, lunacy, &c., the Lying-in Hospital, the various extensive hospitals for *fever* alone, and casualties, free and open to all applicants, the Mendicity Society, and various minor charitable foundations or establishments? I do not believe there is any city in the world where so much is annually contributed to the poor from charity as in Dublin. And does the stream of charity flow from the majority of the inhabitants? It has been repeatedly stated, without contradiction, that three-fourths, I might say five-sixths, if not a greater proportion, is contributed by protestants for the relief of 999 poor Roman-catholics to one poor protestant: "*Charity seeketh not her own*," 1 Cor. xiii.

And now may I be permitted to ask, is the state of Ireland ameliorated? have all these unfailling specifics left the patient still a prey to her complicated complaints? I fear all have failed, and will for ever fail; for few seem to know, much less to seek to find out, the root of the evil; and the church is neither remembered nor consulted, as if no party concerned. Such boding anticipations may be regarded by the many as idle fears, the moping fancies of a distempered mind, nay, they may be met by numerous counter-statements of the improved and improving state of the country.

Nay, even the soundest and best judging minds may be led away to put faith in a deceitful face of prosperity; for instance, a talented and revered friend, in a letter of the 25th January, writes, "This country just now is certainly enjoying a very unusual degree of quietude, and I cannot help thinking that things are looking better in every point of view; the violence of party feeling seems to me to be subsiding, and men to be turning themselves to their more useful, and important, and proper occupations. I sincerely hope that I may not be obliged to involve myself in the strife of political contests; nothing can be more distasteful to me or more repugnant to my notions of what is either good or useful for any man."

But his calm and mild spirit shed the same kind influence even over all he saw and heard around him, and yet no man has suffered

more from party violence ; and to use his own words, "circumstances seem now to threaten" even more than he anticipated, to involve him again ; but I trust when called upon he will do his duty. Were there many such like among the Irish members, there might be some hope. I have, however, forgotten one great panacea for Irish ills, *the flow of English capital into Ireland*. We were told that this source of all Irish improvement would flow forth abundantly until it had spread and fertilized the whole island, immediately after the passing of the Emancipation Act. I have not been in Ireland since the summer of 1837 ; but while in Dublin and the neighbourhood, I could hear nothing of this boasted anticipated fountain for all increase in trade, manufactures, &c. From all the inquiries I made, and my own personal observation, I should rather be led to conclude that the progression has been descending instead of ascending. I was struck with the number of respectable private houses unoccupied, and the evident decrease, not only in the number of good shops, but the impoverished and deteriorated aspect of them. I had much converse with the oldest and most respectable bookseller there, a very clear and active man of business ; his experience, his views and anticipations fully corroborated what had so forcibly struck me ; all trade was on the decrease ; as to his own it was not worth carrying on. To me, Dublin had a mournful and painful appearance ; the handsome squares and streets seemed deserted by their former appropriate inhabitants, a new people, a *γενεα αλλότρια*, had arisen and taken possession.

One good sign a little relieved the general gloom ; the churches were not deserted, but all seemed well frequented. I visited the two cathedrals, and I was gratified at the numbers present, and the excellent choirs, or I should say choir, for I believe the same men sing in both cathedrals, at least, the morning service at Christ Church and the afternoon at St. Patrick's are those generally most attended, so I imagine that the principal singers belong to both—wherefore, I know not, but it has been the custom for many years ; nowhere have I ever heard the solemn and delightful service performed in all respects so well as at these two cathedrals. I heard the venerable dean of Christ Church, the bishop of Kildare, chant the communion service in as distinct, and clear, and musical intonation as if in the prime of life ; to him the cathedral is indebted for the complete restoration of the choir, in accordance with the latest part of the architecture of that very ancient cathedral, the oldest church in Dublin. The interior of the choir has been entirely fresh-faced with Portland stone ; its former state was most barbarous and mean, and even offensive, the walls partly painted light blue, and encumbered with unsightly galleries—anything more unchurchlike could not easily be conceived ; but thanks to improved feeling, that desecration is done away.

But one striking feature in Dublin struck me, after an absence of six years—the number of new Roman-catholic chapels, the size exceeding any of the parish churches in London, except St. George's, Hanover Square, or St. Martin's, and the splendour of the architecture of those finished—I mean the exteriors, for I thought no idle curiosity should have induced me to enter them ; they are aliens and schis-

matical invaders of God's heritage; the vineyard is ours by ancient possession and hereditary derivative right, by clear apostolical succession, as any one may see in *Ware, Ussher, &c.* Four of these intrusive structures particularly struck me, one in the north part of the city, in Upper Gardiner street, is known as the *Jesuit Church*. Others, I believe, as well as I, were led to think that the Emancipation Bill was to prevent the settlement of Jesuits either in this country or in Ireland; but this act is but a spider's web.

Another singular coincidence arrested my attention; the Government Education Society have purchased *Tyrone House*, the ancient family residence of the Marquis of Waterford. The mansion, as large as the Duke of Cambridge's, is devoted for the accommodation of *the board*. There resided in handsome apartments the late secretary, the Rev. James Carlisle; in the spacious grounds were just erected four other buildings, as large or larger, for schools, &c., but of course no place of prayer—that was unnecessary, at least in Dr. Murray and Mr. Blake's opinion, for does not, right opposite, on the other side of the street, stand, in pontifical splendour, the (Roman) Catholic Metropolitan chapel?—I beg pardon, church—perhaps I err again, cathedral, for in the two latter terms are illegally designated all the popish chapels in Dublin and elsewhere, not only in their own newspapers, but in the Dublin Directory or almanac. Whether or not Mr. Carlisle was consulted in the happy choice of this appropriate site for this model school for rationopapistical education I cannot say; I am glad that he has had the grace and decency to retire from the situation he held, for, notwithstanding his inconsistency, he is a pious and well-intentioned man. You may perhaps remember that the archbishop introduced Mr. Carlisle either to the late king or the present queen, I forget which, and took him in his carriage: if Dr. Murray had made the third, it would have exemplified the beau-ideal of modern whig liberality; the leaving him out was a sad oversight. But perhaps I am exceeding all bounds; and yet I have but glanced at the object I had in view when I commenced this desultory epistle; yet if you foster this my first attempt, by giving it a place, I may be encouraged to proceed, with more attention to subject and method.

I remain, Sir, your obedient servant,

M. W.

MÖEHLER AND SWEDENBORG.

SIR,—In reference to the article sent by your correspondent "H.," it may be well a little further to develope Professor Rosetti's theory, or else many of your readers who have never seen that work might be considerably misled. The author, in tracing the history of the antipapal spirit and its influence upon literature, arranges the principles of hostility to the church of Rome under two heads—viz., open and secret. It is under the head of secret hostility that he makes his remarks upon the New Jerusalem. In the course of his observations he is led to discover a conspiracy against the papal power in Rosicrucianism, necromancy, freemasonry, and above all, Swedenborgianism.

All these, with other societies, the author affirms, made use of a language which had two meanings, and which Swedenborg calls the science of correspondence; he shews, moreover, that Dante was acquainted with this language, and in consequence he is enabled to trace a double meaning in some of his poems which were never before suspected of it. Elated with his discovery, he extends his theory to every ditty which was published by that poet, and in fine, carries it so far, that in a judicious review of the work in the "Foreign Quarterly," which I believe appeared *before* Rosetti's observations on Swedenborg were published, the reviewer, although admitting the theory to be partially true, considers it in the extent maintained by the learned professor to be impossible and incredible. The author, however, it seems, continued his inquiries, and finding that Swedenborg had reduced the principles of analogy to a science, conceives that in the works of Swedenborg he is supplied with ample materials to confirm his view of the subject. Accordingly, when Swedenborg writes upon heaven and hell, he imagines that, like Dante, he had only a political end in view, in which he supposes he is still further confirmed by the circumstance of Swedenborg applying these principles to the interpretation of the Apocalypse, and thence educing a sense destructive of the papal power. But Rosetti maintains that there is this difference between Dante and Swedenborg, that the former made use of the science of correspondence only to produce a poem; that he did not pretend that what he saw was real, but only imaginary, although he converted his imagination to political purposes; that, on the contrary, Swedenborg writes not as a poet, but as a historian; and thus, while professing to write a narrative of realities in another world, his object was in truth confined to this world, and was that of the destruction of the papal power, and of the order and peace of society. As, however, there have been vast numbers of readers of Swedenborg throughout the civilized parts of the world who never dreamed of such an interpretation, as also the opponents of Swedenborg never before laid this to his charge, the learned professor affirms, in no disguised language, that all the followers of Swedenborg are *ignoramuses* who are thrown into ecstasies by what they never understood; that Mr. Clowes, who translated his works, was utterly ignorant of his meaning; that the sagacious Abbé Barruel, in his opposition to Swedenborg, was sadly dullwitted; that Swedenborg himself was a hypocrite, and something more, because he pretended that he had been in the world of spirits when he knew that he had not, and that he said so only with the sinister design of introducing into the world his own antipapal and political principles; that these principles he succeeded in introducing at the coming of the New Jerusalem, or French revolution, which, according to the learned professor, was the closing scene of the drama, the whole of which concluded with a grand and terrific explosion of the recondite principles of alchemy, necromancy, Rosicrucianism, freemasonry, and Swedenborgianism—"And well," says the professor, "we saw what it was; may God deliver us from ever seeing the like return again."—(p. 397.)

What the professor means by the expression "*I have not the courage*

to declare who the Jesus Christ of Swedenborg is," I am utterly at a loss to understand; the only guess I can make upon the subject is, that as the form of God is considered by Swedenborg to be a divine *human form*, as presented in the glorified humanity of Jesus Christ, in the unity of whose person is the trinity of Father, Son, and Holy Spirit, as also the French revolutionists invested their deity, namely, Reason, with a *human form*, under which they worshipped it, so, in consequence of this striking coincidence between the two, the God of the New Jerusalem must be the same with—what?—" *I have not the courage to declare!*"

As your correspondent "H." has referred your readers to the work of Professor Rosetti, may I beg to refer him to a work by Möehler, professor of theology at Munich, and known on the Continent as one of the great champions of the papacy; he is, I believe, regarded by the Roman-catholics as a very orthodox and learned man, and in his controversial work against the protestants, he has undertaken a refutation of Swedenborgianism, but, it must be confessed, upon principles very different from those of Professor Rosetti. In this work, entitled "*La Symbolique*," (I quote from the *French* edition,) the author observes, in reference to Swedenborg,—“The conviction of this prophet, as we believe, and as Joseph Goerrès has shewn,—the conviction of this prophet was sincere; the uprightness and probity of his character do not permit us to suspect any fraud.”

The origin of Swedenborgianism, which Professor Rosetti finds in the principles of freemasonry, &c., Professor Möehler finds in quite a different quarter. “The system,” says he, “of supernatural vision (presented in the works of Swedenborg) is not exclusively speculative, as one might suppose at first sight; it is above all practical and moral. The protestant doctrine of justification, as well as the principles connected with it, revolted the mind of Swedenborg; the whole of this sort of instruction appeared to him contrary to scripture, and pernicious to a Christian life. Behold here the one fixed idea, so to speak, from which the whole of Swedenborgianism proceeds.”

In regard to Swedenborg's antipapal spirit, which Rosetti considers to have operated as a principal motive in inducing him to write his books, (as in the case of Dante,) it may be well to observe that Swedenborg, in the *Apocalypse Explained*, regards Babylon as representing that worst form of self-love, which is, the love of *spiritual* power and dominion; he says that all who partake of it, unless they repent, must perish. Thus he regards Babylon as signifying a general principle of the human mind, of which, more or less, both the Roman and protestant churches have partaken, but far above all, undoubtedly, the Roman church; still, as Professor Möehler observes, and justly, “Whatever may be the prejudices of Swedenborg against the Roman church, he does not shut against us the gates of heaven. If the catholics have done works from a principle of charity, and if their thoughts have been more concerning God than the pope, Swedenborg tells us they enter as easily into happiness as a person would into a palace the guards of which forbid no man, or as they would into a temple the doors of which always stand open.”

Professor Möehler regards Swedenborg's “*doctrine of the Lord*” as

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only a revival of Sabellianism ; in this, however, he was answered by Dr. Tafel, now librarian to the King of Wurtemberg.

With your permission, Mr. Editor, I will send for insertion in your next number a few brief extracts from a curious document, published in a foreign Roman-catholic periodical, professing to be under the peculiar auspices of the Roman see, issuing no doubt from the Vatican, and illustrative of the progress of Swedenborgianism in THE ROMAN-CATHOLIC CHURCH. Yours very respectfully, ANTITHEORIST.

ON RUBRICS.

REV. SIR,—In these days, when many persons are studying liturgies, rubrics, and canons, I think it right that the attention of the clergy should be drawn to certain negligent irregularities, to which custom has given a kind of sanction, though not a valid one. I have long hoped to see some more able person take up this subject ; but as this has not been done, I send you a list of a few irregularities which are common in my neighbourhood.

The morning prayer is often begun with an unauthorized hymn, though the rubric says, "At the beginning of morning prayer the minister shall read," &c.

The general confession is said by the clerk, *with* the minister, instead of *after* him.

The minister usually omits the amen at the end of the Confession and Lord's prayer.

The collect for the queen in the communion service is said towards the people instead of towards the holy table. So also the collect for the day and the Nicene creed.

The 55th canon is never used ; but, instead of it, some collect or private prayer, with the Lord's prayer, is said before the sermon.

The rubric at the end of the communion service, "Upon Sundays and other holydays (if there be no communion) shall be said all that is appointed at the communion, until the end of the general prayer [for the whole state of Christ's church militant here in earth], together with one or more of these collects last before rehearsed, concluding with the blessing," is quite neglected, and the sermon is ended with the blessing from the pulpit. This I consider a very great fault, because it makes the sermon an office by itself, instead of its appearing as a part of the communion office, which it would do if the priest came direct from the Lord's table to preach, and returned there to read the offertory, to say the prayer for the whole state of Christ's church, and to give the blessing.

I will not enter into the dispute at what part of the service the warning for the holy communion should be read ; but certainly the *whole* warning should be read, and not only the first few lines.

The neglect of the rubrics in the offices for the holy communion, and for baptism, astonishes me, but I will not trespass further on your pages at present by pointing out the particular cases.

I am, Rev. Sir, your obedient servant,

A LAYMAN.

ON CHURCH EXTENSION.

SIR,—As this subject has for some time past excited the warmest interest of those who have the welfare of their church and country at heart, and is now shortly to be formally brought before the notice of the legislature, it may not be out of place to bring before your readers what appears to me to be the only efficient and feasible plan for its being carried into practice.

It appears to be the general feeling at present that even should the legislature of this country *be willing* to promote the measure of church extension, yet the insufficiency of the public means now at its disposal places an insuperable barrier to its carrying the measure into effect. The following plan has at least the advantage of meeting *that* difficulty.

I have stated that the plan I am about to propose is at once *efficient and feasible*. Now, what is required in any measure which proposes to make church accommodation co-extensive with a continually increasing population? A little observation will convince us that existing measures are totally inadequate to the accomplishment of this most important object. Every one must have remarked that the erection of churches in a neighbourhood, however populous already, only acts as a stimulus (and perhaps we may on some accounts say, thankfully, as the *very greatest* stimulus) to an increased erection of houses, and the consequent introduction of an increased population. And it has, I think, been stated in one of the metropolitan church building reports, that if the Bishop of London's design of erecting fifty churches in the metropolis could be effected, even within a limited period, the amount of church accommodation would not have *proportionally gained* upon the amount of increased population; these are, indeed, discouraging reflections, but they may serve to impress us with the importance of some more efficient measures, if we would at all adequately meet the necessities of the case. Now, the only efficient measure would be one which provided for increased church accommodation and pastoral superintendence in a strictly *corresponding ratio* with an increasing population, and to effect this most desirable object I see but one practicable expedient—namely, by a legislative enactment enforcing the payment of a certain sum (say two or three pounds, as was found requisite) towards a church-building fund, by every person who erected a house on an unoccupied site. Would such an enactment on the part of the state be in the least an unjust or hard one? or rather, is not the state *justified*, is it not *bound* to provide, that when parties for their own interest introduce a new population in any district they should be compelled to make some provision for the religious, moral and social well-being of the population thus introduced? And so long as the church of England is the *established* church, there can be no question as to the mode in which that provision should be applied. Again, would such an enactment be in the least unjust towards the *builders* of houses, to whatever religious profession they might belong? No! most (if not *all*) houses erected without such payment involve

an *alienation* of church property by withdrawing land from the payment of tithe, to which, before such application, it was subject. And it need not be observed that were a tenth of all property, even in our densely-populated towns, reserved (as justice would seem to require) for such an object, little more would be required in order to make an adequate provision for the religious instruction and pastoral superintendence of our overgrown manufacturing districts. It is obvious that were the above principle admitted, its application would be very easy. Our ecclesiastical system affords facilities for collecting and applying the sums of money so raised, either by parochial, archidiaconal, or diocesan boards.

I merely throw out the above suggestion to be entertained and matured (should it be deemed worthy of consideration) by wiser and more experienced minds than my own. That some such provision is absolutely necessary in order to rescue our country from the appalling evils with which irreligion and infidelity are threatening her, will be admitted by all who are in any degree alive to her real welfare.

I am, Sir, yours, &c.,

B. K.

ON SOCIETIES.

SIR,—I am one of those who have long felt scruples and difficulties about religious societies, not excepting such as make a more peculiar claim to the character of "Church Societies." Having those feelings, I was glad to see several letters on the subject appearing from time to time in the pages of the *British Magazine*; and when the principal question involved was recently discussed in the *Society for Promoting Christian Knowledge*, I entertained a sanguine hope that, if nothing else were done, we should obtain a clear explanation and vindication of the principles on which good churchmen support the existing constitution of that society. I cannot say that my hopes in this respect were realized; for the gentlemen who defended the constitution of the society did not offer any argument to meet the objections which had been urged against it, beyond a simple disavowal of (what was never imputed to them) the *intention* to encroach upon the episcopal office, and an assurance (which none were disposed to question) that it is the custom of those who govern the society to pay much practical deference to recommendations proceeding from the bishops of the church.

The favourable judgment of such men (unaccompanied though it be with any statement of reasons), and, much more, the countenance afforded by all our bishops to some societies, and many of them to others, ought to make any man diffident of his own opinion. Still, in these days, when societies are multiplying at a rate which can hardly be conducive to unity, or to the true interests of the catholic religion, and when the line becomes every day fainter by which the claims of one society, on the score of episcopal recognition, is to be distinguished from those of others, it becomes absolutely inevitable that the prin-

ciples which lie at the bottom of the subject should be sifted ; and any man who will meet with sound argument the objections which suggest themselves against the entire system, and shew that they can be answered on catholic principles, will confer an essential service upon many who wish for practical instruction on these points.

With this view I venture to propose, for the consideration of any of your readers who may be disposed to take up the discussion, the seven following questions, into which the difficulties I feel appear to resolve themselves :—

1st. Is it lawful for laymen, priests, and deacons, to take upon themselves, by a new and voluntary combination, to execute any part of the office of the church which may appear to them to be neglected by her rulers ?

2nd. Does not the work of "Propagating the Gospel in Foreign Parts," "Promoting Christian Knowledge," "Educating the Children of the Poor in the Principles of the Church," and the like, belong to the office of the church as such ?

3rd. Supposing new and voluntary combinations for such purposes to be lawful in themselves, or to be capable of being made so by episcopal sanction ; will it not still be necessary that their constitution and government should follow and be conformed to the divine organization of the church ?

4th. Is it conformable to the divine organization of the church, that, in any matter belonging to her office, the governing and controlling power should rest with an assembly constituted without reference to ecclesiastical distinctions, or with a committee appointed wholly or partially by, and responsible to, such an assembly ?

5th. Is it conformable to the divine organization of the church to administer any department of church government without subordination of laymen to clergy, deacons to priests, and priests to bishops ; or to reduce bishops, priests, deacons, and laymen, to one level, with equal votes, at a board constituted for the administration of any ecclesiastical affairs ?

6th. Supposing the two last questions answered in the negative, is the defect which they suppose one which can be cured by the acquiescence of any number of bishops in the system as an existing institution ? If so, how far is that principle to be carried ? Would the acquiescence of bishops give validity to lay ordinations ?

7th. Have bishops, in any of the existing "Church Societies," any prerogative which is not either a mere honorary distinction without power, or a function assigned not to the order but to selected individuals only, or a power attributed equally to others who are not bishops ?

I am, Sir, yours, &c.

DISCIPULUS ECCLESIAE.

SOCIETY FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE.

SIR,—The publication of Mr. Palmer's speech has drawn down on him remarks as severe as they are unjust, and led to the interpretation of

Rules ten and eleven in a manner which seems far from reasonable. The object of these rules was surely to promote confidence and freedom of discussion among members by assuring each member that what he said would not be made public by others, rather than to forbid a speaker to publish his sentiments to the world because he had expressed them at a meeting of the society. The time is, I trust, approaching when the offertory will supersede the practice of declaiming from platforms and subscribing to societies; when people will be content to belong to *the one religious society*, and to give "on the first day of the week . . . each as God hath prospered him." And as I hold, with Mr. Palmer, that the bishops are the divinely-appointed judges of sound doctrine, and overseers of religious instruction, I also hope ere long to see another attempt made, with less haste and more success, to deliver from the domination of anti-church principles an institution which is too closely connected with the labours of such men as Middleton and Heber, and which has lately responded to the call of our ecclesiastical superiors in too liberal a manner to be lightly given up. I am, Sir, yours very faithfully, C. D.

St. John's College, Cambridge.

[THE Editor hopes that the notice alluded to was not really so severe or unjust as it has appeared to his correspondent. He has, however, the satisfaction of reflecting that he did in this case all to which the Editor has been pledged from the commencement of the Magazine, and by the terms of its prospectus—what it is often so difficult to do, that many works which require thoughtful reading and consideration, and cannot be usefully criticized by every man that one meets, remain unnoticed, because those whose opinion would be worth having are too busy to give it—he put it in the hands of one of "the most competent persons whom" he "could find," and one whom he presumed to be better informed, and more capable of giving an opinion, than any one else to whom he could apply. In his view of the case the Editor most fully agrees, while he is happy to express his sincere respect for Mr. Palmer, and a great degree of concurrence in the views which he maintains on the subject. But surely "C. D." is mistaken as to the laws to which he refers. There certainly is, and has been, among many (perhaps one should say nearly all) of the members a strong feeling that not only the letter of those rules, but the spirit of the institution, and of the deliberative body by which its affairs are managed, is violated by carrying its debates out of doors. This is not forbidding a man to publish his sentiments to the world because he has expressed them at a meeting of the society. Nobody forbids a man's publishing his sentiments in a pamphlet because he has delivered them in the House of Commons; but if he prints them as a speech delivered in that house, he is as guilty of a breach of privilege as if he printed the speech of another person. He may tell the house that they admit the public and allow reporters to print his speeches; and that as they connive at the breach of privilege, he will avail himself of that connivance; and the member of the Society for Promoting Christian Knowledge may say much the same; but neither "C. D."

nor Mr. Palmer will approve it. But supposing that the society had the courage to enforce, as well as to make, such a law, instead of exposing itself to derision by permitting its constant infraction, would it tend "to promote confidence and freedom of discussion among members" merely to assure them that what they said would not be made public by others? The Editor begs to be understood as speaking without reference to this case, except so far as it appears to him to be an infraction of a rule, which, though morally innocent in itself, gives countenance and sanction to a practice which ought to lead to the immediate expulsion of any offending member. If the society did this, we might talk of its assuring its members. Were it pledged, that if, in the desire to obtain information, they shewed that they had less than might be expected, if they made an inconsiderate remark, or asked a silly question, or let fall an angry word, they would not be shewn up in the newspapers, no doubt the matter would be more comfortable for many individuals who take a real interest in the society, and neither want to practise debating nor to be advertised. But this is not all, or the principal assurance that is wanted. It may, indeed, be doubted whether "confidence and freedom of discussion" would be promoted in any considerate individual by knowing that his opponent would rush forth with an "*obsecro populares*," telling his own story, in his own way, and abstaining (for conscience sake) from reporting one word that was said against it. If "A. B." publishes his reply to "C. D.," is there no probability that "C. D." may wish to defend, or deny, or explain? Is it to be done without implicating other members? May it not, in fact, be considered as likely to lead to a breach of the peace? But, as has just been said, this is not all that is wanted in such a society. There should be a confidence and freedom, such as would render the discussion of these details unnecessary, and that is perhaps more likely to be hindered or diminished by members printing their own speeches than even by their reporting those of others.]

ON THE SUSPENSION OF THE DAILY SERVICE AT ST. PAUL'S.

SIR,—I wish to draw your attention to a practice which, though it has long prevailed, is, as appears to me, without sufficient warrant, and ought not, therefore, to have remained so long unnoticed. I refer to the practice of annually suspending for several weeks the daily service in St. Paul's Cathedral, for the purpose, as is said, of making the necessary preparations for the assembling in that edifice of the Metropolitan Charity Schools. Yesterday was the return of that anniversary, and though, doubtless, a pleasing spectacle was then presented, and probably some good thereby accomplished, yet, whatever that might be, it was surely purchased at too dear a cost if it involved the protracted omission of the regular worship of God, to which the building was consecrated, and to which it ought, therefore, ever to be primarily devoted. It is, indeed, very lamentable that so integral a portion of the divine system of the church as the daily service should have fallen

into such general neglect, still more that any countenance for such laxity should be found in a cathedral, and that in the metropolis: in these mother-churches, as they may be termed, it is not too much to hope that unbroken respect should ever be maintained to what ought to be the church's universal rule, being still her unabrogated law.

I feel, therefore, bold in saying that nothing less than absolute necessity should be held to justify or excuse a single omission in our cathedrals of the daily service, the maintenance of which is, indeed, their special glory; and this being admitted, if the annual commemoration referred to, or any other, interfere with its due performance, the question is decided as to which ought to give way.

Such an alternative, however, does not seem necessary; for the preparations for the occasion do not intrude into the choir. And if the noise of the operations be the supposed hinderance, that might easily be avoided by suspending them for the time, while the workmen would thus have an opportunity of attending divine service. I trust no apology is needful for these observations; the importance of the subject seemed to demand them, and if they have any value I hope they will not be without their just influence.

I remain, Sir, your obedient servant,

A CHURCHMAN.

ON THE SITUATION OF THE INFERIOR CLERGY AND THE LAITY.

REVEREND SIR,—I have just been re-perusing the very well-written and seasonable pamphlet entitled, "Presbyterian Rights Asserted," the publication of which may be considered as no slight boon conferred upon the catholic church of England. The root of the evil of which its learned author seems to be, that the feeling now generally prevalent is not that the bishops are the spiritual rulers of the church, and the presbyters subordinate rulers under the bishops, but that the clergy are a body possessing essentially distinct interests from their brethren of the laity, and that the bishops are, as the author of the tract above referred to expresses it, magistrates appointed to keep the clergy in order. By some means or other it has come to pass that the clergy are very generally considered as forming the church. Church matters are looked upon as exclusively within the province of the clergy, except, indeed, when legislators think fit to interfere in them, not in the capacity of a flock meekly submitting to their spiritual guides, but in that of governors dictating to one class of their subjects. We cannot too constantly bear in mind that the laity constitute the body of each church, of which the bishop is, under Christ and the metropolitan, the supreme head; and that the presbyters are inferior governors, ruling over the laity by a delegated commission from the bishop, whose power is as great, or rather greater, over the lay members of his church than it is over the sacerdotal. Of course, these observations regard only the spiritual authority of the bishops and clergy, since whatever temporal power or dignity they possess is quite foreign to the subject, as being the voluntary offering of the piety of our forefathers, and

utterly distinct from the Divine authority which is inherent in the offices of bishop, priest, and deacon, and which, as no temporal power conferred it, no temporal power can take away. An example of the modern feeling on this subject may be seen in the common phrase for being ordained to one of the divinely appointed orders of the Christian ministry—viz., “entering the church,” an expression about as correct as if any one should say that when a person became a magistrate he entered the nation. Does not, Reverend Sir, the constant use of such a phrase imply a forgetfulness of that holy sacrament whereby God “is pleased to regenerate us by his Holy Spirit, to receive us as his own children by adoption, and to *incorporate us into his holy church*?” That the view here taken of the respective positions of the clergy and laity is scriptural, is manifest from Acts, xv. 4, 22, 23, and 1 Tim. v. 17, where the laity are clearly shewn to be the church, and the presbyters to be her rulers, the delegates and the council of the bishop, governing by his commission, as the civil magistrates do by that of the queen, whose authority is not surely confined to those whom her majesty appoints to exercise it in her name, as some imagine to be the case with the bishops. Let the Christian laity always remember that they are as much members of the church as the clergy, and have an equal interest in her welfare, as being equally the children of her who is the common mother of all Christians, whether her members by baptism or her ministers by ordination.

S. P. C.

ON THE MARGINAL REFERENCES.

In the number of June 1840, *British Magazine*, p. 656, information is sought concerning “the history of marginal references in the Bible,” for the purpose of “knowing whether they may be used as giving any authority for a particular interpretation of certain texts.”

If no better answer has been communicated, the following may, with the Editor’s permission, suffice.

In the authorized translation, as put out in the reign of King James I., certain marginal references were inserted by the translators, whose sentiments are thus conveyed of the texts as interpreted by the passages referred to. Thus these references have a character of authority; but no such character, I apprehend, belongs to those references which have been introduced into subsequent editions of the Holy Bible.

The question will naturally arise, how are the marginal references of the translators to be discriminated from those inserted in subsequent editions? I answer, that one criterion is furnished by the Family Bible of the Society for Promoting Christian Knowledge, in which all the marginal references are those of the translators.

Connected with this is an anecdote, not generally known, but worthy of being so, as explaining what has sometimes been deemed a defect in the Society’s Bible. When that edition was taken in hand in the year 1813, a question arose concerning the marginal references; it was then thought right that, as every such reference is virtually a note,

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none should be inserted but those of the translators, who are thus to be understood as giving their mind in the interpretation of the text to which the reference is appended. Thus far the marginal references in the Society's Family Bible, as taken from the translators' edition of this work, have authority, but other references have none.

The minutes of the Society for Promoting Christian Knowledge, if examined, would verify this statement, and perhaps supply some curious particulars. I do no more than speak generally of a fact which occurred twenty-seven years ago, but I have no doubt of my recollection being correct so far as it goes. I remain, Rev. Sir, with respect, your obedient servant, Δ.

P.S. When I wrote the above, I did not bear in mind that a statement, as to the authority of marginal references, much to the same effect, is given in the Society's Family Bible, at the end of the General Introduction.

KNOX'S BOOK OF COMMON ORDER, AND THE REV. J. CUMMING.

SIR,—In his preface to the work above named, Mr. Cumming has been so modest as to call the Archbishop of Canterbury and the Bishop of London "co-presbyters with himself," to whom are respectively "delegated the power of the synod" and "the power of the presbytery." This is a piece of presumption which he has borrowed from the presbyterian notion of "parochial bishops," of whose spiritual pretensions I have no higher an opinion than that they are my co-laymen. I hope you will therefore have the goodness to allow me to make a few observations on my co-layman's preface.

He says (page iii.) that the adoption of the Westminster Confession of Faith by the kirk "doubtless did much to denationalize their church." To be sure it did; for, contrary to the decree of the council of Ephesus, it imposed a new creed, or confession of faith, based on Calvin's ultra theory, and which entirely excluded the apostles' creed. That symbol was afterwards tacked to the end of the Westminster Confession by an act of the General Assembly, but which is never repeated in their public ministrations; and a presbyterian minister once informed me that he would not repeat it in the English service, because it was not the confession of his faith. We have the evidence, however, of Knox's Book of Common Order, that it was repeated in the public service of the kirk in his time, where it stands immediately after the prayer for the whole state of Christ's church.

He says that "the liturgy that provoked the best portion of the church of Scotland was not the Common Prayer-book, but that prepared and set forth in 1637 under the auspices and hands of Laud." And again, "when the unwarrantable effort . . . by Laud and his party to force on the Scottish national church not the Book of Common-prayer, but a modification of the Roman missal, the protestants withstood the imposition," &c. This is an attempt to perpetuate vulgar prejudices of which my co-layman ought to be ashamed. Archbishop Laud had nothing further to do with it than, in conjunction with

Dr. Wren, Bishop of Norwich, to revise what a select number of the Scottish bishops had compiled, and who were jealous of any interference on the part of the Archbishop of Canterbury. So far from its being a "modification of the Roman missal," it is almost the same as the English liturgy, with the exception of the communion service, which is the same as the First Book of Edward VI. A copy of the Scottish Prayer-book, printed at Edinburgh in the year 1712, is now before me, the sentences in which commence with Ezek. xviii. 31, 32; the rest are the same as our own, except one, which is taken from Prov. xxviii. 13; the rest of the morning and evening service is verbatim the same as our own. Perhaps the evidence of the compilers themselves will carry some weight, who say in the preface to the prayer-book:—

"After many lets and hindrances, the same cometh now to be published, to the good, we trust, of all God's people, and the increase of true piety and sincere devotion amongst them.

"But as there is nothing, how good and warrantable soever in itself, against which some will not except, so it may be that exceptions will be taken against this good and most pious work, and perhaps none more pressed, than that *we have followed the Service Book of England*. But we should desire them that shall take this exception to consider that, being as we are, by God's mercy, of *one true profession*, and otherwise united by many bonds, it had not been fitting to vary much from theirs, ours especially coming forth after theirs, seeing the disturbers of the church both here and there, should, by our differences, if they had been great, taken occasion to work more trouble. Therefore did we think meet to adhere to their form, even in the festivals, and some other rites not as yet received nor observed in our church, rather than by omitting them, to give the adversary to think that we disliked any part of their service.

"Our first reformers were of the same mind with us, as appeareth by the ordinance they made, that in all the parishes of the realm this common prayer should be read weekly on Sundays and other festival days, with the lessons of the Old and New Testament, conform to the order of the Book of Common Prayer, (meaning that of England, for it is known that divers years after we had no other order for common prayer.)"

Methinks this should satisfy the scrupulosity of my co-layman, and shew him that he has borne false witness against Archbishops Laud and Spottiswood, as well as against the then national church of Scotland. The rejection of the liturgy was *not* the work of the national church, but of a political faction of incipient presbyterian rebels, of which the noted Alexander Henderson was the chief instigator and ringleader. But Mr. Cumming has himself undesignedly acknowledged that the rejection of the liturgy was not a national act, but the work of a faction; for, says he, "the popular antipathy which exists among the humbler classes of the Scottish nation to a liturgy is *not* an offshoot of the Reformation, *but of the days of the covenant*."

Mr. Cumming calls the Scottish branch of the catholic church "episcopal dissenters," which is exceedingly offensive; and to say the least, is a misnomer. It is those only who have cut themselves off from the church catholic who can be called dissenters, such as reverend laymen who reckon themselves co-presbyters with patriarchs and bishops, and have taken a vow to extirpate the whole apostolical succession.

I am, &c.

LAICUS.

DR. WARDLAW AND MR. MELVILL.

SIR,—The following passage and note I have accidentally met with lately in a publication of Dr. Wardlaw's, entitled "National Church Establishments examined," and which has been very extensively circulated by the dissenters in a cheap form.

"With Mr Gladstone's views respecting the unity of the church, and the signment of 'apostolical succession' as the only true element of that unity, I have at present nothing to do. I may be allowed, indeed, to express my astonishment, that he, or that any man, should find the characteristic mark of the church's identity, and the necessary nucleus of the church's cohesion, in this traditionary imposition of hands, traced through channels so unsatisfactory and precarious; and should regard the test of the true apostolical church of Christ as, consequently, lying, not in the preaching of the apostolical gospel by its ministers, nor in the maintenance of apostolical discipline amongst its members, but, amidst a melancholy deficiency of both, in the imaginary derivation from the apostles of a sacred character, by the equally imaginary regularity with which the mere *opus operatum* of the form of consecration has been conveyed, through successive official generations, from head to head; a form to which others than Mr. Gladstone, pushing the principle to its ultimate extravagance, have imputed the most extraordinary virtues; the very breath that passes through duly consecrated lips, deriving from it the power, by a peculiar species of spiritual chemistry, of neutralising the deadly virus of error, and imparting to it the vital and health-giving influences of truth."—p. 5.

By way of illustrating the last clause of the above paragraph, the following quotation and remarks are appended by Dr. Wardlaw in a note:—

"But if a sermon should differ from what a gospel sermon should be, men will determine that Christ could have had nothing to do with its delivery. Now this, we assert, is nothing less than the deposing Christ from the ministry assigned him in our text. (Heb. viii. 2.) We are far enough from declaring that the chief minister puts the false words into the mouth of the inferior, but we are certain, as upon a truth which to deny is to assault the foundations of Christianity, that the chief minister is so mindful of his office, that every man, who listens in faith, expecting a message from above, shall be addressed through the mouth, *aye, even through the mistakes and errors of the inferior.* And in upholding this truth, a truth attested by the experience of numbers, we simply contend for the accuracy of that description of Christ which is under review. If, wheresoever the minister is himself deficient and untaught, so that his sermons exhibit a *wrong system of doctrine*, you will not allow that Christ's church may be profited by the ordinance of preaching; you clearly argue, that the Redeemer has given up his office, and that he can no longer be styled the minister of the true tabernacle. There is no middle course between denying that Christ is the minister, and allowing that, *whatever the faulty statements of his ordained servant*, no soul, which is hearkening in faith for a word of counsel or comfort, shall find the ordinance worthless, and be sent empty away.

"And from this we obtain our first illustration of our text. We behold the true followers of Christ enabled to find food in pastures which seem barren, and water where the fountains are dry. They obtain, indeed, the most copious supplies—though perhaps even this will not always hold good—when the sermons breathe nothing but truth, and the sacraments are administered by men of tried piety and faith. But when everything seems against them, so that, on a carnal calculation, you would suppose the services of the church stripped of all efficacy, then, by acting faith on the head of the ministry, they are *instructed and nourished*; though, in the main, the *given lesson be falsehood, and the proffered sustenance little better than poison.* And if Christ be thus always sending messages to those who listen for his voice; if he so take upon himself the office of preacher, as to constrain even the tongue of error"—(that is, observe, not the tongue of error "*constrained*," like that of Balaam, to *speak truth*, but the tongue of error *actually uttering error*,)—"to speak instruction to his people," &c., (Melvill's Sermons, vol. i., sermon ii.,) on the same principle, it may

be presumed, that the sacramental bread and wine, were the one kneaded up, and the other saturated with arsenic, would, by the circumstance of their being administered by duly consecrated hands, be deprived of their deadly tendencies, and rendered harmless and salutary to the body; even as error, by passing through duly consecrated lips, is bereft of its deleterious influence on the soul. I offer no comment. To argue such a point would be hopeless. "He who is able to receive it, let him receive it." The *Italics* in the above extract are mine.

It would be almost an insult to your readers to make any observations upon Dr. Wardlaw's language respecting the apostolical succession; but if he were within hearing one should feel inclined to remind him that what he calls a figment has never, in the tract of ages, suffered interruption; against all adverse circumstances—pride, prejudice, poverty, indifference, treachery, is still maintained, by more than nineteen-twentieths of all that bear the Christian name; and by none who do maintain it, into whatever other corruption they may have fallen, *have the great doctrines of the gospel, the proper divinity of Jesus Christ, and the atonement for all sin by his blood, ever been denied!* Can as much be said of those whose forefathers, only three centuries ago, disregarded the principle of apostolical succession?

But with respect to the quotation in Dr. Wardlaw's note, it is evidently an over-statement, which has perhaps arisen from the prevailing error of regarding the ordinance of preaching as consisting solely in "explaining the word of God by a lively voice, and applying it to the people's use as the speaker in his wisdom thinketh meet" in sermons. But what says Hooker? "Preaching is the open publication of heavenly mysteries." And, as Hooker shews, this publication may be made by public catechizing, and by reading publicly the books of holy scripture, and other profitable instructions, as well as by sermons. Surely these parts of the ordinance of preaching are a sufficient security against its proving worthless, without having recourse to the paradox, that persons may be instructed and nourished, though, in the main, the given lesson be falsehood, and the proffered sustenance little better than poison. Yet it is upon the strength, or rather weakness, of such an over-statement that Dr. Wardlaw attempts, as it were *en passant*, to prove, by a kind of *reductio ad absurdum*, that the apostolical succession is a figment.

In his mode of referring in his note to the sacramental elements there is an irreverence, I had almost said a profaneness, against falling into which one would have supposed that the lowest views of the holy communion would have proved an adequate safeguard. But he has evidently been betrayed into such language by the temptation thus afforded of throwing out something not very unlike the insinuation, that a divine commission, derived through the apostolical succession, can no more render the administration of a sacrament the appointed means of spiritual communication from God to man, than error, by passing through duly consecrated lips, can be bereft of its deleterious influence on the soul.

It is remarkable that the very passage which Dr. Wardlaw has cited in his note was expressly noticed with disapprobation, more than six years ago, in the British Critic of Jan. 1834; and it is not impossible that Dr. Wardlaw may be indebted, directly or indirectly, to that very

review, for the discovery of the passage itself. And, indeed, must not an opponent of Dr. Wardlaw's learning and abilities be hard put to it, when he has recourse to such a mode of attack? But what is his whole publication? Not any real refutation of the arguments upon which the united Church of England and Ireland grounds her claim to be the established religion of the country, but it is professedly and for the most part a reply to the arguments which Dr. Chalmers brought forward on a particular occasion in support of national religious establishments generally—arguments which members of the Church of England have severely criticized, and, from the very first, refused to recognise as those on which their cause depends. N. Z.

ON THE ÆGYPTO-TUSCAN OSIRIS AND HORUS.

SIR,—It is still an unsettled point whether Egypt derived her civilization from Ethiopia or contrariwise. According to Diodorus, Osiris led a colony down the Nile from Ethiopia to Egypt; in their mythology he is the sun, and the name signifies *many-eyed*, (i. 2, iii. 3.) Plutarch states more particularly that in the Egyptian language *os* signifies "many," and *iri* "an eye," (De Isid. c. 10.) Now in Coptic, *osh* is "many," but the term for "eye" is *vel*, whilst *iri* is the verb "to do." If we ascend the Nile to the native country of Osiris, we find the Abyssinian names for "eye" thus given by Mr. Salt—Amharic, *ain*; Tigrè, *aire*; Agow, *yel*; these words are plainly related to the older forms, Hebr. and Arab., *ain*; O. Egypt. *iri*; Copt. *vel*.

In vol. xvii. p. 647, I shewed from Plutarch that Osiris was sometimes written Aisares (the Tuscan Æsar); to the arguments there adduced I would add this very simple and conclusive one: in the hieroglyphic sentence, "Horus son of Isis and Osiris," Isis is symbolized by "a throne," Osiris by "a throne and eye." Now it is evident that in whatever manner an Egyptian read "the throne" as the name of Isis, in the same manner would he read the "throne" as the first part of the name Osiris; he probably pronounced Aisi and Ais-airei; the Æsis and Æsar were rivers of Italy, which we know derived their names from gods and heroes.

From the throne (*sella curulis*) and other reasons I suspect that the particular form Aisares signified not *many-eyed*, but *powerful-eyed*. The Tuscans called the gods *Αἰσάροι* (Hesychius), literally, "the powerful ones;" the *divi qui potes* and *θεοὶ δυνατοὶ* of Varro, (de L. L. v. 58.) The Is-mandes of Strabo is generally identified with the Osy-mandyas of Diodorus, and I conceive that both names signify "the powerful Mantu." In Job, ix. 9, xxxviii. 32, the star Aish or Ash is translated Areturus; may it not be Sirius, which was sacred to Isis or Aisi?

Horus.—The ancients agree in stating that Horus, son of Osiris, is the same as Apollo. The Coptic name of the sun is *Re*; in Tuscan, *Cure*; in Agow, *Quorah*; this Quorah is philologically related to the Italian Quirinus, Quirites, Curetes, curulis, curiata, curiæ, terms all connected with sun worship. In Egypt and Tuscany the names

Osiris and Æsar were treated with reverential awe, and applied only to the dead, whilst Horus and Cure became common proper names; Cure occurs in Tuscan epitaphs, and in a Latinized form we have Curius, Cur(e)tius, Curiatii.

When Romulus was deified under the title of Quirinus, his wife Hersilia received the same honour under the name of Ora or Horta. There was a Sabine town Horta or Hortinum, as well as Cures; and there were Horatii as well as Curiatii, the sons of two sisters. On the Rosetta stone, Epiphanes, the title of Ptolemy, is hieroglyphically expressed by *hrt*, which is evidently Hort or Horat, and signifies *radiant*; also the common hieroglyphic legend, "Horus *hrt* in Osiris" (Horus an *emanation* of Osiris,) is translated "Horus manifesté ou engendré par Osiris," by Champollion, *Precis*, p. 190; compare Lepsius, *Zwei Abhandlungen*, p. 71. Mars is one of the numerous Ægypto-Tuscan epithets of the sun-god, and signifies "radiant;" but it is probable that a Tuscan, in place of the Roman form, Quirinus son of Mars, would say, Cure son of Æsar, like Horus son of Osiris. The mother of Romulus was Rhea Silvia: Niebuhr supposes that *Rhea* is a corruption of *Rea*, "the guilty Silvia" (vol. i. p. 208); I rather see in it a trace of the Ethiopian legend that Quirinus was the son of Mars and the goddess Rhea—i.e., of Osiris and Isis.

Horus was the last of the gods that reigned in Egypt, and was succeeded by Menes, the first mortal king, and who instituted the religious rites and ceremonies of the Egyptians, (Diodor. i. 25, 45.) Quirinus was the last of the gods that reigned in Italy, and was succeeded by the Curete Numa, who was the legislator of the Romans in matters of religion, (compare Niebuhr, vol. i. p. 242.) Horus, it is said, came to a violent end, and was torn to pieces; but the account was not credited by Plutarch, (*De Isid.* c. xx.) Romulus underwent a similar fate, but it was kept a state secret; the affair was hushed up and glossed over with the greatest care; still a "*perobscura fama*" got abroad, and was never silenced (*Liv.* i. 16); and the reckless taunt of the second Tarquin, "*Romulum quoque insepultum perisse*," points to the same belief (i. 49). Whatever Niebuhr may say, this last of the gods, Quirinus, like his prototype Horus, was murdered—i.e., on the supposition that he ever existed. The Tuscans carried back their history to the conquest of Italy by Tarchon or Tirhakah, and then grafted it on to their recollections of Ethiopia. Thus Horus performed great feats in Egypt; and many years after his murder, he kindly enough, under the title of Quirinus, reacted some of them in Italy for the satisfaction of his countrymen who were settled there by Tirhakah. Again, Tirhakah's colony brought with them a long established and well understood code of laws; yet Tages, who must have been an Ethiopian legislator, is made to rise out of the ground near Tarquinii, to *reveal* to Tarchon the very code which he brought with him.

To Micali's theory of the Egyptian origin of the Tuscan civilization it has been objected, that although Mantus corresponds in name and office with Amenti, yet Italy possesses no deities answering to Phthah, Thoth, Osiris, Horus, Anubis, &c. (*Quart. Rev.* No. cviii. p. 447.) In former papers I have shewn that the Egyptian Eileithuia and

Osiris reappear in the Tuscan Eileithuia and Æsar; and here, through the Agow *quorah*, Horus becomes connected with Quirinus. I have also shewn that Anubis is but another name of Cerberus.

Bedford.

W. B. WINNING.

ELECTION OF CHURCHWARDENS.

"A PARISH meeting has been duly convened for the election of churchwardens. The curate, on behalf of the rector, nominates and appoints the clergyman's churchwarden. Can he (the curate) vote, as a rate-payer, for the election of the parishioners' churchwarden also? Can he (if in the chair) nominate him? and can he, if necessary, give a casting vote (*as well*) in favour of one of the candidates?"—Brit. Mag. for June, 1840.

ANSWER.

1. Where the rector of the parish has the right of nominating and appointing one churchwarden, it has been decided that the curate may do so on his behalf. Lord Chief Justice Lee, in the case of *Hubbard v. Penrice*, 2 Str. 1246, held that "a curate stood in the place of the parson, for the purpose of nominating one churchwarden." The rector has at common law and by statute, the right to preside at every vestry meeting at which he is present. *Wilson v. M'Math*, 3 Barn. and Ald. Rep. 243 in not. S. C. 3 Phillimore's Ecc. Cas. 87. The curate cannot preside at a vestry meeting in the absence or on behalf of the rector. For the 58 Geo. III. c. 69, s. 2, enacts, in case the rector, or vicar, or *perpetual curate*, shall not be present, that the appointment of chairman shall devolve upon the persons assembled in vestry.

2. The curate, if he is a rate-payer, will be entitled, in respect of his assessment as a parishioner, to nominate and vote in the election of the second churchwarden, (for in nominating the first churchwarden he was but the mere agent of the rector,) and, if he is appointed (the rector not being present,) the chairman of the meeting by a plurality of votes, will have the casting vote, in addition to his other vote, "in favour of one of the candidates," under stat. 58. Geo. III. c. 69. s. 2.

Temple.

L. C. E.

ECCLIASTICAL LIBRARIES.

STR,—As you express your willingness to insert in your Magazine any account of clerical libraries, may I request you to insert this statement of one at Southampton. It was founded at the beginning of 1837. Members pay 1*l.* per year; curates and candidates for orders, 10*s.* 5*d.* paid in advance counts as a subscription for seven years; and it is allowed to give books instead of money, deducting one-fifth from the price of the London catalogues; and we also borrow money at 3 per cent. interest. By these regulations we have been able to make the library more useful to those who first belonged to it. We *buy* no modern books, but we receive any presents. It was originally intended to buy the Greek and Latin Fathers, and the Standard English and Foreign

Divines; and we already number upon our shelves *Patres Apostolici*, by Cotelierius, and by Jacobson; and the best editions of Justin Martyr, Cyprian, Augustin, Jerome, Theodoret, Lactantius.

We have the complete works of Beveridge, Bull, Barrow, Hammond, Tillotson, Waterland, Lardner, Lightfoot, Cranmer, Andrews, Hooker. In commentaries, we have Poole, Calvin, Lowth, Blayney. Besides these, Dr. Bray's associates gave us 128 volumes, and one member fifty volumes, principally of modern divinity. In all, we have in four years collected about 500 volumes, and their value is above 200*l.*; and the room in which we keep them serves for holding all the meetings of our church societies, and for local purposes.

I may add that we, in common with the Isle of Wight clergy, have passed a resolution that all members of kindred societies shall, if resident in our neighbourhood, have the same use of our books as they would have in their own district, if they will do the same towards us. By this means a friendly communion is kept up by the clergy of different neighbourhoods.

I remain, Sir, yours sincerely,

J. E. SHADWELL.

LIVERPOOL COLLEGIATE INSTITUTION.

SIR,—Lest it should appear that I had neglected to take notice of Mr. Wray's last communication, in your June Number, I must beg you to say why my reply to it did not appear in the Number for this month. From the circumstance that it is not noticed by you, I presume that you may not have received it.* I shall content myself with very briefly noticing Mr. Wray's answers to cases quoted by me; first observing that the whole question turns upon one point—Does the church profess that it is her duty to educate *all* the children of the state or not? Does she think it her duty to confine her instruction to the children of her own members, or to include the children of dissenters in her arrangements for instruction? If it is said that the children of dissenters are to be taught by the church, then the question arises, how shall religious instruction be communicated to them? are they to be taught the whole of the church catechism? The Church Education Society in Ireland says they are not. The Bishop of Exeter says "it would be wrong to withhold all public aid for the instruction of those children of the poor whose parents conscientiously object to allow their children to be taught the Church Catechism, or to be compelled, as the price of their instruction, to attend divine service in other than their own places of worship." I proceed to observe that the Liverpool Collegiate Institution is founded on the same principle, and what does Mr. Wray reply?

1. That the Irish Church Education Society is not a case in point, because five-sixths of the population in Ireland are Roman Catholics. And in Liverpool, two-sixths (as R. C.'s boast) of the population profess Romanism; does the difference between five and two make the

* [Owing to circumstances which have been explained to Mr. Barker, it did not reach the Editor until the 24th of July, after this letter had been sent to the press.—Ed.]

difference between good and evil? This is an odd way of disposing of a question of this nature. If it is right for Ireland, it is just as right for England, even though only one-hundredth part of the population dissented from the church.

2. As to the National Society's not approving of the Church Education Society's principle, I can only say that it is a *part of the National Society*; it as much represents that church in Ireland as the National Society does the church in England, and that the two societies are as closely united as "the church of England and Ireland."

The National Society does not make pecuniary grants to the Irish society, because the charter restrains the application of the National Society's funds to England and Wales; but the Archbishop of Canterbury subscribes £100 per annum, in order (as it seems) to supply this defect. And further, the report of the National Society for this year contains the following paragraph:—"Among the most satisfactory events of the past year is the connexion formed by your committee . . . with the Church Education Society for Ireland; an institution which will, under Providence, be an effectual safeguard to the religious principles of the rising generation in that kingdom."

3. Other instances might be quoted in which the same principle is adopted; but it appears that the National Society itself has been contemplating such a measure with especial reference to the manufacturing districts; and that, having been recommended by the corresponding committee, it was, after further consideration, rejected by the general committee; not, however, because it would be in opposition to the society's charter to instruct the children of dissenters without compelling them to learn the Catechism, but because the great body of the clergy were opposed to such a measure. What steps were taken to procure the opinions of the clergy generally I do not know, but I do know one case where the rector of the parish *was not consulted*, (though his zeal in the cause of education is unquestionable, and his opinion of great value,) while an assistant minister at a district church *was consulted* (I believe in no sense officially) mainly because his opinion was unfavourable to the proposed measure. I am not aware whether this is a singular instance or not, but certainly, if such means were used by the friends of one side of the question, it is no wonder that the balance of opinions was very much against the proposal. The corresponding committee, by sanctioning the measure, and the general committee, by taking it into consideration, as well as by the reason given for its rejection, shewed that it *might* be done, and I repeat the hope, that the day is not far distant when it *may* be done.

4. I am not at all concerned at finding myself on the same side with Lord Monteagle in this matter, and think that Mr. Wray has much more reason on his own principles to be concerned on finding himself in opposition to the Bishop of Exeter, for whom, however, he makes this apology:—

5. "That as regards *national* education, the Bishop of Exeter would yield the principle in question; but it by no means follows that he would sanction it in a voluntary association, such as the Liverpool Institution." That is, he would have some consideration for dissenters in the one case, but not in the other. It is right to have such consi-

deration in one case, but wrong in the other; and the reason given is, that "dissenters are compelled to contribute" to the grant made for educational purposes. Is not this to say, that for the sake of the dissenters' money we are to deviate from a right principle? For surely to say that we *may* do that for the *nation* which we *ought* not to do when establishing a *society*, is in other words to affirm, that for the sake of state patronage and endowment we may do wrong.

6. What the internal arrangements of the institution may be I cannot say, but am prepared to give my own opinion, that *all* the children of the institution will be *required* to attend the lectures delivered upon the Articles, Homily, Liturgy, and Catechism.

To Mr. Wray's commencement and conclusion I have no wish to reply. Personal reflections upon the promoters of the institution, and theological discussions, may be deemed necessary to uphold his view of the question; I shall content myself by protesting against the supposition that I admit the truth of either one or the other by refusing to notice them. My object in making a statement of facts was to vindicate the Collegiate Institution and its supporters from an uncalled for and unfounded aspersion, and to prove that "the Catechism has" *not* "been deliberately discarded," and that the principle upon which the arrangement under discussion has been made, is one acted upon by the church itself, so far as the National Society can be considered as the representative of the church. Let me, however, correct one other statement of Mr. Wray's; the rectors of Liverpool were amongst the first consulted by those who originally contemplated the formation of the institution, and were both present at the first private meeting which took place.

I am, Sir, your obedient servant,

FREDERIC BARKER.

"ANCIENT CHRISTIANITY."—No. VII.

SIR,—“Bold assertions, however false, almost constantly meet with success—a kind of triumph that would appear one of the severest institutes of fate, if time and truth did not soon obliterate all marks of the victory.” This language of Lord Orrery may with the utmost propriety be applied to the book before us. Its very title is a “bold assertion;” and if it be not “false,” there is no such thing as falsehood in the world. The pages through the body of the work are made up of “bold assertions,” or rather of one bold assertion reiterated in a thousand forms, the falsehood of which will not, of course, be easily detected by readers who have a strong bias in favour of the object professed to be in view; and so this production has “met with success.” Its “triumph,” however, will assuredly not be of long duration. When the readers have had a little “time” to become calm, and to have their prejudices somewhat dissipated, and when they shall be more disposed to labour in searching for truth, instead of taking “bold assertions for granted,” TIME and TRUTH will obliterate all marks “of the” supposed “victory” obtained by the book miscalled “Ancient Christianity.”

The author has recently put forth the fifth number of his work, which he calls “A General Reply to Objections”—another palpable misnomer. He tells his readers nothing about the objections that have been made. The “general reply” is to nothing at all; and it is evidently meant for persons who neither know nor care to know what is the nature of the objections. It is in fact a mere attempt to catch the popular ear, and to divert the attention from certain allegations touching the author’s assumption of infallibility by an elaborate display of fighting with men of straw.

Charges of a very grave character have been laid against the author, and he does not attempt to answer a single one. He assigns reasons for taking his present course; but who that sincerely is searching after truth will be satisfied with such reasons? The fact is, that this number, amidst all the author’s renewed “bold assertions,” contains proofs enough that he feels his ground to be sinking under him, and knows that, to keep up the delusion a little longer, and prevent a speedy end of this book-making speculation, he must entertain his followers with a plentiful store of interpretations against certain opponents, whose only object has been that of “running down the author,” and so forth. If the author would not condescend to state and answer any of the objections of anonymous writers, if he thought the “British” Jeromes and “British” Dominics, who “have written themselves forth in magazines,” too despicable to be noticed, he might at least have said something *specific* in reply to the *specific* charges of Mr. Edge and Mr. Beaven,* whose pamphlets have been some months before the world, and shew that they are men capable of forming a judgment upon “Ancient Christianity,” quite independently of the Oxford Tract question, and that they are not the hired agents of any “subverters of protestantism,” or slaves to a set of men who have proved themselves too shortsighted and infatuated to be worthy of the name of Jesuits. (See p. 11, No. v.)

The author professes to make a reply “by a re-statement of the question”—that is, by a repetition of his former “bold assertions,” in a still bolder tone, if possible, and by a further adduction of testimonies, which, if they were faithfully represented, have nothing whatever to do with establishing his accusation of the early church—to wit, *that it suddenly became universally corrupt, and that this corruption was caused by the teaching of religious celibacy.* To this fifth number the author prefixes a second dedication, to Archdeacon Monsell, in which he says, “It is with still more satisfaction that I find you declaring your confirmed conviction *of the goodness of the cause* which I have ventured thus actively to espouse.” And near the close he says, “I find myself set upon by a phalanx of *academic learning*, and of *ecclesiastical authority*, and actively assailed by almost every organ of religious opinion.” In the pages for the general reader, he speaks of “a prompt and decisive expression of academic ‘scorn and official wrath,’ ‘unscrupulous misrepresentation and virulence,’ ‘undisguised expression of their hatred,’ and much more to the same effect.

* The second part of Mr. Beaven’s work is recently published.

Whatever motives have actuated others who have contributed to the “mass of angry reviews of Ancient Christianity,” and whatever course has been pursued in producing altogether not “so much as the quantity of a page, which, in a manner creditable to divines and gentlemen, meets *what every one must well know* to be the question at issue” (p. 21), the writer of these letters begs for one to repel the author’s shameful insinuations about “the choice of agents, and giving them their instructions” (p. 11); and to say that he has never had the slightest communication, either directly or indirectly, with any one of the tract-writers themselves, or with any others who have written in their defence. He first took up “Ancient Christianity” with a prepossession greatly in its favour; but finding it, to his astonishment, abounding with errors of every kind, and waiting till the third number had made its appearance, in order to see whether some abler hand might not do something to check the spread of so mischievous doctrines, he solely, of his own accord, and simply with a desire to uphold the truth as he believes it to be taught by the church of England, proposed to the Editor of the British Magazine to send a series of letters upon this book, thinking that he might thus assist in opening the eyes of some few readers to discern its real features, and escape the evil into which so monstrous a production might frighten them.

This fifth number, on account of its virulence, its ludicrous attempt to be witty, its palpably false statements, its consummate self-importance, and utter contempt for those who have demonstrated the pernicious errors of its predecessors, might indeed be supposed likely to work its own sure refutation. But as the author attaches so much value to this portion of his work as to consider it alone, if all the preceding portions were annihilated, sufficient to establish what he is pleased so frequently and emphatically to style his “argument,” a letter in the next Magazine shall, with your permission, be occupied in examining the use which he makes of Salvian, and in endeavouring to ascertain what is the “argument” which the world for the first time is now authoritatively called upon to receive, from the testimony of this writer, of the fifth century.

Yours respectfully,

Φιλόκαλος.

THE VIRGIN AND SAINTS.

SIR,—Your correspondent “H.,” at page 66 of your last Number, notices a passage in Mr. Newman’s Sermons, with reference to the blessed Virgin, which certainly seems, as he justly intimates, of somewhat questionable tendency. In addition to what he has said on the subject, permit me to call attention to a passage which seems quite to have escaped Mr. Newman’s recollection, when he speaks of “the deep silence which scripture observes concerning” our Lord’s mother “*after the resurrection*,”—I allude to Acts, i. 14—“These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.” Now, although

there certainly is no intimation given us in scripture as to the duration or termination of the life of this most "blessed among women," still *here* is direct evidence that she was living, and constantly associated with the apostles at the time of our Lord's ascension. Mr. Newman's hypothesis, therefore, as to her *translation* on our Lord's resurrection, however piously honouring to her who is doubtless entitled to the highest honour due to a mortal being, seems utterly at variance with the plain scriptural narrative, so far as she is at all noticed in it. I would direct attention to this fact, because I cannot help believing that there is a tendency in all such notions to exalt *unduly* those holy and eminent persons, whom, however our church honours them, she honours with a far different spirit from that corrupt worship of the Roman church, towards which such unauthorized surmises as this in question *may seem* in some degree to lead to an approximation. This is especially to be regretted in Mr. Newman, or in any writer who labours to bring back the minds of people to those sound church views and habits of thinking which had well nigh grown obsolete, and which it is so desirable should appear above all suspicion of leaning towards those superstitions and errors of Romish doctrine which excite, and not unnaturally, however in many respects unreasonably, so much jealous apprehension at the present moment.

My object being simply to point out the oversight with which Mr. Newman would appear to have been chargeable, and to deprecate such unauthorized surmises or speculations, as likely to lead to consequences injurious to the cause which Mr. Newman is labouring to promote, I will trespass no longer on your attention, and remain, Sir, your most obedient servant,

A. Z.

APPOINTMENT OF OFFICIALS BY ARCHDEACONS.

SIR,—As much ignorance prevails with respect to the office of the archdeacon in general, and authentic document only can shew the extent of his jurisdiction in any particular diocese or archdeaconry, it may be useful to make the following appointment of the official of the archdeacon of Bedford known to your readers; it is an appointment not only executed by the archdeacon, but ratified and confirmed by the bishop and dean and chapter of the cathedral to which the archdeaconry belonged at the time, and shews the jurisdiction which may be exercised by the Archidiaconal Court of Bedford.

"H. K. B. clerk, D.D., archdeacon of the archdeaconry of Bedford, to our beloved in Christ, R—S—, master of arts, of B—, in the county of H—, greeting, to you, in whose knowledge, care, and circumspection, we have great confidence, we do, by these presents, grant and commit our power and authority, to take cognizance of, and proceed in all causes and businesses whatsoever, ecclesiastical, and spiritual, moved and pending, or hereafter to be moved, at the instance of parties or of office mere mixed or promoted within the said archdeaconry of Bedford, and them and those, with all and everything incident arising, annexed, and connexed whatsoever, to hear and finally determine synods and chapters (general) in our name to celebrate; as also the

(said) archdeaconry of Bedford, and the clergy and people therein living and abiding, to visit; and of and upon all manner of excesses and crimes of whatsoever delinquents in the said archdeaconry, the correction or reformation whereof belongs to the Ecclesiastical Court to inquire, and to persons detected, articles, heads, and interrogatories, on that account necessary to object and administer; and also all persons whatsoever convicted of such crimes according to the rule of ecclesiastical law to correct and punish; and those persons so corrected, to absolve and dismiss. Also all clerks admitted, or hereafter to be admitted, to one or more benefice or benefices in the said archdeaconry, into the real actual and corporal possession of the same to induct or cause to be inducted. Moreover the last wills and testaments of all persons whatsoever dying in the said archdeaconry to prove, approve, and register; and for the force, value, and validity of the same, to pronounce and declare. And administration of all and singular goods, rights, and credits, of whatsoever persons in the said archdeaconry dying intestate, or as intestate, in due form of law, to commit; and accounts, calculations, or reckonings of and concerning goods in this way administered, or to be administered, to hear and receive, and such as account justly to acquit. And also all and all manner of jurisdiction archidiaconal in all businesses, suits, and complaints within the archdeaconry aforesaid, to exercise and execute with plenitude of right and power, although of themselves they demand and require a more special mandate with the power of every lawful punishment. And also one or more surrogate or surrogates to exercise and dispatch all and singular the premises in your stead, and the said offices and other the premises at your pleasure to reassume, and apparitors in the several deaneries in the archdeaconry aforesaid to constitute and substitute, and generally all and every other (thing or) things to exercise and dispatch which, by the Archdeacon of Bedford aforesaid, or his official, are or have been wont to be done by law or custom, or any other manner whatsoever, as far as the laws permit, and not otherwise. And we create and appoint you the official of us and our successors by these presents to have, hold and enjoy the office aforesaid, and all and singular wages, fees, profits, and emoluments, upon any occasion, or by reason of the exercise aforesaid due and accustomed to you during the term of your natural life (procurations, pensions, and synodals, to us and to our successors, always saved and reserved.) And moreover we, the said H. K. B., archdeacon of the archdeaconry of Bedford aforesaid, have given and granted, and for us and our successors by these presents do give and grant to you, the said R. S., the office of officiality, and of official of us and our successors in and throughout the archdeaconry of Bedford aforesaid, and all and singular fees, wages, profits, and emoluments to the said office, howsoever belonging and by law and custom from ancient time due and accustomed, to have, hold and enjoy the said office, to be exercised and executed by yourself or your deputies, together with all and singular fees, wages, profits, and emoluments aforesaid to the same office due and belonging to you the said R. S. for and during the term of your natural life. In witness whereof we have hereunto set our hand and seal this tenth day of March, in the year of our Lord, one thousand eight hundred and twenty-four.

“Signed, sealed, and delivered,

H. K. B. (L.S.)

in the presence of us,

T. K. B., Rector of N—— R——.

I. H—— K—— C—— N——, servant.

“The above is ratified and confirmed by the bishop, and ratified and confirmed by the dean and chapter.”

ON THE OFFERTORY.

THE Editor of the British Magazine is respectfully requested to insert the following extract from a work of Bishop Cosin, as throwing light upon the subject of the Offertory, which has received much notice in the pages of his Magazine.

These passages will be found to determine *in the affirmative* (as far as the practice of the English church in the time of Bishop Cosin is concerned) the question thrown out in the July Number of the British Magazine—viz., “whether the English church intends that on days when the holy communion is celebrated, the offerings shall be received from *non-communicants* as well as *communicants*?”

Bishop Cosin says :—

“Habitu demum et finito Concione, dies festi atque jejunes ei qui sint proxima septimana observandi, indicantur; atque una excitantur omnes (quibus est copia) ad elargiendum eleemosynam, qua pauperum egestas sublevetur.

“Subsequitur offertorium; (delectis et recitatis in hanc rem S. Scripturarum sententiis) quod supplet vicem veterum oblationum. De pane itidem et vino in eucharistia consecrandis prospectum est, quæ super altare, seu Mensam Domini, decenti ornatu paratam, mundisque lineis coopertam, in patinâ et calice argenteis, ac plerumque desuratis, collocantur.

“Peracto offertorio, rursus oratur ad Altare Dei pro statu ecclesiæ cath. atque insuper ut rata et accepta apud Deum sint oblata à nobis munera.

“Postea, qui nobiscum communicaturi non sunt, emittuntur foras; jubet etiam Sacro-rum minister ne quis blasphemis, &c., reus nobiscum maneat.

“Reliquos autem omnes astantes monet ut in quem finem SS. hoc Sacramentum a Dom. nostro institutum sit in animos suos revocent,” &c. (Tract. De Ecclesiæ Ang. Religione, Disciplina, Sacrisque Ritibus, under the head of *Officium Eucharistiæ*. cap. xvi., quoted in Smith's Life of Bishop Cosin.)

ON CHURCH PSALMODY.

SIR,—Among the various subjects of interest and importance connected with the services of the church, on which your correspondents so ably address you, I feel considerable surprise that the importance of improving our church psalmody so seldom finds a place. While the various sects of religionists around us are cultivating sedulously this branch of divine worship, no less edifying to the devout worshipper than attractive to the careless neglecter of sacred things—while the Romish church, with that studied attention to everything calculated by means of the senses to reach the heart which has distinguished it in all ages, is now employing all the mighty influence of the finest music, performed in the ablest manner, to re-captivate our countrymen—while all this is going on, our own church, superior as it is to all its would-be rivals in purity of doctrine and catholic primitiveness of order and ritual, is lamentably inferior to them in the attention bestowed on the mode of singing the high praises of God. To begin with our cathedrals—even here, exquisitely as the *chanting* is performed in some of them, how inadequate are all their choirs to the perform-

ance of much of the music (choruses and anthems, ex. gr.) they attempt. Two men's voices to a part is generally the utmost strength they can boast of; and how ludicrous, I had almost said, must, in such cases, be the attempt to perform such compositions as the immortal "*Hallelujah*," or the stupendous "*For unto us*," of the Messiah. How much better they manage these things in the Romish church! At one of their chapels in London, in addition to the usual choir of retained professional singers, they have a chorus of amateurs consisting of no less than fifty performers! Why should not this be the case in our cathedrals? That it might easily be accomplished by any one who had spirit enough to set about the task, I am persuaded. But to descend from cathedrals to parish or district churches,—is there to be found one in London where the church service is chanted in such excellent style as at the nonconformist "Surry Chapel?" Not one; indeed, I have never been able to discover one where there was a complete choir! The singing is generally given over to a score or two of squalling charity children, whose wretched performance of our fine old church tunes, without the *essential* accompaniment of the *tenor*, *alto* and *bass* parts, completely mars all the intentions of the composer. Why, Sir, wealthy as our congregations are, and universal as is the practice of music, every church ought to be supplied with a *perfect* choir, however small. Nor are the difficulties in the way either insuperable or disheartening. Any active amateur in a parish may easily accomplish this desirable object. I know one who has done it, (in the country,) and who has succeeded in raising a choir which chants portions of the service in a style little inferior to that of some of our cathedrals. For this sole purpose, when the church was in progress of erection, he volunteered to become organist; he with all his choir serve the church gratuitously; and they had the satisfaction, when the church was consecrated, of receiving the warm commendation of the most venerable and excellent primate. Oh, that others would "go, and do likewise," so that our countrymen might neither be driven to the Romish church to hear good music, nor to the dis-senting conventicle to hear attractive singing.

A LOVER OF CHURCH MUSIC.

HARFORD'S LIFE OF BISHOP BURGESS.

SIR,—In Dr. Harford's interesting Life of Bishop Burgess, I find a statement which does not correspond with my own recollections. The Doctor states, that on one occasion the bishop was solicited to admit a relative into orders whose views he had reason to believe were not quite disinterested. Finding on inquiry that his suspicions were correct, he refused to ordain his relative, but settled an annuity on him as an equivalent for the disappointment to which he felt conscientiously obliged to subject him.

That this was such an action as might have been expected from Bishop Burgess no one who knows anything of that deceased prelate will for a moment dispute; I have it, however, on the authority of

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some near relatives of his, that he was at no time in circumstances to perform such an act of generosity; and, further, I have it on the undoubted testimony of some near connexions of the late Bishop Barrington, who was the early patron of Bishop Burgess, that the noble deed imputed by Dr. H. to the latter was in reality performed by the former.

While I am writing, allow me to ask those of your correspondents who may be able to furnish me with an answer, why in some churches the Psalm intended to be sung is named and read, or "given out," as it is commonly termed, by the clergyman, and not according to the usual practice, by the clerk? The variation may not be of the slightest importance, but as uniformity, even in lesser matters, is highly desirable, I see no reason for departing from general custom, which may be supposed in such a case, and in the absence of rubrical directions, to carry authority with it.

I am, your obedient servant, G. W.

EXCOMMUNICATION IN THE THIRD CENTURY.

SIR,—In perusing the epistles of S. Cyprian, I have been struck with the peculiarity of that which is numbered xlii. in Bishop Fell's edition, and which refers to the excommunication of certain factious and schismatical persons. As it is very short, perhaps you will do me the favour to insert it entire.

"Caldonius cum Herculano et Victore collegis; item cum Rogatiano et Numidico presbyteris, Cypriano S.

"Abstinuimus communicatione Felicissimum et Augendum, item Repostum de extorribus, et Irenem Rutilorum, et Paulam sarcinatricem: quod ex annotatione mea scire debuistis. Item abstinuimus Sophronium, et ipsum de extorribus Soliassum Budinarium."

The title being obscure, and as it was supposed defective, the word "Cypriano" was inserted conjecturally by Bishop Fell; and if I rightly understand his note, it would seem that the edition of Manutius had not even the letter S (Salutem). Bishop Fell has remarked the incongruity of the plural number "debuistis," which he attempts to explain by saying, that Cyprian "forte honoris ergo in plurali salutatur:" and it is further observable that there is no valedictory clause at the end; an omission which, though not unexampled, is exceedingly rare throughout these epistles. Whether subsequent editors have thrown any additional light upon the subject I have no means of ascertaining; but if not, I would venture to suggest what has occurred to me, that possibly it may not have been originally an epistle at all, but a public notice of the excommunication, which, having been thus officially made known to the church, might have been transmitted to S. Cyprian by Caldonius, his substitute during his absence, as a proof that his instructions (Epist. xli.) had been precisely obeyed. Should this idea appear admissible, the document would acquire additional interest, as a relic of the ecclesiastical forms of proceeding at a very early period.

I remain, Sir, yours sincerely, W.

ON CHURCH DESTITUTION IN VILLAGES.

MR. EDITOR,—A correspondent in your Number for July has condescended to remark, that my letter on church destitution in villages would have been most useful had it imparted some information as to the most practicable method of remedying this species of spiritual destitution. He then selects a case which I had noticed, observing that it applies so exactly to various spots in this country, that a detailed statement of facts with respect to the means that were employed for surmounting the difficulties and discouragements there alluded to, would, he repeats, be most useful to your readers, and most beneficial to the interests of the church.

A little reflection, however, will, I think, convince your correspondent that he has imposed upon me a task which it is not in my power adequately to discharge; for who could do justice to the subject, or indeed treat it with that degree of correctness which is required, except the gentleman who was intimately connected with all the proceedings? Who, for instance, could explain by what consummate ability and address the lukewarm and indifferent were aroused—an apparently hopeless undertaking was made to appear practicable to the timid and desponding—and those whom Providence had blessed with abundance were prevailed upon to contribute? Who can describe the labour and self-denial—the days and hours devoted to the work—the variety of applications which were made, and in every variety of form suited to the respective individuals—the cold reception—the annoyances—the absolute refusal in some instances, where he might reasonably have expected countenance and support—the small and reluctant contributions in others, and the pleasing and unexpected assistance and encouragement which he received from quarters where he least expected? Who can detail the variety of applications first made to every one, however remotely connected with the parish, and then similar applications made to wealthy churchmen totally unconnected with the parish? Who, I repeat, can undertake to give a just and correct statement (if indeed statements of this nature can with propriety be made public) of the means by which the difficulties and discouragements inseparable from the undertaking were surmounted, but the Rev. John Rushton himself?

Your correspondent will please to observe that I have nowhere said, as he represents me, that the highly respected individual in question, and whose name I had ventured to intrude into the pages of your Magazine without his knowledge, had COMPLETED many churches in the diocese of Chester under the most adverse circumstances.

Most cordially do I agree with your correspondent that if he would favour the public, as far as propriety would permit, with a narrative of his labours and experience, he would confer a lasting obligation on the friends of the church.

If you can find room for the insertion of this in your next Number, you will oblige, yours, &c.

THETA LANCASTRIENSIS.

ON RATING TITHES.

MR. EDITOR,—I have recovered the enclosed notes from a gentleman, a layman, who has not paid less than 100*l.* per annum in tithes for some years; they may be of use at the present moment, so I send them to you thinking they contain some useful hints.

From yours, &c. A CONSTANT READER.

The rate for the relief of the poor, "is not a charge on the lands &c.," but upon the occupier in respect of his property, and consequent ability, which property is to be local, visible, rendering a profit. The rate is to be equal throughout the parish, both in matter and manner; there is to be but one principle in rating; "there cannot be one medium of rating for one class of persons and another for another class." (Kenyon, Grose, Ashurst, &c.)

Now, I have for a long time thought that the clergy generally have been very unjustly rated, and that their case has not been fairly considered. I would consider it in its simple state of tithes taken in kind.

The parson is rated on what he receives in the parish, the farmer and layman generally on what he pays, most commonly out of the parish; here is a different medium of rating for two classes of persons.

The parson is rated on produce, which he may happen not to receive, and which a change of season may reduce to a very small amount.

The farmer &c. is rated on a rent which he by agreement must pay, but to lessen which a great variety of incidental charges are allowed and deducted, and the produce for which he is rateable remains untouched.

Tithes are said to be a tenement, and tenements are rateable, but as the holder of one tenement in respect thereof is rated, so in the same manner ought other holders to be rated.

Tithes are one tenth of the produce of the land; as the one tenth is assessed for rating, so ought the other nine tenths to be assessed.—The produce of the land is rateable. (Lord Mansfield, Rol. i. 73.)

As the one shock of corn is valued, in the same way the other nine shocks ought to be valued. As the owner of one fleece of wool is rated, so ought the owner of the other nine fleeces to be rated.

The parson HAS NO local visible property in the parish UNTIL the crops are SEVERED from the land, and when severed they may be by weather totally spoiled. The crop may fail, may be bad, he may receive nothing from his tithe,—he may receive largely from the same. He can be rated only on what he possesses, and then his ability to pay is to be considered, (which last consideration is acknowledged, and particularly in the regular relief of cottagers.) He has no claim, and to what value can he be assessed, till the crop is severed, and then the whole crop so severed, grass not made into hay and agistment, is to be treated in the same way. The farmer will plead that his crops are covered by the assessment on his tenement or farm; if so, the tithe is free; "for, presuming that the farmer has been rated to the full value of his farm," "what has once paid shall not pay again."—(Lord Ellenborough.) If the tithe has been deducted in the valuation to the farmer, and that deduction is really what the tithe-holder has received, or will receive, then the value of remaining nine tenths is ascertained.

The assessor has liberty, and ought to enter and view the property he assesses; if he sees ten shocks of corn in a field, he cannot assess one parcel of the corn and leave the others unassessed; the owner of the nine parts ought to appear in the rate-book, from which the tenth has been taken, the owner of which does appear there. The rate ought not to be made for more than three months.

It has been determined that furniture in a house is not a property rateable

when used by the occupier of the house, being "*the means whereby he occupies the house.*"

It has also been said that a man shall not be taxed to the whole extent of his personal income. In the case of the parson, the tithes are the whole extent of his income, and it is *the means whereby he occupies the benefice*. He has to do all its duties, and unless he does do his duties his right to retain his benefice may be questioned; and he also of necessity has to maintain and uphold his house and glebe, and probably the chancel of the church, in which he has only a *life interest*.

It has been determined that persons receiving incomes as result or payment of labours shall not be rated in respect of those receipts, though in the parish. If this rule is good in one case, it is in another. The tithes, *the property of the church*, are allotted as a remuneration or payment to the incumbent of a parish for his labours. And who works harder? It is allowed that in by far the larger number of parishes it is a very small remuneration, and the ability, considering that (as incumbent) it is the whole extent of his personal income, the ability to pay poor-rate is therefore materially lessened.

I do not understand on what principle it can be said that a clergyman can *let* his tithes before they accrue. If the parson is in ill health and likely to die, who will take his tithes on lease? He can *sell* them when severed, as a farmer can (and does sometimes) the remainder, and so can a lawyer sell the year's remuneration for his labours as a tradesman can his book debts.

If the farmer is to be assessed only on his *profits*, which term *profits* I think most difficult either to define or ascertain, then let the clergymen be treated in the same way. There are but few livings where the clergyman can, after paying those expenses which are absolutely *necessary* for the very *existence of himself and family*, separate a part of his income, and say, this is profit. Where the livings happen to be of larger income, the case alters with his *ability*.

A QUERY.

SIR,—Will some of your correspondents be kind enough to give us their opinion how far the congregation ought to take part in the ministrations of the public baptism of infants, by standing or kneeling according to the rubric? and how far they are merely spectators?

Is it proper to stand or kneel during the prayer after the Exhortation, and during the prayers, "O merciful God," &c., before the priest says, "Name this child"? I am, Sir, your obedient servant,

Φιλόκοσμος.

NOTICES AND REVIEWS.

Reasons for Believing that the Charge lately Revived against the Jewish People is a baseless Falsehood. Dedicated by permission to Her Most Gracious Majesty the Queen. By the Rev. Alexander M'Caul, D.D. of Trinity College, Dublin. London: Wertheim. 8vo. pp. 58. 1840.

It is strange that such a work should be called for in the present day; but the charge that has lately been made against the Jews, and the atrocious cruelties grounded upon it, are but too notorious, and it is well that its groundless and absurd nature should be exposed by the

person of all others most capable of doing it. It would be a strange thing for the Jews to hold these doctrines, and practise these rites, but stranger still that they should do it without his knowledge.

A Report, containing Information obtained during a Tour made by the Rev. G. Martin and the Rev. J. Medley, at the desire of the Exeter Diocesan Board of Education, and Published by their Request. Exeter: Pollard. 8vo. pp. 46. March, 1840.

ALL who are interested in national education are greatly indebted to the spirited measure of the Exeter Diocesan Board which led to the production of this very able report. At the end of last year, Mr. Martin, the Principal of the Exeter Training School, and Mr. Medley, the vicar of St. Thomas's, near Exeter, undertook a mission to the north of England, Scotland, Ireland, and London, with a view to collect information respecting the most popular systems of education, for the use of the diocesan board with which they are connected. The report which they made on their return has been communicated to the public in this valuable pamphlet, which ought to be in the hands of all who are concerned with the business of education. The object with which it has been drawn up is thus stated :—

“ The problem which we have to solve appears to be this :—how to supply a system of education for schoolmasters, on the basis of the church, differing in some points from the old grammar-school system, yet not opposed to it, and greatly superior to the old method of parochial education ; a system which, while it qualifies the schoolmaster for the peculiar exigencies of the times, may serve as the link by which our national, parochial, and commercial schools may be attached to the church. It is obvious that time and experience can alone mature the plan, and therefore, that to lay down laws too rigidly at the present moment would only hamper ourselves, and injure those for whose benefit the training school is intended.

“ In endeavouring to assist in the solution of this problem we have paid particular attention to the question, how far those improvements in the machinery of education which are adopted in Scotland, Ireland, and some parts of England, are applicable to our ordinary English education, and the result of our inquiries is that they are all applicable, that some of them may be most usefully introduced, but that they require to be judiciously blended and carefully watched, and that, above all, those who adopt them must beware of mistaking details for principles, and of throwing away the solid basis of our grammar-school education to make way for that which, without it, would speedily degenerate into mere quackery.”—pp. 3, 4.

Recollections of Childhood ; or, Sally, the faithful Nurse. By Primogenita, one of the Contributors to the “ Penny Sunday Reader.” London: Hatchard. 8vo. pp. 125. 1840.

THIS little volume will be deservedly popular among the class of readers for whom it is designed ; and it will be read with pleasure and advantage by many who are not, strictly speaking, “ young people.” The reviewer, however, cannot help expressing a suspicion that some at least of the characters introduced are real and living persons. If this be the case, he cannot but consider it as a great drawback from the value of the tale. Precedents may be pleaded, and undoubtedly the zest of the story is heightened in the circle who recognise the originals ; but even when (as in the present case) there is no suspicion

of unkind intention, or mistake, or misrepresentation, the reviewer cannot but consider it as a practice not to be encouraged, partly for the sake of the persons portrayed, but still more for the sake of the writers and readers. To those, however, who are as unacquainted as himself with the persons and localities described he can conscientiously and cordially recommend it.

Twelve Sermons. By the Rev. J. G. Packer, B.A. of Trinity College, Camb., Curate of St. Matthew's, Bethnal Green. London: Vandenberg. 8vo. 1840.

THESE appear to be very plain, useful sermons. The reviewer would be very glad to think that all the churches which are to be built in Bethnal Green parish would always have as good ones preached in them.

On Intercourse between the Church of England and the Churches in the East, and on the Ecclesiastical Condition of the English abroad. By James Beaven, M.A., Curate of Leigh. Reprinted, with alterations, from the British Magazine. London: Rivingtons. 8vo. pp. 111. 1840.

THIS is a very seasonable republication of Mr. Beaven's interesting and valuable letters. The alterations include many valuable additions, and the work deserves the most serious attention of all who desire to understand the position of the church of England, and to promote the welfare of the catholic church of Christ.

Twenty-Two Sermons, chiefly Practical, as Preached at Walcot and Trinity Churches, Bath. By the Rev. Harry Jelly, M.A. of St. Alban's Hall, Oxford, late Minister of Trinity Church. London: Rivingtons. 8vo. pp. 375. 1840.

THESE are very pleasing, animated, and edifying sermons, which are extremely well suited for the purpose for which volumes of sermons are usually bought,—namely, for reading aloud in families. Though rightly described as practical, they enforce the duties of religion on the highest and purest principles, and are greatly calculated to do good.

A Series of Documents and Authorities on the Duty, Advantage, and Necessity of Public Catechising in the Church. Collected by the Rev. John Ley, M.A., Fellow of Exeter College, Oxford, and Curate of St. Aldate's, Oxford. London: Burns. 8vo. pp. 43. 1840.

The Church Catechism Explained, Enlarged, and Confirmed, by Quotations from Holy Scripture. By the Rev. Henry Coddington, M.A., F.R.S., Vicar of Ware and Thundridge, and Rural Dean, late Fellow and Assistant Tutor of Trinity College, Cambridge. London: Rivingtons. 12mo. pp. 47. 1840.

Two good little works on a very important subject. The first, a valuable collection of authorities as to doctrine; and the second, an excellent manual for practice.

Ancient Models, containing some Remarks on Church Building, addressed to the Laity: By Charles Anderson, Esq. London: Burns. 12mo. pp. 126. 1840.

A BEAUTIFUL little book, which, though addressed to the laity, should be in the hands of all the clergy.

A Letter to the Right Hon. Sir R. Peel, Bart., on the Bill introduced into Parliament by the Attorney-General to exempt all Persons from being Assessed as Inhabitants to Parochial Rates. By the Rev. R. Jones, one of the Tithe Commissioners for England and Wales. London: Shaw. 8vo. pp. 14. 1840.

It is scarcely necessary to say that this brief, but most important and valuable letter, deserves the serious attention of all who take any part or any interest in the subject to which it refers.

SOME extracts from the valuable Charge of Archdeacon Hale will be found among Church Matters. It need scarcely be added, that the whole should be read.

Bishop Andrewes' Sermon, *On the Worship of Imaginations*, has been seasonably republished by the Rev. Henry Hasted Victor, B.A., late of Clare Hall, Cambridge, curate of Andover (Rivingtons.)

Mr. Beaven has published a learned and interesting Second Part of *The Doctrine of Holy Scripture and of the Primitive Church on the subject of Religious Celibacy; with a Vindication of the Early Church from the Mistakes of the Author of "Ancient Christianity"* (Rivingtons.)

The Report of the Sub-Committee appointed by the Board of Education for the Deanery of Lothlingland affords an example of minute local statistics well worthy of imitation. It is better worth than volumes of declamation and speculation. The same may be said of a report published by the *Retford Deanery Board of Education*. It is a pity that neither of them state where they may be obtained in London.

Many single Sermons require to be acknowledged.—The *Bishop of Nova Scotia's*, on "The Claim of the Society for the Propagation of the Gospel upon all Members of the Church." (Wix.)—*Mr. Melvill's* "Christianity the Guardian of Human Life," (Rivingtons,) preached before the Corporation of Trinity House.—*Mr. Medley's* "How are the Mighty fallen" (Rivingtons) preached at the Archdeacon's Visitation at Exeter, and now published with a valuable appendix.—*Mr. Pinder's*, entitled "The Ark of the Lord" (Duncan), preached at the Consecration of Trinity Church, Bridgewater.—*Mr. Stone's* Thanksgiving Sermon, preached at St. John's, Westminster, on occasion of her Majesty's escape, entitled "The Affairs of the World all ordered with a reference to the Welfare of the Church" (Burns.) Another, on the same occasion, by *Mr. Ayre*, at St. John's Chapel, Hampstead, entitled, "The Mercy of God, or Call to Repentance," (Burns,) and a third, by *Mr. Edden*, at Ipswich (Longman's.)—*Mr. Bennet's*, preached at All Soul's Church, St. Marylebone, for the North-West London Provident Dispensary (Cleaver.)—*Mr. Nicholson's*, preached

in Winchester Cathedral, at the Anniversary of the Society for Promoting Christian Knowledge and the Society for Propagating the Gospel (Hatchard.) The Editor hardly knows whether to mention here *Mr. Johnson*, of Brooklyn's, excellent sermon, entitled, "Missionary Failures the Reason for Renovated Exertions," because it does not appear how it is to be obtained on this side the Atlantic. Under these circumstances he feels it allowable, and hopes to find room, to give an extract from it.

CHURCH MATTERS.

FROM ARCHDEACON HALE'S CHARGE TO THE CLERGY OF THE
ARCHDEACONRY OF ST. ALBAN'S, MAY 20, 1840.

"WITH respect to the decision lately pronounced by the Court of Queen's Bench, in the Braintree case, I confess myself unable to sympathize with those who consider that the rights or interests of the Established Church are weakened by that decision. I see little in it which, on the part of the church, we need regret; and certainly still less that can be cause for rejoicing to our opponents. I have formed this opinion, not from newspaper reports or doubtful authority, but from a careful perusal of the judgment itself, a copy of which I have procured. The point which the court decided was this: it had been held, that since the churchwardens were liable to be cited into the Ecclesiastical Court, and to be punished for not doing the necessary repairs of the church, they had, therefore, authority, if the parishioners should refuse to make a rate, to make a rate themselves; for otherwise, if the churchwardens were punishable for not repairing the church, and the parishioners were to escape from the obligation which the law lays upon them, there would be a wrong without a remedy. The question, then, was simply this, Can the churchwardens make a rate when a majority of the parishioners refuse it?"

"The churchwardens of Braintree had made such a rate under such circumstances. The Court of Queen's Bench has decided that they have no such power, and that a rate so made is illegal. But it must be observed, that the Court of Queen's Bench, in pronouncing this judgment, took pains to shew that its decision would not, as our opponents would gladly discover, unsettle the law of church-rate, or leave it to the caprice of the parishioners, to determine whether they would have their churches repaired or not. For the Court of Queen's Bench has laid it down in the plainest terms, and as a truth, which no one ventured to dispute in the course of the argument, that by the law of England the parishioners are bound to repair their churches. And so far is that court from acknowledging, that when the parishioners refuse to repair a church there is no power to compel them, that one chief ground of their judgment in the case appears to me to be, the admission that the Ecclesiastical Court has, by ancient law, the power to compel the parishioners, either by interdict or excommunication, to do

their duty. It was, indeed, intimated by the Court of Queen's Bench, that possibly these powers might have lost their effect; that the people might probably be no longer awed into obedience by being deprived, through an interdict, of all the public and private ministrations of religion; and that the sentence of excommunication might pass unheeded upon them. It must be confessed, that if in the present age the power possessed by the Ecclesiastical Court were only a *spiritual* power, there might be some reason to fear that it would be ineffectual. Accordingly, I cannot but feel some regret that the Court of Queen's Bench should on this occasion have couched its judgment in terms apparently calculated to perpetuate the erroneous idea, that the Ecclesiastical Courts are powerful only towards those who dread the spiritual censures of interdict and excommunication.

"It did not come, perhaps, within the duty of the Court of Queen's Bench, in pronouncing the judgment in the Braintree case, to explain the manner in which contempts of the authority of ecclesiastical courts, formerly punishable by excommunication, can now be punished by imprisonment; still it would, in my humble judgment, have strengthened the grounds of the decision of the court, had the court intimated that the Ecclesiastical Court has the power, through the instrumentality of the Court of Chancery, to punish by imprisonment those who disobey its decrees; and that, therefore, the liability of the parishioners to repair their churches was a liability which the law has still the power to enforce. I believe that I state the case correctly, in saying, that supposing the Ecclesiastical Court were now to admonish parishioners to repair their church; that whereas, under the former state of the law, before the passing of Lord Stowell's Act,* they would have been excommunicated for a disobedience of the decree of the court to repair their church, they would, under the existing law, be liable to imprisonment under the writ issued from the Court of Chancery, "*De Contumace Capiendo*." Thus, though purely spiritual censures may now be powerless, it is not so with the decrees of the spiritual courts; it being an acknowledged rule of the law (as lately proved in Thorogood's case,) that the temporal court is ready, when called upon, to lend its aid to enforce the judgment of the spiritual court, and thus the very same punishment awaits the contumacious parishioner who neglects to do what the spiritual court decrees, as would happen to him if he ventured to disobey a *mandamus* of the Court of Queen's Bench. The process may be expensive, and technical difficulties may be raised to cause delay, but still it is true that disobedience to the spiritual court is punishable, as certainly as a contempt in Chancery or a refusal to obey the orders of the courts of law.

"The judgment of the Court of Queen's Bench in the Braintree case may possibly undergo revision by appeal to a higher court. But whether this be the case or not, it is manifestly the duty of the heads of our church to take every measure which is necessary in order to

* An Act for the better Regulation of Ecclesiastical Courts in England, 53 Geo. III. c. 127.

ascertain the state of the law upon the matters of church-rate, and the methods by which it may be enforced. It is only by such a course that the defects or hardships, if any, of the existing law, can be duly discovered, as well as the means of remedying them by fresh enactments pointed out.

"I would add, that it is the duty of the state also, to aid and assist the church in vindicating the power of the law, and checking the unconstitutional combination which is made to overthrow and to change it. Conscience is put forward as the plea for non-payment of church-rates by dissenters. The state would do well to look to it, it being manifest, that when once the principle is acknowledged, that private conscience justifies disobedience of public law, the whole frame of civilized society is dissolved. It was private conscience, binding itself by the solemn league and covenant, which overthrew the monarchy in the person of Charles I. The progress of the power of private conscience upon the power of the state ought always to be watched with jealousy: for it may at last be found too strong for those, who for the sake of temporary popularity have taught it to know its strength; it may again have power to dry up all the resources of the state, and to overwhelm the country in disorder and destruction."

FROM THE ANNUAL REPORT OF THE EXETER DIOCESAN ASSOCIATION FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES IN POPULOUS PLACES.

"As the society has become more generally known, and its usefulness more duly appreciated, its supporters and the number of applications for assistance, have increased.

"During the year 1839, twenty-eight new subscribers were added, contributing nearly 40*l.* per annum, and 80*l.* were received in donations; and since the commencement of the present year, there have been received 5*l.* from new subscriptions, and 60*l.* from donations.

"Five grants, in addition to those reported at the last Annual Meeting have been made:—

- 1 of 30*l.* to the parish of Plympton St. Mary, containing a population of 2300, though in consequence of some delay in raising from other sources a sufficient sum to meet that grant for the payment of a curate, no part of it has as yet been drawn.
- 2 of 20*l.* to the parish of St. David, Exeter, with a population of 3500.
- 3 of 35*l.* to St. Mary's, Truro, containing 4000 inhabitants.
- 4 of 50*l.* to Dawlish, with 3500 souls. This was a grant from which the Diocesan Association relieved the Parent Society, in consequence of the great drain upon their funds.
- 5 of 65*l.* to Penzance, where the value of the benefice fluctuating between 100*l.* and 200*l.* per annum, supplied no means from which the incumbent could obtain assistance for providing due spiritual care and instruction for the flock 8000, of which he was appointed to take the oversight

"Though there still remains, as shewn by the treasurer's statement, appended to this report, what may appear a considerable balance in hand in favour of the society, yet, supposing its grants to be made on the same scale as hitherto, (and the committee, after due consideration, have been of opinion that they could not in any case have given less,) the expenditure of the association will in one year more be equal to its income. The committee, however, do not expect that at the conclusion of the next year a limit is to be fixed to the operations of the society. For viewing the association, in connexion with the great principle of church extension, (a point to which your committee humbly suppose that every sincere member of the church directs his attention and his exertions,) they are of opinion that no society offers a fairer or more promising expectation that it will be made, under the blessing of God, a powerful instrument in enlarging the bounds of our church, and extending the sphere of its holy ordinances."

SCHOOL FOR THE SONS OF CLERGYMEN.

It is proposed to establish a school, the object of which shall be to enable clergymen to provide their sons with the best possible education at a very moderate expense.

It is calculated that, by adopting to a certain extent the system which has been found advantageous in other professions, the best education, either general or particular, may be secured for a sum of thirty guineas per annum, including books, and every expense.

Such an institution seems to be particularly called for, the average net professional income of the clergy being not more than 200*l.* per annum, while the minimum expense of a good education for a boy does not average less than 60*l.* per annum.

It is proposed that a mansion shall be procured for the school in as central a situation as possible, and capable of accommodating at least 200 boys.

And in order to bring the institution into immediate operation, and to make provision for the first and subsequent outgoings, that a fund be created; and that for this purpose the sum of 20*l.* be paid as caution-money for every boy at his admission, which sum shall be bona fide returned when he leaves the school.

Also, that the sons of laymen be admitted as pupils upon payment of such a sum as would be required to procure similar advantages in other establishments. The caution-money to be paid in the same proportion.

That the institution shall consist of a lower, middle, and upper school; the system of education in the two former to be general; that in the upper particularly directed, as far as possible, to objects having reference to the future professions and pursuits of the pupil.

That the system of education shall comprise religious instruction according to the doctrines and discipline of the church of England; Hebrew, the Greek and Latin Classics, History, Geography, Drawing, French, the elements of Mathematics; to which, as the institution

prosper, will be added instruction in German, Engineering, Mining, Architecture, and Agriculture.

The countenance and co-operation of the bishops and clergy, of the nobility and gentry, are earnestly desired. Donations and endowments will be thankfully acknowledged, whether for the education of orphans, exhibitions at the universities, libraries, mathematical instruments, or for other general purposes.

The pupils from 8 to 12 years of age, and from 12 to 15, and from 15 upwards, will be classed in distinct departments, and will meet only in the classes, when the masters are present.

Those who are desirous of further information may apply to the Rev. C. E. Plater, Charlton-in-Dover.

Provisional Committee.—The Lord Bishop of Exeter; the Lord Bishop of Ripon; the Lord Bishop of Chichester; the Venerable Archdeacon Croft; the Venerable Archdeacon Webber; the Rev. Dr. Williamson, Westminster; the Rev. A. P. Saunders, Charter House; the Rev. H. Kynaston, St. Paul's School; the Rev. Dr. Rice, Christ's Hospital; the Rev. J. W. Bellamy, Merchant Tailors' School; the Rev. the Principal of King's College; the Rev. Professor Browne; the Rev. Professor Hall; the Rev. Dr. Major, King's College; the Rev. J. Edwards, King's College; the Rev. J. Allen; the Rev. Dr. C. P. Burney; the Rev. Dr. V. Short; the Rev. W. A. Soames; the Rev. C. E. Plater; Christopher Hodgson, Esq.; J. Burder, Esq., Hon. Solicitor, with power to add to their number.

THE NATIONAL SOCIETY.

THE meetings of the National Society of this month were attended by his Grace the Archbishop of Canterbury, the Lords Bishops of London, Durham, Bangor, Lincoln, Llandaff, Chichester, Gloucester and Bristol, Lichfield, Norwich, and Salisbury; the Right Hon. Lord Kenyon; Lord Sandon, M.P.; Very Rev. the Dean of Chichester; Revds. H. H. Norris, T. T. Walsmsley, H. H. Milman, John Jennings; T. D. Acland, M.P.; William Cotton, William Davis, G. F. Mathison, R. Twining, S. F. Wood, Joshua Watson, Esqrs., and Rev. John Sinclair.

On the 15th inst. his Grace the President informed the committee that his negotiations with the Committee of Council upon the subject of inspection had come to a satisfactory termination, and that their lordships had agreed to lay the following minute before parliament:—

1. That before any person is recommended to the queen in council to inspect schools receiving aid from the public, the promoters of which state themselves to be in connexion with the National Society or the church of England, the Archbishops of Canterbury and York be consulted by the committee of privy council, each with regard to his own province, and that they be at liberty to suggest any person or persons for the office of inspector, and that no person be appointed without their concurrence.

2. That the inspectors of such schools shall be appointed during pleasure, and that it shall be in the power of each archbishop at all times, with regard to his own province, to withdraw his concurrence in such appointment, whereupon the authority of the inspector shall cease, and a fresh appointment take place.

3. That the instructions to the inspectors, with regard to religious instruction, shall be framed by the archbishops, and form part of the general instruc-

tions to the inspectors of such schools, and the general instructions shall be communicated to the archbishops before they are finally sanctioned.

That each inspector shall, at the same time that he presents any report relating to the said schools to the committee of the privy council, transmit a duplicate thereof to the archbishop, and shall also send a copy to the bishop of the diocese in which the school is situate, for his information.

4. That the grants of money be in proportion to the number of children educated, and the amount of money raised by private contribution, with the power of making exceptions in certain cases, the grounds of which will be stated in the annual returns to parliament.

5. That a minute embracing these points be laid before parliament.

When the above minute had been read, the committee of the National Society unanimously agreed upon the following resolution:—

That the best thanks of the committee be conveyed to his Grace the President for the trouble he has taken in conducting the negotiations with the Committee of Council, and for concluding an arrangement by which the National Society is enabled to resume its recommendation of cases for aid out of the sums voted by parliament for education.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A SPECIAL meeting of the committee of this society was held at their chambers, St. Martin's Place, on Monday, the 29th of June, 1840; present, the Lord Bishop of Bangor in the chair; the Bishops of Exeter, Ripon, Norwich, Ely, and Llandaff; Lord Kenyon, the Very Rev. the Dean of Chichester; the Reverends Dr. Shepherd, J. Jennings, T. Bowdler, John Lonsdale, and B. Harrison; Sir T. D. Ackland, Bart., M. P.; W. Cotton, N. Connop, Jun., Joshua Watson, W. Davis, W. Gladstone, J. W. Bowden, and Arthur Powell, Esqrs.

Among other business transacted, grants were voted towards rebuilding the church at Rawcliffe, in the parish of Snaith, York; rebuilding the chapel at Newcastle Emllyn, Carmarthenshire; building a chapel at Cwmaman, in the parish of Llandilofawr, Carmarthenshire; rebuilding the church at Romford, Essex; rebuilding the church at Roberton Wathan, Pembrokeshire; building a church at Sheepscarr, Yorkshire; building a chapel at Luton, in the parish of Chatham, Kent; enlarging the church at Fulham, Middlesex; erecting galleries in the church at Hatherop, Gloucestershire; enlarging the church at Church Oakley, Southampton; repewing the church at Penllech, Carnarvon; building a tower and new roofing the church at Asmanhaugh, Norfolk; enlarging the church at Tweedmouth, Berwick-upon-Tweed; building a gallery in the church at Llansamlet, Glamorganshire; repewing the church at Horley, Oxfordshire; repewing the church at Great Bedwyn, Wilts; building a chapel at Woodsetts, York.

DOCUMENTS.

RATING OF TITHE TO THE RELIEF OF THE POOR.

CIRCULAR OF THE POOR LAW COMMISSIONERS.

THE Commissioners having received and considered a report of the legal proceedings on this subject, directed the following circular should be issued for the information of overseers:—

The judgment of the Court of Queen's Bench has been delivered in the case

of the *Queen v. the Honourable and Reverend William Capel*, clerk. The court has decided that the tithe owner is to be rated for his tithes upon the same estimate of their net annual value as is provided for all other rateable hereditaments by the 1st section of the Parochial Assessments Act (6 and 7 William IV. c. 96), and that the tithe owner is not entitled, under the proviso in that section, to any deduction or allowance corresponding with the profits of occupiers of lands, houses, &c.

While the question as to the extent of the tithe owner's liability was in dispute, and with a view to prevent unnecessary litigation in the multitude of appeals which were then to be apprehended, the Poor Law Commissioners and Tithe Commissioners recommended, by a minute of the 8th September, 1838, that a single case should be selected in some one parish for argument, and that in all other parishes provisional arrangements should be adopted between the overseers and the tithe owners, which would allow of an eventual settlement of the payments to be made by the tithe owners, in conformity with the principle of any decision which might be obtained upon the selected case.

The case of the *Queen v. Capel* was eventually selected to try the question in dispute; and, in accordance with the recommendation contained in the minute of the Poor Law Commissioners and the Tithe Commissioners, the rates were in many parishes laid on the net annual value of tithes, and a portion only of such rates was collected, an arrear being allowed to remain proportionate to the amount of the deduction which the tithe owner claimed.

But rates on the whole net annual value being now, by the decision in the case of the *Queen v. Capel*, determined to be correct, it has become the duty of overseers to proceed to collect from the tithe owners any arrears which may have been allowed to accrue, and in future rates to assess the tithe owners on the whole net annual value, and to collect the whole rate so assessed.

AGREEMENT BETWEEN LANDLORD AND TENANT,

July 16, 1840.

REVEREND SIR,—Should you think the enclosed, or any part of it, worth inserting in your Magazine, it is much at your service,—the names only of persons and places being suppressed. Were every landlord, when making an agreement with a tenant, to make some such stipulations as those contained in the enclosed document, it is not to be doubted but we should hear but little of Chartism, or any of the other *isms*, fanatical, seditious, or treasonable, which, when they occur, are so much to be deplored and lamented.

I remain, Rev. Sir, your very obedient servant,

FRANCIS ORPEN MORRIS.

AN AGREEMENT made the . . . day of . . . in the year of our Lord one thousand eight hundred and . . . between . . . of . . . in the county of . . . Esquire, of the one part, and . . . of the same place, Labourer, of the other part. *Whereas* the said . . . hath applied to the said . . . to let him some land for himself and family to cultivate, which the said . . . has consented to on the conditions hereinafter mentioned being duly performed. The said . . . hereby agrees to let, free of all rates, taxes, and tithes; and the said . . . doth also agree to take and rent upon the conditions hereinafter mentioned, all . . . for the term of . . . to be computed from the . . . day of . . . at the rent of . . . to be paid on

the . . . day of . . . next ensuing. In consideration whereof, the said . . . doth hereby promise and agree with the said . . . his heirs and assigns, that he the said . . . shall and will in all respects, manage and cultivate the said lands in a good and husbandlike manner, and according to any rules or regulations that may be agreed on for the management, cropping, and cultivation of lands let to labourers; and also, that he the said . . . will behave, and will also use his best endeavours to make his wife and children behave and conduct themselves in a sober and peaceable manner, and that he will breed up his children in cleanliness and industry, and attend divine service in the parish church on Sundays, and also will not suffer or permit any or either of his children to be idle or disorderly; and the said . . . doth further promise and agree with the said . . . and hereby declare and acknowledge that this Agreement is upon this express condition, that in case he the said . . . shall neglect or refuse to pay the said rent on the day above mentioned, or if the said . . . or any or either of his children or family shall not well and truly observe, perform, fulfil, and keep all and every the clauses, matters, things, and conditions in this Agreement contained, on his and their part and behalf, to be performed and kept according to the true intent and meaning hereof, or if the said . . . or any of his family shall cut, top, or shroud any timber, pollard, or other trees, or commit any other offence against the laws of the realm, or shall permit or suffer any part of the dwelling-house and premises in his possession to be used as a beer shop, cyder, or ale-house, or for an assemblage or meeting of persons for any purpose whatsoever, or shall cut furze, or put, or permit or suffer geese or any cattle belonging to him or any of his family to go or feed on . . . Common, or do any wilful damage to the inclosures and fences intended to be made for dividing the said common, that then and from thenceforth, in any or either of the cases, it shall and may be lawful to and for the said . . . his heirs or assigns, or his or their agent or bailiff, with the constable or tithingman of the said parish, into and upon the premises hereby granted, or any part thereof, in the name of the whole, to re-enter, and the same to have again, retain, repossess, and enjoy; and the said . . . and all his family thereout, and from thence utterly to expel, put out, and remove; and that from and after such re-entry made, this present Agreement, and every clause, article, and thing, herein contained, shall cease, determine, and be void to all intents and purposes whatsoever; and that the said . . . his heirs and assigns shall and may take the crop, and all other things which shall then be growing or being on the said premises, to and for his or their own use and benefit, without any disturbance, interruption, or denial, by the said . . . or any of his family.

In witness whereof the parties have hereto set their hands.

PROCEEDINGS OF THE BIBLE SOCIETY.

To the Editor of the British Magazine.

SIR,—In consequence of Mr. Methuen's letter in the British Magazine for July (p. 59), I beg leave to hand you copies of all the letters quoted in my letter in the June Number. I have distinguished the parts already quoted from the remainder, which is now first given, by putting the parts already quoted in *Italics*. I do not find anything in Mr. Methuen's letter which calls for further notice at present from me.

I have the honour to be, Sir, your faithful servant,

E. O. TREVELYAN.

MR. TREVELYAN TO MR. METHUEN.

Hungerford Vicarage, March 22nd, 1839.

REV. SIR,—Having observed last year that you came to this place to promote a meeting of the Bible Society, and being informed that you intend to do the same this year, I venture, respectfully, to address to you a few words on the subject:

I feel certain that in taking this step you could not have been aware of my own views on the subject of the Bible Society. As to the good or evil for which it exists, I do not wish to give any opinion, or to enter into any discussion; it is sufficient for me to mention that I am not, and never design to be, a member of it.

Allow me, then, to suggest to you the following consideration: What must be the effect on the minds of the people when they see you, a brother clergyman, coming from a distance and taking a prominent part in promoting that from which I, the resident clergyman of the parish, for reasons to myself quite conclusive, am constrained to withhold my support?

And further, what must be the effect on their minds when they see you associating yourself with a set of persons (I mean the dissenters of this parish) who are known to me for nothing else but their bitter hostility and opposition?

As the resident and responsible clergyman of Hungerford, I venture to put this plain statement before you; and having in some degree made you acquainted with my own views on the case in question, I leave you, as a brother clergyman, to infer what my wishes must be, and earnestly entreat you to act in such a manner for the future that all the ill consequences necessarily arising from such a step as you took last year may be avoided.

Hoping that you will receive what I have now said with the same kind feeling with which it is dictated,

I have the honour to be, your obedient servant,

E. O. TREVELYAN.

Rev. T. A. Methuen, All-Cannings, Devizes.

MR. METHUEN TO MR. TREVELYAN.

All Cannings Rectory, March 24th, 1839.

REV. AND DEAR SIR,—Thus I am constrained to address the nephew of my quondam, much-loved, and respected vicar; nor do I lose a post in answering your communication of the 22nd, as the subject on which you have now addressed me is important, and your spirit kind and candid. In reply, let me first assure you that to treat a brother clergyman with respect, and in all instances, if possible, to save his feelings, is, and ever has been, a deep-rooted principle of my conduct. That I have not violated this principle in the case to which you refer in your letter of yesterday is to myself, both in the court of reason and of conscience, altogether clear. Still, believe me, I lament with much sincerity whatever pain I may have occasioned you by *appearing*, as it seems I may have done, to have pursued another course on the time to which you have adverted.

But I will no longer delay entering on the main points of your correspondence. I begin, then, with a clergyman presiding at a Bible Society's meeting in a parish, the clergyman of which is not friendly to the institution, and therefore refuses to take the chair. To you I need not say, that two Christian men, in certain matters, may very conscientiously pursue two opposite lines of conduct. The 14th Rom. 5th and 6th verses, is an ample authority for this remark. I proceed to apply that passage by unequivocally assuring you that, after much solemn consideration, I have judged it my bounden duty to support the society in question by presiding at any of its anniversaries, where the clergyman of the parish, having been respectfully applied to, was unwilling to act as chairman. In such cases I

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have always wished myself to wait upon him, and to excuse the step that I was taking. Where circumstances (and among these I include the known *disposition* of the rector, or vicar, or curate) allowed, I have actually paid him a visit. In your own case I omitted to do so, and, if my memory be correct, because time failed, or you were then absent from the vicarage. Your *views* of the merits of the society I certainly did not then know; but when I have acted as chairman to a Bible Society's meeting in such cases as I am here supposing, it has not been without *regret* that my conduct, however conscientious, might be offensive to the brother clergyman residing on the spot. At such times I mainly consider—and not without prayer to Him “who alone can order the unruly wills and affections of sinful men”—what is my *duty*? *Consequences* are, I need not say, to be subordinated to it; and, being satisfied upon that point, I have acted without further hesitation. Forgive me if I add, that in *this* view I, *painfully* as I must ever act in clashing with your views and wishes, I must preside at the next meeting of the society in Hungerford. But I must detain you, in order to state the *general grounds* of my adherence to the British and Foreign Bible Society, and of my continued attendance at its annual meetings. Regarding *the Bible* as the word of God, which is able to make us “wise unto salvation through faith which is in Christ Jesus,” and which, when applied by the Holy Spirit in the use of “the means of grace,” will uniformly have this effect, I do not scruple to join with Christians of *ALL* denominations for the distribution of that sacred volume. In so doing, I conceive I am not supporting, but *opposing* all that is faulty in their principles and their practice, or their spirit. The word is their great reprove; and, by the way, I am led to remark, that no one instance has yet been produced of a churchman becoming a dissenter, whereas *a hundred* can be shewn (I speak on authority) of dissenters entering the church of England in consequence of their connexion with the society. Respecting the “bitter hostility” of dissenters to our establishment, allow me to say, in almost the very words of the Dean of Sarum, “I did not enter the Bible Society because the dissenters were in *good* humour, nor shall I leave it because they are now in *bad* humour.”

Besides, were I and other clergymen to retire (as some excellent clergymen have been known to do) from the annual meetings of the society on the *latter* ground, what would be the probable result? *Facts* will warrant the assertion, that the dissenters, having the platform to *themselves*, would deal in those *political* harangues which are now happily excluded by the presence of the clergy. Of the conduct of the dissenters relative to the established church, you cannot possibly think more strongly than I myself do; *I now never visit my colleague* at Devizes, the independent minister. *Thus* I shew my abhorrence of his anti-church principles, while, by attending the annual meetings of the institution, I draw a line of distinction between the *cause* and its *advocates*. I might also remind you of the charge of Bishop Burgess, then of St. David's, partly in *defence* of the Bible Society. *Inter alia*, he argues that the principles of dissenters are more likely to be affected by communication with the church than our own by the contact with the presbytery or conventicle.

And was not Bishop Burgess an unflinching writer on behalf of the established church, as opposed to separatism? Weigh these considerations. May I also name Chancellor Dealtry's vindication of the Bible Society, and he still supports it. So does our own bishop.* Bear with me if, with all due respect and brotherly feeling, I add, that, on taking more *enlarged* views of the point on which we are divided, you may yet think with our Bishop, and possibly relieve my feelings as well as gladden my heart by one day occupying that post which, while you decline it, I cannot without regret occupy

* This is a mistake; the parish of Hungerford is in the diocese of Oxford, not of Sarum.

in the town of Hungerford. Excuse whatever is either wanting, or in your view incorrect, in this communication; Saturday is a bad day for an exposition of my views; and, with every Christian wish that you may ever be strengthened by the Holy Ghost to lodge *deeply* in the hearts of your people the knowledge of the only Saviour, and know him as your Saviour for ever,

I am, Rev. and dear Sir, very truly yours,

THOS. ANT. METHUEN.

In justice to myself, I should also state the fact of my having been one of four clergymen who requested Archdeacon Daubeney to call a meeting to form a South Wilts District Committee of the Christian Knowledge Society *before* the Wilts Bible Society was formed. So that, on the whole, you will not refuse to shake hands when we meet. I have of necessity been lengthy, being the *defendant*. By-the-bye, I *knew* it to be a fact that, after the Bible Society was formed at Hull, the Unitarian chapel in that town was *closed*!

FROM MR. TREVELYAN TO MR. METHUEN.

April 1st, 1839.

REV. AND DEAR SIR,—I regret that my heavy duties have prevented my sending an earlier answer to your letter of the 23rd; the more so because I ought to lose no time in expressing my extreme surprise and sorrow that, after a respectful remonstrance from me, leaving to you to infer the wrong done to myself as a parochial clergyman, and the evils that are brought upon this parish by the practice of which I complain, you should still tell me that you "must preside at the next meeting of the Bible Society at Hungerford, and that you shall continue to do so as long as I decline."

I thank you for the expressions of personal kindness it contains; but I must not permit myself to be by this diverted from the course of duty which I have all along intended to pursue. In reply, I have to remark, that in no part of your letter do you meet the point I had raised—that, namely, of intrusion, irregularity, and invasion of my rights and sphere of duty as clergyman of Hungerford. As to the merits and demerits of the Bible Society there is no question between us. I therefore resume the ground I took in my last letter, and some additional ground in consequence of the declaration of your intentions in your reply. I beg, too, that it may be understood that I am addressing you, not in the character in which you describe yourself, as defendant of the Bible Society, but on the single point to which I have just recalled your attention.

You tell me that you have judged it your bounden duty to support the Bible Society by presiding at its meetings. I do not dispute your right to do so in your own parish, or elsewhere, if it can be done without violation of the discipline of the church, or interfering with the authority of a brother clergyman. You then tell me your ordinary manner of proceeding before presiding at one of its annual meetings in the parish of a clergyman who is not friendly to the institution, and therefore refuses to take the chair—i. e., that you call on him to excuse the step you are taking. Permit me to say (not harshly, but kindly,) that this mock courtesy appears to me to aggravate, rather than in any way to palliate, the affront you cast upon him by acting in direct defiance of his views and wishes. In my own case you omitted to call, or consult me at all, which I do not regret.

You quote Rom. chap. 14, verses 5 and 6, in support of this course of proceeding: "Let every man be fully persuaded in his own mind"—a text (as appears to me) applying only to circumstances of the time at which it was written, and indifferent in themselves, but which you have adduced in sanction of what must be called an aggressive and irregular practice. It cannot be quoted in justification of what is productive of most serious evils to the church, and directly opposed to the spirit and efficiency of the parochial system. Used and applied in this manner, it would equally authorize you to take possession of my pulpit, and may be urged in

excuse of any conduct, however latitudinarian and dangerous, by those whose ill-regulated "ardour" leads them to undervalue and think tightly of "order."

You next tell me you act from *duty*. Giving you the fullest credit for the sincerity of your motives, I am ready to join issue with you here. You will admit that our ordination oath is a standard of duty binding on all of us. The whole tenour of the ordination service, as well as the canons, forms of institution, licence, mission, &c., confine the exercise of the authority committed to us to a certain local sphere, and any attempt to extend our labours beyond this, (unless special licence be given by the bishop,) or to interfere in any way in the sphere of duty allotted to another, must be looked on (I say it without designing to give you any offence) as irregular and intrusive.

Again : we are bound by our ordination oath to use all "faithful diligence to banish and drive away" all such erroneous teaching as is given by an unordained and schismatical teacher, and yet you come to this place, and go to the house of, and openly countenance, a person of this sort. In speaking thus, I disclaim every sort of ill-feeling toward the individual person, at the same time that I cannot but very strongly disapprove of his principles, pretensions, and conduct towards the church. I have nothing to do with your associating yourself with dissenters elsewhere; what I complain of is your coming into my parish, and presiding at and promoting a meeting of my parishioners for any purpose whatever against my will, and your associating yourself with the dissenters in my parish against my will.

I beg to refer you to the ninth and eleventh canons of 1603, under which we act and are governed, and you may thence infer in what situation you place yourself in the eye of the church, by identifying yourself (especially after due notice from me of their character) with the persons whose practice the above canons condemn. And in virtue of these canons I am entitled to demand that you will not associate yourself with dissenters in my parish, unless you are prepared to resign the character of a clergyman altogether, and to be classed among them yourself.

Again : we are bound to "maintain and set forward, as much as lieth in us, quietness, peace, and love, among all Christian people;" and yet, may I respectfully ask, do you act in close conformity with this (though, it may be, with every view of doing good) when you put yourself at the head of a party in this place whose constant business it is to spread division, strife, and dismemberment? Do you not sow the seeds of discord, first, between a clergyman and (yourself) a brother clergyman, rendering, too, the fact of our disunion manifest to every one; and next, between a clergyman and his own flock, estranging them from him, raising invidious comparisons between you and me,—and which will, in all likelihood, to say the least, turn out to my disadvantage,—and putting weapons into the hands of an enemy? And are you not doing all this in direct opposition to the express wishes of him to whom in this place is committed "the ministry of reconciliation"? By such a plan of proceeding, you must, as a natural consequence, make the people, more or less, regardless of the advice of those whom God has set over them. But, let me ask, are you likely to make them better servants of Him who is a God of order, and not of confusion? And are you not likely rather to lead them to disobey than to obey them that have the rule over them, and to whom it is their duty to submit themselves, for they watch for their souls as those that must give account?

You tell me, "all consequences, I need not say, are to be subordinated to this"—i. e., your sense of *duty*. But may not I, the person of all others most interested in the matter, be allowed to question the fact of its being your duty at all? For myself, I see no way in which it can be so regarded. Under these circumstances, can any clergyman be authorized to carry into effect his own private views of duty when it can be done only at the expense of the rights and the privileges of another clergyman? What right have you to place him in a most invidious position in the eyes of his parishioners, whom

you have every reason to look on as equally alive to a sense of duty with yourself? Why thus increase the existing disunion among the clergy, and openly proclaim that our Zion is not at unity with itself? Why thus give more occasion to the enemies of the church to triumph and speak reproachfully? In a word, no pretext can make *that* to be a matter either of duty or conscience which is opposed to reason, rule, order, regularity, and discipline.

"The consequences" of what you look upon as your duty in this case, to you are of no importance, for you are in no way affected by them; but to me they are nothing less than a most serious injury and injustice, inflicted on myself as a parochial clergyman, and on the people entrusted to my care.

I would put the case thus: A meeting for the society in question is announced to be held in this place; as the meeting is a "Bible" meeting, I, as the clergyman, am of course expected to attend, and to give it my countenance and support. The meeting, however, takes place, and I, for reasons quite sufficient to decide my own conduct, do not preside, and am not even present. My parishioners naturally inquire the reason. I may have no opportunity of explaining myself at all, or perhaps do not think fit to do so,—and you will allow that the position in which a clergyman is compelled to apologize for his conduct to his parishioners is at all times a degrading one,—and am consequently obliged to rest under the unjust suspicion of being wanting in zeal in the great cause in which we are both engaged, or perhaps of acting from prejudice, or some still worse motive. With the weak-minded and unreasoning, this impression would have great weight, and the evil-minded would, of course, pervert it to serve their own purposes. And what is the consequence? The affections of some, at least, of my flock, are either weakened or alienated from me; and thus my influence, and consequently my usefulness and the success of my ministrations, greatly diminish. And I venture to assure you that the evils to which I have adverted are not merely supposed, but have actually been realized, and that in no inconsiderable degree, by the step you took last year, and for several years past, in respect to the annual meetings of the Bible Society in this parish. And permit me to say, that I look on myself as entitled to state this without being called on, on this point, to enter into any detail.

Place yourself in my situation, and then consider whether, to say nothing of the interference in another man's sphere, you do not make yourself unavoidably guilty of that precept which our Lord declared to be the law and the prophets.

Let me, then, ask, could a professed enemy of the church inflict on her or on her minister a more serious injury? For my own part, as a parochial clergyman, I would rather have to encounter the fiercest opposition of Romanist and protestant dissenters than be subjected to the consequences of the sort of interference of which I complain. Far better, in my opinion, that we should be attacked and assaulted from without than that we should be divided and weakened within.

As you refer me to scripture in justification of your course of acting, I beg to offer a few texts for your consideration, which, taken in their plain, practical, obvious, and unwrested meaning, would be a guide for my own in matters of this sort—2 Cor. x. 16; 1 Cor. xiv. 40; 2 Thess. iii. 6; Rom. xvi. 17; 2 John, x.; 1 Tim. vi. 3—5.

It only remains for me to say, that I protest in the strongest manner against the proceeding of which I complain. I am in no way disposed to prolong this painful controversy, and shall look on this letter as final; and I entreat you, with all earnestness and all kindness, to refrain, both this year and for the future, from what is at present a fruitful source of disagreement between us,—of suspicion from me and alienation from me of my friends, and of pain and annoyance to myself.

You will observe that I have confined myself to the only real question be-

tween us—that, namely, of the right of one clergyman to invade the parish of another. I rely wholly on my rights as parish priest of Hungerford, which I will not suffer to be infringed by any person professing to be a conforming clergyman of the church of England, without bringing the matter to an issue.

And now I have told you the truth with all openness and boldness, arising from a heartfelt sense of duty, and according to my most deliberate conviction. Count me not an enemy for having done so, but rather as entitled to your respect for having withstood you, not inordinately, but in my own proper sphere,* in defence of what appears to me of very deep importance to the interests of the church, not only as it exists in this place, but in the kingdom at large.

But should what I have now said have no weight with you, or should you not feel disposed to alter the determination expressed in your letter to me, I beg to add that I shall feel it my duty to transmit the correspondence between us to the Bishop of Oxford, as Bishop of this diocese, and to put myself and the parish under his lordship's protection.

Requesting the favour of an early reply,

I have the honour to be, your obedient, humble servant,

T. O. TREVELYAN.

MR. METHUEN TO MR. TREVELYAN.

All-Cannings Rectory, April 3rd, 1839.

REV. AND DEAR SIR,—In answer to your communication of the 1st, which I was unable (being from home) to acknowledge by return of post, I would begin by assuring you that I so thoroughly enter into your feelings relative to your main object, that, were I to consult my own, I should at once surrender my intention of *presiding* at the next anniversary of the Hungerford Bible Society. For it must ever be painful to myself to occasion such pain to others, as, most unintentionally, I have done with reference to the immediate subject of your present correspondence; yet, I cannot think myself *bound* to make that surrender without having first satisfied my own mind as to the soundness of your objections and the validity of your conclusions relative to the point at issue. I would, therefore, with your leave, submit such observations upon both as I trust are legitimate in themselves and consistent with the best feelings of a clergyman of the established church; *intending finally and shortly to address you when I shall more maturely have reconsidered the question now before me, and taken the opinion of competent and church-of-England "friends."* I write this preparatory letter in order to meet your wishes relative to an "early answer."

Whatever allowance I may make, as a creature "compassed with infirmity" for certain strong expressions, which, as censor, you have allowed yourself to blend with others of a friendly character, and unconscious as I am of my want of charity to my correspondent, you must bear with me if I next point out what strikes me as unsubstantial in your arguments and somewhat precipitate in your charges.

As to the former, I did not in my last (being pressed for time) notice them as directly as, perhaps, I ought to have done. *I would ask, then, in reply to those arguments, if the line of conduct pursued by a clergyman is necessarily wrong because it tends to lessen the influence and usefulness of "a brother clergyman?"*

If this position be impregnable, it would follow that no step whatever is to be taken by a clergyman which were chargeable with such a tendency, and surely you are not prepared to go to the length of that conclusion? If this view be correct, your proposition respecting the consequences of that course which I have pursued at Hungerford needs to be considerably limited. The same comment may be made

* See Norris on the Bible Society.

on those references to the canons, the scriptures, and the ordination service, which appear to you to seal my condemnation, as an intruder, an invader, a disturber of the peace, &c., &c. As to Canons 9th and 11th, I cannot see in what sense I should transgress them by persevering in that intention which I ventured to express to you in my last. If by so doing I encourage separatists from the church of England, how can her very prelates escape that heavy accusation, so long as they themselves associate on the Bible Society's platform with the avowed enemies of the establishment? I must, therefore, share with those "prelates" the guilt (if really guilty) of taking part with "the maintainers of schismatics." As to your scriptural references, each, if applicable to myself, as going out of my own immediate sphere of labour, and mixing with dissenters in support of the society in question, is scarcely less applicable to those diocesans who espouse it. Nor does Matthew, vii. 12, appear to me to be necessarily opposed to my own past proceedings in the town of Hungerford. Archbishop Tillotson has somewhere shewn that we cannot in all cases (he takes that of a judge passing sentence on a criminal) observe this weighty precept. The first question to be settled is, "Ought I, in this or that given instance, to do just as I would be done by?" The obligation in the present case does not strike me as decided. On our ordination vows, I shall very generally remark that I see not how they are violated by a clergyman taking such a course as may cause disturbance or division, unless it can be first proved that he needlessly and wantonly occasioned it.

For our heavenly Master once said, "I came not to send peace, but a sword," (Matthew, x. 34.) Peace was still his object; the inference is very plain.

There is one more argument in your last which seems to have been inadequately considered by you, namely, your right to prohibit my occupation of the chair at this Hungerford anniversary. Now that right cannot be admitted so long as there exists no law, civil, or ecclesiastical, against such a procedure; nor has any diocesan power to enforce such a prohibition. Ready as I am to conform to episcopal injunctions, that conformity must have such limits as are affixed, whether by law or conscience. And with all due respect and charity, I shall presume to add, that as the act of presiding at a bible society meeting is that which a layman may perform, it cannot be essentially a clerical one. When I say this, I am still most unwilling to act on this principle where by so doing I should unavoidably offend a brother clergyman. Yet the "principle" itself can admit of no question, at least till it can be proved to contravene some existing statute of the realm.

Allow me also to refer, and that calmly and kindly, to that part of your last which goes more immediately to affect my own character. The amount of what you state is this:—that if I take the chair on the 12th, I, in so doing, oppose "reason, rule, order, regularity and discipline." And you more than insinuate that I should even identify myself with the dissenters and throw off my character as a clergyman. Now, if you have cause to complain, that I, however undesignedly, oppose your "influence and usefulness" as a clergyman, surely by thus branding myself, and that in concurrence with the clergy in your own neighbourhood, you are, in some degree, as undesignedly injuring my own. On the whole, I am fully bent (though, at present, I give no pledge) on endeavouring to meet your wishes by the substitution, if possible, of another chairman for the 12th. For to attend the Bible Society meeting on that day is what, D. V., I should in any case undertake. Even then, I fear, the evil consequences you complain of, though mitigated, would still exist. Indeed, what your own parishioners now object to you on the subject, they might, in however lessened a degree, object still. What, then, can I do but express an honest wish, and offer up an unfeigned prayer to live on this and in all other cases "peaceably with all men;" but still *salvâ conscientiâ*? As a matter of kindness and courtesy, I should wish (though pledged for that day) to get some other to occupy the chair at Hungerford on the 12th, and on all future occasions. Should I still be compelled to take it, I shall deeply regret the neces-

sity of acting in opposition to your wishes, though in the sight of God, and in the view of my last account, I should still (for the reasons that I have given) consider myself innocent of the *consequences* of such a measure. If I have used even one expression not in accordance with that *love* which Christ has enjoined on his disciples, I crave your forgiveness for *his* sake; and hoping that this distressing affair may yet terminate in a way that may save your feelings and my own,

I am, Rev. and Dear Sir, very faithfully yours,

THOS. ANT. METHUEN.

P.S.—It also occurs to me, if I am identified with dissenters, (and, by-the-by, I have not for *years* drank tea with Mr. Frost,) because I meet them on the platform, what judgment would you form of your own proceedings were you to appear in a list of subscribers to an hospital in conjunction with *infidels* and *papists*, who might be so associated with you for the promotion of a *charitable* object?

My final answer may be delayed, for possibly a week, as I cannot say *when* my friends may reply to my queries, but I shall press for an *immediate* answer.

MR. TREVELYAN TO MR. METHUEN.

April 5th, 1839.

REV. AND DEAR SIR,—I beg to acknowledge the receipt of your letter of the 3rd, in reply to which, notwithstanding the wish expressed in my last that it should be a final communication, I beg to offer a few words in order to remove a misapprehension on your part, which I am concerned to discover in it.

To be brief, I am sorry to find that you have so mistaken my meaning as to suppose that the tenour of my former observations applied merely to your *taking the chair*, and not to your *attendance and presence* at the next and future meetings of the Bible Society at Hungerford.

The sanction afforded by your presence as a clergyman to a meeting which the circumstances of my parish, independently of my own private views, will not allow me to countenance or support, is the point of which I complain, and is open to all the objections, and equally productive of all the evils, which it has been my endeavour to lay before you; for your attendance and participation in the meeting involves the very question that is at issue between us—namely, that of invasion of my rights as clergyman of this parish, and the unjust and invidious position in which it places me in the eyes of my parishioners, as well as the consequent diminution of my authority and influence among them.

Forgive me for adding that in your letter you appear to have been more studious of evading than of fairly meeting the topics I submitted for your consideration. What you have said in your last, far from causing the least alteration in my former views, has tended rather to confirm them. And as the force of what I have already urged is in no way lessened by your reply, I feel it unnecessary to say more than to remark, that your allusion to Matt. x. 34, in support of what you have said, exceeds in irrelevancy anything that I could have looked for. Let me assure you that my conclusions were not precipitately formed, but after the most serious deliberation. I am unable to express my astonishment at the observation you make, or rather at the question you appear to raise, as to whether a clergyman's line of conduct is necessarily wrong because it tends to lessen the influence and usefulness of "another clergyman." I extremely regret that you should have looked upon any expressions of mine as too strong, or wanting in courtesy, as your letter seems to imply. I can only assure you it never was my intention to offend in this manner. In laying a stress on the ill consequences of your conduct, I have rather understated what to my own knowledge is the truth. I am equally anxious with yourself to bring this disagreeable matter to an amicable termination, and I conclude by expressing an earnest hope that you will, at length, fully perceive

the reasonableness and justice of my case as I have presented it to your notice ; and relieve me at once and altogether from the painful necessity of further collision and contention with you on the subject.

I am, Rev. and dear Sir, yours very faithfully,

E. O. TREVELYAN.

MR. METHUEN TO MR. TREVELYAN.

Private.

All-Cannings Rectory, April 5th, 1839.

REV. AND DEAR SIR,—*Having now heard from two of my church-of-England friends on the subject of my last, allow me honestly, yet respectfully, to tell you the amount of their opinions, and to state my intention of acting upon them ; and the more so, because they coincide with the dictates of my own judgment and of my own conscience. As the Bible-Society is not an ecclesiastical one, and as the act of presiding at its anniversaries is not a clerical one, (as I remarked in my last,) it is my duty, not less than my right, to occupy the chair on the 12th, at Hungerford ; that is, unless the society, in consideration of your known objections and feelings, should appoint another chairman, and I shall forthwith write to the secretary to that effect. If called to the chair (for I never invited myself to take it) I shall comply with the expressed wish of the assembly.*

I trust my sincerity will be admitted when I add how truly I lament the necessity of thus acting in opposition both to your wishes and your protest. But I do so in the contemplation of *His* will, by the circulation of whose holy word (and no other society circulates it in so MANY foreign languages and dialects) I believe the eternal salvation of my fellow men, both in this and every other country, to be involved ; and in the prospect of that great tribunal, at which the secrets of all hearts will be made manifest. There it will, unquestionably, appear that (however honest your convictions to the contrary, and conscientious your aims) no divisions in a parish—no undervaluation of its clergyman—no frustration of the word, faithfully and affectionately preached by him (a word “quickly powerful and sharper than a two-edged sword,”)—no injury to the church of England—in short, no evil can fairly be ascribed to the circulation of the sacred scriptures, by the united agency of churchmen and dissenters, as its cause.

Suffer me also to remark that my experience of the operations of the Bible Society, and of all that stands connected with the prosperity of our established church, is, from my age, considerably greater than your own. And I scruple not to aver that those who support that society and attend its meetings (here I again refer to the authority of the late Bishop Burgess, “facile princeps” among the modern advocates of episcopacy) are the most efficient, I say not the most sincere, promoters of the welfare of our own communion. Again I crave your forgiveness (as far as you consider me to have offended) for our Master's sake. Personally, I both respect, and also regard you, as nephew to my old friend, and never did I expect that his name would be associated, as now it is, with what is unusually painful to me. Possibly (with this limitation I venture to predict it) the day may arrive, or rather return, when you may come nearer to myself in your opinions on the point at issue. Sure I am that in a dying hour you will at least acquit me of blame, and perhaps admit the justness of those very sentiments which I have now charitably, but fearlessly, developed.

With every Christian feeling, I must say in parting, that both you (whose claim to be regarded as “conscientious” I so readily admit) and myself, should seriously ask our consciences, “Have I, in my own closet, and on my knees, specifically sought the guidance of the *Holy Spirit* on this occasion ; and that especially by searching his “word of truth ?” Have I, comparatively, set out of my view the judgment of my fellow men ? Am I unduly, though unconsciously, regarding my own interest and credit ? And what account shall I give of my proceedings “when God rises up” ? To my own bosom, I repeat it, I seriously put these, not unseasonable, questions, nor do I fail to pray for

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you that the holy Ghost (for whose grace, as clergymen, we so continually pray in public) may ever lead, sanctify, and prosper you; and when I am silenced by death, may you, instrumentally, promote the salvation of many souls, to the praise of Him who redeems us with his own blood. With these sentiments, I am, Rev. and dear Sir, very faithfully yours,

THOS. ANT. METHUEN.

P.S.—I should before have said that I have acted as chairman (and without being once called to order) to the Hungerford Bible Society Meeting for, I think, *sixteen years*, and am also its *vice-president*. It is a fact worth recording, that both Archdeacon Macdonald and the Dean of Sarum have presided at the Bible Society Meeting at Devizes, *though* the late rector was hostile to it!!

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Archbishop of York, Bishopthorpe	June 14
Bishop of Sodor and Man, Bishop's Court	
Bishop of Durham, St. George's, Hanover Square	July 5
Bishop of Hereford, Hereford Cathedral	
Bishop of Peterborough, Peterborough Cathedral	— 12
Bishop of Winchester, Chapel of Farnham Castle	— 12
Bishop of Chester, Durham Cathedral	— 12
Bishop of Ripon, Ripon Cathedral	— 19

DEACONS.

Name.	Degree.	College.	University.	Ordaining Bishop.
Annand, Alex. jun.....	M.A.	Jesus	Camb.	Peterborough
Anson, William P.....	B.A.	University	Oxford	Ripon
Atkinson, J. C.....	B.A.	St. John's	Camb.	Hereford
Baron, J.....	B.A.	Queen's	Oxford	Abp. of York
Barrett, H.....	M.A.	Pembroke	Camb.	Durham
Baylis, Edward.....	B.A.	St. John's	Camb.	Ripon
Bigge, J. F.....	B.A.	University	Durham	Durham
Berkett, Henry F.....	B.A.	Catharine Hall	Camb.	Ripon
Birks, B. H.....	B.A.	Catharine Hall	Camb.	Chester
Bowness, Robert P.....	B.A.	Jesus	Camb.	Ripon
Boydell, E. N. V.....		University	Durham	Ripon
Britton, Thomas H.....	B.A.	Exeter	Oxford	{ Winchester, by let. dim. from Bp. of Exeter
Burton, Thomas Jones.	B.A.	St. Peter's	Camb.	Chester
Chapman, W. A.....	B.A.	St. John's	Camb.	Abp. of York
Christian, W. B.....	B.A.	Trinity	Camb.	Sodor and Man
Christopherson, Arthur	M.A.	St. John's	Camb.	Chester
Congreve, Ralph.....	B.A.	Corpus Christi	Camb.	Chester
Connolly, Richard.....	B.A.	Trinity	Dublin	Ripon
Cook, T. C.....	B.A.	Trinity	Dublin	Durham
Cope, William H.....	M.A.	Magdalen Hall	Oxford	Winchester
Creswell, William F....	B.A.	Pembroke	Oxford	Peterborough
Dalton, T.....	B.A.	University	Durham	Durham
Daly, H. S.....	B.A.	Trinity	Dublin	Ripon
Dean, Edward.....	B.A.	St. John's	Camb.	Chester
Easther, Charles.....	B.A.	St. John's	Camb.	Ripon
Edmunds, E.....	B.A.	Trinity	Dublin	Durham
Elder, E.....	M.A.	Balliol	Oxford	Durham
Forbes, C., (Lit.).....				Durham
Fraser, Alex. Chas.....	B.A.	Trinity	Camb.	Ripon

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Hall, William Robert..	B.A.	Balliol	Oxford	Ripon
Hamilton, A. R. V.....		Catherine Hall	Camb.	Chester
Hancock, R., (Lit.)....				Abp. of York
Heriot, G.....	B.A.	University	Durham	Durham
Hitchen, Isaac.....	B.A.	Pembroke	Camb.	Winchester
Home, James C.....	B.A.	Clare Hall	Camb.	Chester
Howe, Thomas C.....	B.A.	Trinity	Camb.	Chester
Hutchinson, Geo. Wm.	B.A.	Magdalen Hall	Oxford	Ripon
James, Robert.....	B.A.	Clare Hall	Camb.	Peterborough
Kebbel, C. D.....	B.A.	University	Oxford	Winchester
Kerley, Joseph.....	B.A.	Queens'	Camb.	Winchester
Lambert, Alfred.....	B.A.		Camb.	Ripon
Lane, Edmund.....	B.A.	Magdalen Hall	Oxford	Ripon
Lloyd, H.....	B.A.	Trinity	Camb.	Abp. of York
Lewthwaite, Henry....	B.A.	Trinity	Camb.	Ripon
Litton, E. A.....	M.A.	Oriel	Oxford	Winchester
Luscombe, E. P.....	B.A.	St. John's	Camb.	Ripon
Maraland, W. B.....	B.A.	Clare Hall	Camb.	{ Winchester, by let. dim. from Bp. of Exeter
Meckleburgh, John....	B.A.	Catherine Hall	Camb.	{ Winchester, by let. dim. from Bp. of Exeter
Mence, William.....	B.A.	Worcester	Oxford	Winchester
Milne, Robert M.....	B.A.	Magdalen Hall	Oxford	Winchester
Milner, E. W.....	M.A.	Pembroke	Camb.	Durham
Mangin, Edward.....	B.A.	Wadham	Oxford	{ Ripon, by let. dim. from Bp. of Durham
M'Cullagh, Frederick..	B.A.	Trinity	Dublin	Ripon
Morgan, Edward.....	B.A.	Trinity	Camb.	Ripon
Morrice, William D....	B.A.	St. John's	Camb.	Ripon
Murray, John.....	M.A.	Trinity	Camb.	Ripon
Norval, W.....	M.A.		Glasgow	{
		& Student of	Theology	Durham
		in Durham		
Pattison, Mark.....	B.A.	Oriel	Oxford	Ripon
Pearson, J. G.....	Student of University		Durham	Durham
Pearson, Charles James	B.A.	Trinity	Camb.	Ripon
Reiton, Edward Wm....	B.A.	Pembroke	Camb.	Ripon
Raves, Wm. Francis...	B.A.	Caius	Camb.	Hereford
Rawnaley, Edward.....	B.A.	Brasennose	Oxford	Winchester
Robertson, F. W., Exd.	Student,	Brasennose	Oxford	Winchester
Roberts, John.....		St. David's, Lampeter		{ Winchester, by let. dim. from Bp. Llandaff
Robinson, George.....	M.A.	Balliol	Oxford	Winchester
Sadler, O.....	B.A.	Trinity	Camb.	Ripon
Sandford, George.....	B.A.	Magdalen	Camb.	Chester
Scott, William L.....	B.A.	Caius	Camb.	Peterborough
Shaw, G.....	B.A.	St. John's	Camb.	Abp. of York
Sheppard, John L.....	B.A.	Wadham	Oxford	Hereford
Shillit, William.....	B.A.	University	Oxford	{ Ripon, by let. dim. from Abp. of York
Simpson, F.....	B.A.	Queens'	Camb.	Abp. of York
Sisson, W.....		University	Durham	Durham
Stephen, G. C.....		King William's, Isle of Man		Sodor and Man
Stewart, J.....	B.A.	Trinity	Camb.	Durham
Sullivan, Henry Wm....	B.A.	Balliol	Oxford	Winchester
Thompson, M.....	B.A.	University	Durham	Durham
Thorpe, St. John W....	B.A.	Queens'	Camb.	Chester
Wallace, Allan.....	B.A.	Pembroke	Camb.	Chester
Wilmot, E. R. E.....	B.A.	Trinity Hall	Camb.	{ Winchester, by let. dim. from Bp. of Chichester
Witts, B. L.	B.A.	Corpus Christi	Camb.	Chester
Woodward, Alexander.	B.A.	Catherine Hall	Camb.	Chester

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Young, Peter	B.A.	Exeter	Oxford	Winchester
Zinche, Foster B.	B.A.	Wadham	Oxford	Winchester
PRIESTS.				
Agnew, Thomas	B.A.	New	Oxford	Winchester
Bennett, W.		University	Durham	Durham
Berkeley, G. T.	B.A.	Queen's	Oxford	Abp. of York
Biber, Geo. E., LL.D., (Lit.)				Winchester
Bird, C.	B.A.	Trinity	Camb.	Durham
Blair, J.	B.A.	University	Durham	Abp. of York
Blow, J.	B.A.	St. John's	Camb.	Abp. of York
Brodrick, J. B.	B.A.	Queen's	Camb.	Chester
Brown, Alfred.	B.A.	Queen's	Oxford	Ripon
Burrough, J. A.	B.A.	Emmanuel	Camb.	Durham
Campbell, Andrew R. ..	M.A.	Balliol	Oxford	Winchester
Copeman, P. W.	B.A.	Queen's	Camb.	Chester
Day, M. F.		Trinity	Dublin	Sodor and Man
Dayman, P. D.	M.A.	Balliol	Oxford	Hereford
Dennis, J. B. P.	B.A.	Queen's	Oxford	Durham
Dixon, J. J.	B.A.	Magdalen	Camb.	Chester
Dorrington, M. B.	B.A.	Emmanuel	Camb.	Abp. of York
Drake, T. R.		Corpus Christi	Camb.	Sodor and Man
Dundas, Thomas Henry	B.A.	Trinity	Dublin	Ripon
Eyton, Robt. Wm.	B.A.	Christ Church	Oxford	Hereford
Ferris, H. B.	M.A.	Trinity	Oxford	Ripon
Gooch, Samuel, (Literate)				Ripon
Holden, J. F.	B.A.	St. John's	Camb.	Ripon
Holmes, J. W.	B.A.	Clare Hall	Camb.	Abp. of York
Hutchinson, Thomas ...	B.A.	St. John's	Camb.	Hereford
Jackson, Joseph.	B.A.	St. John's	Camb.	Peterborough
Jeffereys, Matthew ...		Brasenose	Oxford	Hereford
Jessop, J.	B.A.	St. John's	Camb.	Abp. of York
Jones, H. B.	B.A.	St. John's	Camb.	Chester
Jones, J.	B.A.	Corpus Christi	Camb.	Chester
Julius, Henry Richard	B.A.	St. John's	Camb.	Winchester
Kelk, William	B.A.	St. John's	Camb.	Winchester
Kermode, W.		Trinity	Dublin	Sodor and Man
Kitton, J.	B.A.	Queen's	Camb.	Chester
Lawrell, John.	B.A.	Merton	Oxford	Winchester
Lawton, M. A.	B.A.	Jesus	Camb.	Abp. of York
Lagard, F.	M.A.	Emmanuel	Camb.	Abp. of York
Micklethwaite, R. G. ...	B.A.	Catherine Hall	Camb.	Abp. of York
Milne, Henry	M.A.	Brasenose	Oxford	Winchester
Milton, William.	B.A.	Worcester	Oxford	Ripon
Moriarty, William	B.A.	Trinity	Dublin	Ripon
Pest, Abraham	B.A.	St. Peter's	Camb.	Winchester
Pizey, Edward	B.A.	Queen's	Camb.	Winchester
Prescott, Isaac P.	M.A.	Oriel	Oxford	Winchester
Prior, Henry, (Literate)				{ Ripon, by let. dim. from Abp of York
Robinson, C. D. P., (Literate)				Winchester
Rogers, Thomas.	B.A.	Trinity	Dublin	Ripon
Rownell, Thos. James. ..	M.A.	Jesus	Camb.	Winchester
Sheriff, Robt. St. John.	B.A.	Wadham	Oxford	Ripon
Shields, W. T.		University	Durham	Durham
Smith, George	B.A.	Magdalen Hall	Oxford	Ripon
Smith, W.	B.A.	Trinity	Camb.	Abp. of York
Smith, H.		St. Bee's		Abp of York
St. George, C. B.	B.A.	Jesus	Camb.	Chester
Stoddart, J.	B.A.	Corpus Christi	Camb.	Chester
Thompson, J.	B.A.	Lincoln	Oxford	Abp. of York
Tower, R. B.	B.A.	University	Durham	Durham

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Venables, J. G.	B.A.	Jesus	Camb.	Chester
Webb, F.	M.A.	Trinity	Dublin	Abp. of York
Weightman, William...		University	Durham	Ripon
Wells, H. G.	M.A.	Trinity	Oxford	Winchester
Wharton, Jas. Charles.	B.A.	Christ's	Camb.	Ripon
Whish, J. C.	B.A.	Trinity	Camb.	Chester
Woodland, Eldred.....	B.A.	Magdalen Hall	Oxford	Ripon
Wright, T. B.....	B.A.	Wadham	Oxford	Abp. of York

The Lord Bishop of Lichfield will hold an Ordination at Eccleshall, Staffordshire, on Sunday the 23rd day of August. Candidates are desired to send the requisite papers to his Lordship's Secretary, Edward Wyatt, Esq., Lichfield, on or before the 8th day of August; after which they will receive notice of the time and place of examination.

The Bishop of Bath and Wells will hold his next Ordination, at Wells, on Sunday, September 20.

Rules and Regulations adopted by the Bishop in the Diocese of Bath and Wells, with reference to Candidates for Deacon's Orders :

I. Ordinations will be holden at Wells, at the times appointed by the Bishop according to XXXIst Canon.

II. Every Candidate will be required to give at least three months' notice to the Bishop's Secretary, Henry Brookes, Esq. at Wells, of his intention to offer himself.

III. Upon intimation being given of such Candidate's intention, he will receive directions from the Bishop (unless he be a student in the Theological College, at Wells) to attend at the house of the examining chaplain, in order that some general notion may be formed of his proficiency in learning, and his fitness for undertaking the holy office of the ministry.

IV. Every Candidate, tested according to the preceding rule, and approved, will have to present himself at the Palace, Wells, for examination, on the Thursday morning previous to the Ordination Sunday, at nine o' clock.

Wells, July 1st, 1840.

CLERICAL APPOINTMENTS.

The Rev. Henry Pepys, D.D., Lord Bishop of Sodor and Man

The Rev. Connop Thirlwall, D.D., Fellow of Trinity College, Cambridge, to be the Lord Bishop of St. David's.

The Rev. John Vane, D.D., Fellow of Dulwich College, to be Dean of Durham.

Allies, T. W. Examining Chaplain to the Bishop of London.

Barton, H. J., R. of Wicken, Northants, to the Rural Deanery of Preston, Northampton.

Berles, W. D. B. The Evening Lectureship at Milverton, Trustees of the late Mrs. Morgan.

Bird, Wentworth Mastership of the Free Grammar School at Bolton.

Bradford, W., R. of Storrington, a Surrogate for the Archdeaconry of Chichester.

Brown, H. T. C. of Portsmouth.

Caley, R. L., Precentor of Bristol Cathedral, Chaplain to the Bristol General Cemetery.

Coldwell, T., V. of Aphorpe, Northampton, one of the Domestic Chaplains to the Duke of Grafton.

Coppard, J. W., P. C. of St. Mary, Plympton, Devon, a Rural Dean of Plympton.

Dale, H. Head Master of Bishops' College, Bristol.

Daniel, Richard, R. of Combe, a Surrogate for the Archdeacons of Sudbury, Suffolk and Norfolk.

Dixon, J. M. Chaplain to Dartford Union Workhouse.

Dudley, W. M. C. of Broughton, Hants.

Elwin, W. Chaplain of the Bath Workhouse.

Feachem, A. Head Mathematical Master of Grosvenor College, near Bath.

Green, C. S. Head Master of Milton Abbas Grammar School, Blandford, Dorset.

Harbert, Hon. and Rev. W., B. D., the Wardenship of Christ's College, Manchester.

Hodgson, J. S., V. of Horsham, a Surrogate for the Archdeaconry of Chichester.	
Jackson, W.	Minister of St. John's Chapel, Workington.
Jarvis, C. M. G.	A Surrogate for the Diocese of Lincoln.
Johns, C. A.	C. of Yarnescombe, Devon.
Karr, J. S., V. of Berkeley, one of the Domestic Chaplains to the Duke of Roxburghe.	
Mason, T.	C. of Camden.
Maurice, F., Chaplain of Guy's Hospital, Professor of English Literature and Modern History at King's College, London.	
Meredith, John	The Mastership of Donnington School.
Michell, Moses	Domestic Chaplain to the Marquis of Bute.
Mockler, Edward	C. of Skerry and Rathcavan.
Moore, D.	C. of St. Bride's, Fleet Street, London.
Ogle, J. F., V. of Boston, a Surrogate for the Diocese of Lincoln.	
Parker, H. T., V. of Blandford, a Surrogate for that town and neighbourhood.	
Parry, Thos., P. C. of Baunton, Gloucester, one of the Domestic Chaplains to the Countess of Warwick.	
Ram, Abel J.	The principal Curacy of Beverley Minster, Trustees of the late C. Simeon.
Rowell, Thos. James.	One of the Domestic Chaplains to the Duke of Sutherland.
Scott, G. H.	C. of Colyton, Devon.
Smith, E.	Chaplain of King's College Hospital, London.
Stirling, C. W. N. ...	C. of Belper, Derbyshire.
Tate, J.	Chaplain to the Earl of Zetland.
Tower, C.	C. of Loughton, Essex.
Traynor, J.	C. of Roundstone.
White, S. G. B.	One of the Domestic Chaplains to the Duke of Marlborough.
Wigmore, T.	Master of the Diocesan School, Cork.
Williamson, Wm. J. ...	C. of Killard, county Clare.
Wilson, Thos. C.	C. of Kirkby Malzeard.
Wilson, P., R. of Newmarket, All Saints, a Surrogate for the Diocese of Ely.	
Wilson, C.	Prebendary of Faldown.
Wood, J.	Assistant Minister of the Pariah of Darlington, Durham.

RESIGNATIONS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Cameron, Donald .	{ St. Helen's and St. Alban's R., Worcester	{ Worces.	{ Worces.	{ Bp. of Worcester
Davies, J.	{ St. Pancras R. Chichester	{ Sussex	{ Pec. of D. of Ch. }	{ Rev. G. Bliss
Head, O.	Skirpenbeck, R.	E. York	York	Lord Chancellor
Lister, J. J.	Farlesthorne V.	Lincoln	Lincoln	Mrs. J. Kipling
Stead, Alfred	Metfield Don.	Suffolk	Norwich	The Parishioners
Wilmot, R. C. ...	{ Youlegrave, V. Chaddesden, P. C. and Stanley in Spondon, P. C. }	{ Derby	{ L. & C.	{ Duke of Devonshire
		Derby	L. & C.	Sir R. Wilmot, Bart.

PREFERMENTS.

Alder, E.T.	Metfield, Don.	Suffolk	Norwich	The parishioners
Baines, Edward ...	Clipstone R.	Northam.	Peterb.	Christ Coll., Camb.
Bellamy, J.	Lindley P.C.	W. York	York	V. of Huddersfield
Browne, J.C.	{ Compton Martin R. w Nempnett C. }	{ Somerset	{ B. & W.	{ Duke of Buckingham
Bullock, M.	Skirpenbeck R.	E. York	York	Lord Chancellor
Burne, C.	{ B.C.L. the Chapel of St. Luke, Wear P.C. }	{ Devon	{ Exeter	{ Rev. H. Thorp, In- cumbent of Topsham

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Cameron, D.....	Snitterfield V.	Warwick	Worcea.	Bishop of Worcester
Clarkson, Geo. A..	{ Amberley V., w. Houghton V.	{ Sussex	Chiches.	Bishop of Chichester
Cornish, H.K.....	Bakewell V.	Derby	{ P. of D. & C. of Lich.	D. & C. of Lichfield
Croome, T.B.	Randcomb R.	Gloucea.	Gloucea.	J. Pitt, Esq.
Curteis, T.C.	{ St. Giles V., w. St. Mary C. Oxford	{ Oxford	Oxford	St. John's Coll., Ox
Durdin, T.G.	Oldcastle R.	Meath		Lord Dunsaney
Ellis, Brabazon ...	{ St. Paul's P.C., Bur- aleam	{ Stafford	Lich. & Cov.	Rev. E. Wheeldon
Evans, A.....	Bremilham R.	Wilts	Salisbury	Lord Northwich
Gale, W.W.....	Pylle R.	Somerset	B. & W.	Lord Portman
Gilbert, J. D.....	Hellington R.	Norfolk	Norwich	W. A. Gilbert, Esq.
Jones, J.	Kilmore R.	Armagh		
Lampet, B.	Great Bardfield V.	Essex	London	Devs. of W. C. Key.
Lawrence, —	Tipperary R.			
Mason, T.....	Culpho P.C.	Suffolk	Norwich	T. T. Gurdon, Esq.
Mason, W.	Farleathorpe V.	Lincoln	Lincoln	Mrs. J. Kipling
Mathews, Samuel.	Hanging Heaton	York	York	V. of Dewsbury
Meredith, John ...	Uppington Don.	Salop	Hereford	Duke of Cleveland
Moore, Hon. E. ...	West Ilsley R.	Berks	Salisbury	D. & C. of Windsor
Nicholson, P.C....	{ Incum. of St. Luke's, Sheepscar, Leeds	{ York	York	V. of Leeds
Rankin, —	{ St. Pancras R., Chi- chester	{ Sussex	{ Pec. of D. of Ch.	Trustees of the late C. Simeon
Roberts, J.F.	Llandulas R.	Denbigh	St. Asaph	Bishop of St. Asaph
Rose, George	{ Earl's Heaton, St. Peter C.	{ W. York	York	V. of Dewsbury
Safford, J.C.....	{ Ilkeshall St. Lau- rence P.C.	{ Suffolk	Norwich	The late Mrs. Chartres
Sayce, G.J.....	{ Batcombe R., w Upton Noble P.C.	{ Somerset	B. & W.	Rev. J. Browne
Sedgwick, J.....	Scalby V.	York	York	D. & C. of Norwich
Smith, J. Allen ...	Pyecombe R.	Sussex	Chiches.	Lord Chancellor
Thomas, A.	Eyton, P.C.	Hereford	Hereford	{ Governors of Lucton School
Thompson, Andrew	Maybole	Ayr		
Tower, R.B.....	Moreton R.	Essex	London	St. John's Coll., Camb.
Warcop, W.....	{ St. John's, Burscough Bridge	{ Lancas.	Chester	V. of Ormskirk
Wilding, J.H.....	{ St. Alban's R. and St. Helen's R., Wor- cester	{ Worces.	Worcea.	Bishop of Worcester
Wilnot, R.C.....	Edensor Don. C.	Derby	L. & C.	Duke of Devonshire
Wix, J.	Littlebury V.	Essex	London	{ Rev. T.H. Sparke, R. of Sinecure R. of Littlebury
Young, B.	{ Tuddenham St. Mar- tin V.	{ Suffolk	Norwich	Mrs. H. Lillingston
Young, H.T.	Wormingford V.	Essex	London	J. J. Tufnell, Esq.

CLERGYMEN DECEASED.

Bonner, R.G.....	{ St. James's C., Chel- tenham	{ Gloucea.	Gloucea.
Burlton, Henry ...	Chaplain to the High	Sheriff of Devon, at Exminster	
Carruthers, R.....	C. of Holbeach		
Chichester, Lord E.	R. of Kilmore		

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Coulson, H.T.	Landedownack R. & Ruan Major R.	Cornwall	Exeter	P. V. Robinson
Cust, D.M.	Great Stainton R. & Sedburgh V.	Durham	Durham	Lord Chancellor
Dymock, W. G. ...	Hatch Beauchamp R.	W. York	Chester	Trinity Coll., Camb.
Eastcott, E.	Mount Radford Park	Somerset	B. & W.	
Fisher, Joseph, at	Castlerigg, near Keawick			
Franklin, G.	P. C. of Kildimo, county Limerick			
Gough, H.	Aust and Northwick w. Redwick P. C.			
Hodgkinson, —, D.D.,	Senior Fellow and Vice Provost of Dublin University			
Hurlock, W.M. ...	Hellington R.	Norfolk	Norwich	Sir C. Rich, Bart.
Jenkinson, John B.	Lecturer of Dedham, Essex			
D. D.	Lord Bishop of Saint David's, Dean of Durham and Brecon, and Visitor of St. David's College, Lampeter			
Jones, Richard ...	Little Leigh P. C.	Chester	Chester	V. of Gt. Budworth
Jones, W.	Lingen P. C.	Hereford	Hereford	Thomas Wynn, Esq.
	and Elton P. C.	Hereford	Hereford	Rev. H. Cowdell
MacLellan, J.	Minister of Kelton, Scotland			
Mawdesley, Henry	C. of Ramsey			
Penfold, J.	Pyecombe R.	Sussex	Chiches.	Lord Chancellor
Sane, R.	Salcombe V.	Devon	Pec. of D. & C.	D. & C. of Exeter
	and Master of Kingsbridge Grammar School			
Simcox, J.L.	C. of Richmond, Yorkshire, at Harborne, near Birmingham			
Smalley, George ...	Debenham V.	Suffolk	Norwich	Lord Henniker
Strachan, James ...	Minister of the Parish of Cavers, Roxburghshire			
Telfer, Alexander, of	Johnstone, N.B.			

UNIVERSITY NEWS.

OXFORD.

June 27.

In a Congregation holden on Thursday last, the following Degrees were conferred:—

Bachelor in Divinity—The Hon. and Rev. W. Herbert, some time Fellow of Merton College, grand compounder.

Bachelors in Medicine—H. B. Leeson, Trinity College, grand comp.; E. Wells, Fellow of New College, and one of Dr. Ratcliffe's Travelling Fellows; R. M. Coley, Queen's; W. Twining, Balliol.

Masters of Arts—Rev. E. Marshall, late Fellow of Corpus Christi, grand comp.; Rev. E. O. Trevelyan, Corpus Christi; Rev. E. C. Shedden, St. Mary Hall; H. G. Allen, Christ Church; Rev. W. H. Weston, All Souls; W. Browne, Balliol; Rev. J. S. Hodson, Merton; T. H. Hadden, Fellow of Exeter; Rev. G. Stott, Fellow of Worcester; Rev. G. W. Huntingford, Fellow of New; Rev. T. Halliwell, New Inn Hall; Rev. F. M. Rowden, and R. D. Michell, Wadham; C. E. Gray, and R. Thompson, Brasenose; J. E. Wyndham, Oriel.

Bachelors of Arts—W. Thompson, Scholar of Queen's; H. R. Merewether, St. Alban

Hall; H. M. Lefroy, Exeter; W. S. W. Vaux, Balliol; J. M. Sandham, St. John's.

In a Convocation holden at the same time, the Rev. W. Dalton, M.A. of Trinity College, Dublin, and the Rev. S. E. Walker, M.A. of Trinity College, Cambridge, were admitted *ad eundem*.

Dr. Daubeny, since his appointment by the College of Physicians to the office of Sherardian Professor of Botany in the Physic Garden at Oxford, not having been duly elected to the Professorship of Botany in the University, established in pursuance of the trusts connected with the Earl of Danby's bequest, although he has constantly discharged the duties and received the emoluments of the University Professorship, it was deemed requisite that a formal election of a Professor of Botany in the University should take place, and accordingly a Convocation was holden for that purpose on Thursday last, when Dr. Daubeny was regularly elected and admitted.

On Tuesday last, J. W. Davies, B.A., was elected a Fellow of Worcester College, on the foundation of Sir Y. Cooke; and Mr. T. H. Cooke was at the same time elected a Scholar on the same foundation (as founder's kin,) from Bromsgrove School. At the same time, H. Bennett, B.A., was elected a Fellow, and

R. C. Dickerson, Commoner of Lincoln College, a Scholar on the Foundation of Dr. Finney.

On Tuesday last, the following gentlemen were elected Postmasters of Merton College:—H. S. Milman, from Eton; G. W. Watson, of Trinity College; W. H. Lucas, of Brasenose College; and C. G. Curtis, from Charterhouse School. There were thirteen candidates.

On Thursday last, William Thompson was elected Taberdar, and E. J. Dixon and J. Crosby were elected Probationary Scholars of Queen's College.

ADDRESS FROM THE UNIVERSITY TO HER MAJESTY.—The University Address was presented on Wednesday. The delegates who accompanied the Chancellor were—the Rev. Dr. Gilbert, D.D., Principal of Brasenose College, Vice-Chancellor; the Master of Balliol College; the President of Corpus Christi College; the Master of University College; Dr. Stocker, late Fellow of St. John's College; the Principal of Magdalen Hall; Rev. P. Bliss, D.C.L., Registrar of the University; W. Page, Esq., M.D., Christ Church; S. B. Watson, Esq., M.D. St. John's College; the Rev. H. A. Dayman, Fellow of Exeter College, Senior Proctor; the Rev. F. Crouch, Fellow of Corpus Christi College, Junior Proctor; the Rev. R. Hussey, B.D. Christ Church; the Rev. J. Norris, B.D. Corpus Christi College; the Rev. C. L. Cornish, M.A. Fellow of Exeter College; the Rev. C. Balston, Corpus Christi College.

The following is a copy of the address:—

“Most Gracious Sovereign;

“We, your Majesty's dutiful and loyal subjects, the Chancellor, Masters, and Scholars of the University of Oxford, earnestly desire to express to your Majesty the feelings of horror and indignation with which we have heard of the desperate and treasonable attempt recently made upon the sacred life of your most gracious Majesty, as well as our deepest concern and sorrow that any one should have been found in your Majesty's dominions capable of so atrocious an act. It is with the most fervent joy that we reflect upon the providential preservation of your Majesty, and of your Majesty's royal consort, in so imminent and awful a danger, and we render our heartfelt thanks to that Almighty Being, by whose gracious interposition your Majesty has been shielded in the hour of peril, and a dreadful calamity has been averted from these realms. We earnestly pray that your Majesty may continue to enjoy His gracious favour and protection, and may long be preserved to reign, as now, in the hearts of an affectionate and loyal people, devoted to the person, and rejoicing in the sway of so mild and beneficent a sovereign. Given at our House of Convocation, under our common seal, this 15th day of June, in the year of our Lord, 1840.”

To which her Majesty most graciously replied as follows:—

“I thank you for this expression of your feelings upon the protection lately extended to me by the Almighty Disposer of events. De-

sirous as I must ever be to live in the hearts of an attached and united people, I feel the full value of the loyal congratulations and fervent thanksgivings of such a body as the University of Oxford.”

July 4.

Exhibitions to Oxford or Cambridge.—The Fishmongers' Company have now vacant two Exhibitions, of 8*l.* a piece yearly, to two Masters of Arts, so long as they abide at their study in either of the Universities of Oxford or Cambridge, being poor and having need thereof. Applications for the same to be made to Mr. W. B. Towse, the Company's clerk, at Fishmongers' Hall, London.

The Commemoration.—The Encenais, or Commemoration of Founders and Benefactors, took place on Wednesday last, and passed off very satisfactorily. The theatre was well-filled with ladies; the area had a sufficient, but not an overflowing, number of strangers and Masters of Arts; and the undergraduates' gallery, although far from crowded, for great numbers had already left Oxford, was not wanting in the accustomed exhibition of approbation and dislike.

The following subjects are proposed for the Chancellor's prizes for the ensuing year, viz:—

For Latin Verse—“*Vix per Angliam ferro strato.*”

For an English Essay—“The pleasures and advantages of literary pursuits, compared with those which arise from the excitement of political life.”

For a Latin Essay—“*De Etruscorum cultu, legibus, et moribus, eorumque apud Romanos vestigiis.*”

The first of the above subjects is intended for those gentlemen who, on the day appointed for sending the exercises to the registrar of the University, shall not have exceeded four years, and the other two for such as shall have exceeded four, but not completed seven years, from the time of their matriculation.

Sir Roger Newdigate's prize for the best composition in English verse, not limited to fifty lines, by any undergraduate who, on the day above specified, shall not have exceeded four years from the time of his matriculation—The Sandwich Islands.

THEOLOGICAL PRIZE.—*The Study of Ecclesiastical History.* The subject here stated, as appointed by the judges, for an English essay, is proposed to members of the University on the following conditions:—1. The candidate must have passed his examination for the degree of B.A., or B.C.L. 2. He must not have exceeded his twenty-eighth term from June 25th, 1840. 3. He must have commenced his sixteenth term eight weeks previous to the day appointed for sending in his essay to the registrar of the University. In every case, the terms are to be computed from the matriculation inclusively. The essays are to be sent, under a sealed cover, to the registrar of the University, on or before the Wednesday in Easter week next ensuing.

MRS. DRYDEN'S THEOLOGICAL PRIZES.—The subjects for the year 1841 are—"On the Divinity of our blessed Lord and Saviour Jesus Christ," "On the Sufficiency of the Holy Scriptures for the Salvation of Man." Persons entitled to write for the above-mentioned prizes must be in deacon's orders at least, and on the last day appointed for the delivery of the compositions to the registrar, have entered on the eighth and not exceeded the tenth year from their matriculation. The compositions are to be sent under a sealed cover to the registrar of the University, on or before Tuesday, the 1st day of March, 1841.

In a Convocation holden on Thursday last, the Rev. J. W. Whiteside, M.A. of Trinity College, Dublin, was admitted *ad eundem*.

In a Congregation holden at the same time, the following degrees were conferred:—

Doctor in Medicine—H. B. Laeson, Trinity Col., grand comp.

Doctor in Music—G. J. Elvey, New College, organist of St. George's, Windsor, and private organist to Her Majesty.

Masters of Arts—W. L. Collins, Scholar of Jesus; Rev. S. G. Dudley, Jesus; Rev. F. G. Hopwood, Christ Church; M. Harrison, Scholar of Corpus Christi; Rev. W. Green, and Rev. J. M. Barlow, Worcester; Rev. F. M. R. Barker, Oriel; Rev. J. W. Horsley, University.

Bachelors of Arts—A. Clifton, Lincoln; J. F. Austen, and F. P. Phillips, Christ Church; E. Bather, Postmaster of Merton; T. Goff, Oriel; H. J. Drury, Worcester.

On Monday last, Mr. J. G. Brine, Scholar of St. John's College, was admitted Actual Fellow, and Mr. T. A. Parnell (from Merchant Tailors' School) was elected a Probationary Scholar of that society.

On Tuesday last, the Rev. E. W. Tufnell, B.A., Scholar of Wadham, was admitted Actual Fellow of that Society; C. F. Trower, B.A., Scholar of Balliol, and Vinerian Scholar, G. Rawlinson, B.A. of Trinity, and R. S. Sutton, B.A. of Brasenose, were elected Fellows of Exeter College; and C. W. Lawrence, (from Winchester College) was admitted Scholar of New College.

July 11.

In a Convocation holden on Wednesday last, C. O. Dayman, N.A. of St. John's College, Cambridge, was admitted *ad eundem*.

In the same Convocation, the nomination of the Rev. W. F. Audland, M.A., Fellow of Queen's College, to be a Public Preacher, in the room of the Rev. the Warden of New College, resigned, was unanimously approved.

In the same Convocation also, the Rev. T. C. Curties, B.D., Fellow of St. John's College, was unanimously elected to the Lectureship in the Church of St. Giles, in the suburbs of the City of Oxford, vacant by the resignation of the Rev. J. Carter, B.D.

On Monday last, Mr. W. Everett, Scholar of New College, was admitted Actual Fellow of that Society.

The Examiners for the Kennicott Hebrew

Scholarship, and the Examiners for the Pusey and Ellerton Hebrew Scholarship, have respectively announced that they have elected W. G. S. Addison, B.A. of Magdalen Hall, to the Kennicott and Pusey and Ellerton Scholarships; and the Examiners for the latter Scholarship "wish to mention, with great praise, the Rev. J. D. Collis, B.A., Fellow of Worcester College."

July 18.

In a Convocation holden on Saturday last, Oliver Hargrave, Esq., M.A. of Trinity College, Cambridge, was admitted *ad eundem*.

In a Congregation holden at the same time, the following degrees were conferred:—

Doctor in Civil Law—A. R. Adams, Fellow of St. John's College.

Bachelor in Civil Law by Commutation—J. W. Nicholl, Jesus College.

Masters of Arts—Rev. F. W. Briggs, Magdalen Hall; Rev. O. H. B. Hyman, Fellow of Wadham; Rev. C. W. Diggle, Scholar of Wadham.

Bachelors of Arts—W. Hombersley, Christ Church, grand comp.; J. T. Delane, Magdalen Hall; J. Nicholson, Scholar of Brasenose.

The Examiners (appointed by the Board of Control) of Candidates for the East India College, for the ensuing Term, are the Rev. T. Dale, M.A., Vicar of St. Bride's; the Rev. R. Eden, M.A., late Fellow of Corpus Christi College; and the Rev. C. W. Saxton, M.A., of Christ Church, in the room of Professor Key.

CAMBRIDGE.

July 4.

On Thursday last, J. Woolley, B.A. of Emmanuel College, in this University, was elected a Foundation Fellow of that Society.

July 11.

At a Congregation on Saturday last, the following degrees were conferred:—

Bachelor in the Civil Law—Rev. J. Tidmore, Trinity Hall.

Bachelors of Arts—B. B. Blackwell and J. F. Fanshawe, Corpus Christi College.

At the same Congregation, a grace passed the Senate, authorizing the Vice-Chancellor to defend an action which has been commenced by Messrs. Beales against the Chancellor, Masters, and Scholars of the University, for an alleged injury to their premises in consequence of the alterations lately made at the Pitt Press.

At the Congregation on Monday, T. R. Bentley, M.A. of Trinity College, Dublin, was admitted *ad eundem* of this University.

At the same Congregation the following grace, in conformity with the recommendation of the Syndics of the Library, passed the Senate:—For authorizing the Vice-Chancellor to affix the seal to a contract with Messrs. Rigby for executing the fittings to the east end, and to the four adjoining bays on the north side, and four bays on the south side of the New Library, according to the plans and speci-

fications laid upon the Registry's table, for the sum of 2125*l.* 18*s.* 2*d.*, with the understanding that the said sum be paid out of the Stock purchased with the accumulations of the Library Fund.

Mr. Ray, of St. Peter's Col., was appointed Deputy Taxor, in the absence of Mr. Mills.

Tuesday last, being Commencement-Day, the following Doctors and Masters were created:—

Doctors in Divinity—Rev. M. G. Beresford, Trinity College; Rev. J. Holmes, Queens' College, Master of the Grammar School, Leeds; Rev. J. Young, Trinity College, Master of the Grammar School, Houghton-le-Spring, Durham; Rev. M. H. Jones, Queens' College, rector of Llanthwery Skirrid, county of Monmouth.

Doctor in the Civil Law—J. S. Roupell, Fellow of Trinity Hall.

Doctors in Physic—R. W. Rothman, Fellow of Trinity; G. Budd, Fellow of Caius; T. A. Barker, Downing.

MASTERS OF ARTS.

King's College—Abraham, C. J.; Buller, J.; Williams, G.

Trinity College—Allen, S.; Ayrtton, E. N.; Bazett, A. Y.; Blake, H. W.; Browne, W.; Burrows, H. N.; Canham, A. J.; Conybeare, W. J.; Crompton, J. L.; Dumergue, F.; Fraser, D.; Garfit, M.; Gordon, J.; Guthrie, L.; Hargrave, J. F.; Harris, F. W.; Hawkins, R. A.; Hemery, J.; Herries, C. J.; Hodgson, T.; Humphry, W. G.; Jebb, R. G.; Jennings, R.; Johnson, J. G.; Kirkpatrick, J.; Lewis, J.; Lowe, H. E.; Lowndes, G. D.; Lund, H.; Maitland, B.; Morrison, G.; Oddie, H. H.; Phillips, J.; Pine, B. C. C.; Pollock, W. F.; Reynardson, H. B.; Richardson, W. S.; Rodwell, B. B. H.; Rough, W. H.; Roupell, C. M.; Scott, G.; Surtess, R. L.; Sykes, G. M.; Thacker, A.; Thurlow, T. L.; Townsend, G. F.; Vizard, W.; Wagstaff, C.; Watson, W. W.; Westoby, W. A. S.; Wilson, J.; Wilson, T. D. H.; Windle, J.; Woodd, B. T.; Wright, C. S.

St. John's College—Birch, F. L.; Boys, E.; Bromby, C. H.; Brown, J. L.; Brumell, E.; Caley, R. L.; Charlesworth, J. C. D.; Clarkson, T.; Coombes, W.; Eden, J. P.; Fardell, C.; Fell, J. E.; Fitz-Herbert, A.; Griffin, W. N.; Harper, F. W.; Hayton, H.; Herbert, J.; Hickman, J.; Jeffery, F.; Judwine, G.; Kennion, R. W.; Martin, G.; Mills, J. H.; Niven, H.; Pardoe, J.; Pierpoint, R. W.; Savage, R. C.; Scadding, H.; Smalley, C.; Sparling, W.; Thurlow, J.; Tower, C.; Walmsley, E. J.; Whytehead, T.; Wood, H. O.

St. Peter's College—Cousins, D. L.; Freeman, F. W.; Freeman, J.; Newman, J. S.

Clare Hall—Bell, J.; Ebsworth, G. S.; King, E. F.; Laycock, H. S.; Pierson, G. C.; Pallein, J.; Whitworth, R.

Pembroke College—Cory, R. W.; Day, G. E.; Elwyn, W. M. H.; Gordon, R. A.; Hildyard, A. G.

Caius College—Akers, J. R.; Baker, F. W.; Blackall, T.; Dalton, S. N.; Drury, H.

Corpus Christi College—Bennett, J. L.; Bull, G.; Hill, H. T.; Hodgson, M. G.; Parker, R.; Partridge, W. J.; Pulling, J.; Simpson, G. F.; Troughton, J. E.; Watson, A.

Queens' College—Coward, T.; Howard, T. H.; Reynolds, O.; Sandon, T.; Smith, W. R.; Ward, H.; Whitley, J.; Wilson, F.

Catharine Hall—Carrick, G. M.; Dudley, B. W.; Goodall, W.; Harrison, W. E.; Holmes, H. C.; Hutton, M.; Jackson, H. J.; Selwyn, E.; Windsor, H.

Jesus College—Beaufort, D. A.; Bruce, D.; Clarkson, G. A.; Hodgson, W. H.; Metcalfe, W.; Rackham, R. A.; Reed, G. V.; Thomson, W.

Christ's College—Bramwell, H. R.; Daniell, E. H.; Deck, J.; Fleming, G.; Hogg, J. R.; Hubert, H. S. M.; Mason, H. B.; Routh, J. O.; Williams, J.

Magdalene College—Buckley, J. W.; Ibbotson, W. H.; Johnson, R. W.; Raven, V.; White, C. S. S.; Widdrington, S. H.

Emmanuel College—Roberts, W. H.; Smythies, H. R.; Thorp, R.; Thompson, E. H.

Sidney College—Touzel, H.; Westmorland, T.

Downing College—Dawson, T.

At a Congregation on Thursday last, the degree of Master of Arts was conferred upon J. Bayldon, of Jesus College; a grace also passed the Senate for sealing the diploma of Dr. Barker, of Downing College.

COMBINATION PAPER, 1840.

PRIOR COMB.

- | | |
|----------|---------------------|
| Aug. 2. | Coll. Joh. |
| 9. | Mr. Powell, Chr. |
| 16. | Mr. D. Tyson, Cath. |
| 23. | Mr. Winter, Corp. |
| 30. | Mr. Rigg, Cai. |
| Sept. 6. | Coll. Regal. |
| 13. | Coll. Trin. |
| 20. | Coll. Joh. |
| 27. | Mr. Urquhart, Magd. |
| Oct. 4. | Mr. Khuff, Cath. |
| 11. | Mr. West, Clar. |
| 18. | Mr. Gaakin, Jes. |
| 25. | Coll. Regal. |
| Nov. 1. | COMM. BENEFACT. |
| 8. | Coll. Trin. |
| 15. | Coll. Joh. |
| 22. | Mr. Jackson, Magd. |
| 29. | Mr. Simpson, Cath. |
| Dec. 6. | Mr. Garlike, Clar. |
| 13. | Mr. Wingfield, Emm. |
| 20. | Coll. Regal. |
| 27. | Coll. Trin. |

POSTER COMB.

- | | |
|----------|-------------------------------------|
| Aug. 2. | Mr. Sheppard, Trin. |
| 9. | Mr. Bass, Trin. |
| 16. | Mr. Yelloly, Trin. |
| 23. | Mr. J. H. Bailey, Trin. |
| 24. | FEAST S. BART. Mr. J. Bolden, Trin. |
| 30. | Mr. J. Scott, Trin. |
| Sept. 6. | Mr. Hurt, Trin. |
| 13. | Mr. Bowstead, Joh. |
| 20. | Mr. Earnshaw, Joh. |
| 21. | FEST. S. MATT. Mr. H. James, Joh. |

27. Mr. Stone, Joh.
 29. *FEST. S. MICH.* Mr. Armitage, Joh.
 Oct. 4. Mr. Tyrell, Joh.
 11. Mr. Woodward, Joh.
 18. *FEST. S. LUC.* Mr. J. O. Shadwell, Joh.
 25. Mr. Klarer, Pet.
 28. *FEST. SS. SIM. ET JUD.* Mr. Drake, Clar.
 Nov. 1. *FEST. OM. SANCT.* Mr. Spooner, Clar.
 8. Mr. Bullock, Clar.
 15. Mr. Mills, sen., Pemb.
 22. Mr. Mills, jun., Pemb.
 29. Mr. Fleming, Pemb.
 30. *FEST. S. AND.* Mr. Groome, Pemb.
 Dec. 6. Mr. Delamare, Cai.
 13. Mr. Rigg, Cai.
 20. Mr. Day, Corp.
 21. *FEST. S. THOM.* Mr. Winter, Corp.
 25. *FEST. NATIV.* Mr. CATTLEY, Regin.
 26. *FEST. S. STEPH.* Mr. Smithett, Regin.
 27. *FEST. S. JOH.* Mr. Green, Regin.
 28. *FEST. INNOC.* Mr. Burgess, Regin.

*Resp. in Theolog.**Oppon.*

- Mr. Lomax, Trin. ... { Coll. Regal.
 Coll. Trin.
 Coll. Joh.
 Mr. Palmer, Trin. ... { Mr. Couch, Pet.
 Mr. Sikes, Regin.
 Mr. Coulcher, Corp.
 Mr. Baylay, Emm. ... { Mr. Ainslie, Emm.
 Coll. Regal.
 Coll. Trin.

*Resp. in Jur. Civ.**Oppon.*

- Mr. Abdy, Jes. { Mr. Hodges, Emm.
 Mr. Kinderaley, Trin.

*Resp. in Med.**Oppon.*

- Mr. Tuck, Cai. { Mr. Fisher, Down.
 Mr. Price, Emm.

On Saturday last, T. S. Woolleston, Esq., of St. Peter's College, in this University, was elected a Foundation Fellow of that Society; and on Monday, A. Pyne, Esq., was chosen a Ramsey Fellow of the same society.

On Wednesday last, the following students of St. John's College were elected exhibitioners, on the foundation of the late Very Rev. Dr. Wood:—

Boulthée	Johnstone
Riggott	Adams
Scott	Gifford
Simpson	Campbell
Bird	

Select Preachers.—The following gentlemen have been elected select preachers at St. Mary's, each for the month to which his name is affixed:—

- 1840, October.....The Hulsean Lecturer
 November....Rev. Prof. Scholefield, Trin.
 December....Rev. J. W. Blakesley, Trin.
 1841, January.....Rev. J. Hildyard, Christ's
 February Rev. W. Harnes, Christ's
 March Rev. E. Sydney, St. John's
 April The Hulsean Lecturer
 May Rev. T. J. Jeddin, Caius

THE CHURCH IN JAMAICA.—The Vice-Chancellor begs to inform the members of the University that he has received a communication from the Bishop of Jamaica, in which his lordship states that "in consequence of recent measures for the enlargement of the Church Establishment in Jamaica, (the House of Assembly having increased the stipends of all the curates, and having doubled their numbers,) the bishop is particularly anxious to introduce into his diocese graduates from the Universities, more especially as a collegiate establishment for the education of the creoles is another important object in view, and one which seems likely to meet with the approbation and encouragement of the colonial legislature." Gentlemen who are desirous of becoming candidates for these curacies may apply to the Bishop of Jamaica, who is now in London, and may direct their applications to the rooms of the Society for the Propagation of the Gospel in Foreign Parts, in Trafalgar Square, Charing-cross. It is understood that the stipend of the island curates, who are perpetual curates, is 650*l.* currency, or about 400*l.* sterling.

July 25.

T. S. Ackland, Esq., B.A. of St. John's College, in this university, has been appointed Senior Mathematical Master of the Royal Institution School, Liverpool.

KING'S COLLEGE, LONDON.

The annual distribution of prizes to the students of this institution took place July 1st, in the theatre of the establishment. The Archbishop of Canterbury presided as visitor. There were also present the Bishop of Llandaff, Lord Bexley, Mr. Justice Patteson, Sir R. H. Inglis, M.P., Mr. W. E. Gladstone, M.P., the Rev. Dr. Shepherd, Dr. D'Oyly, the Rev. C. Benson, Messrs. C. Pierce, G. Stephenson, &c. The whole of the theatre was crowded, and many who arrived a few minutes after the chair was taken were obliged to be content with standing room in the avenues of the place of meeting. The business of the day was commenced by his Grace the Chairman stating the occasion of the meeting. After which, the Rev. J. Lonsdale, the principal of the college, addressed the chair, and announced the names of the students to whom the prizes in the class of divinity had been awarded, and his Grace delivered the prizes to the students. The Archbishop then called upon the professors to announce the names of the students in their respective classes entitled to the prizes, and the announcement having been made, the prizes were delivered to the students in the following order:—

- Divinity—1. Good and Wortham. 2. Baines and Kite. 3. Plumpton and Prentice.
 Classics—Edwards, Calthrop, and Rogers.
 Essay (Latin)—Edwards. Latin Verses—Sabine. Composition—Rogers.

Mathematics—Stephen, Woodhouse, Wilkinson, Henaley, jun., and Prentice.
English Literature—Plumptre, Prentice, and Cayley.

History—Plumptre and Kite.
English Essay—White and Uthoff.
Hebrew—Woodhouse and Good.
French—Eddrup.
German—Jones.

CIVIL ENGINEERING, ARCHITECTURE, ETC.

Mathematics—Hatcher and King.
Mechanics—Bailey and F. W. Smith.
Chemistry—Hatcher and F. W. Smith.
Geology—Hatcher.
Mineralogy—Bernays and Hatcher.
Manufacturing Art—Brookedon, Bristow, F. W. Smith, and Owen.
Geometrical Drawing—West, Alexander, Twining, King, and Harris.

At the conclusion of the delivery of prizes, the Archbishop addressed the meeting in congratulation of what they had witnessed, and the students in exhortation to continue in the course which hitherto they had so successfully pursued. A vote of thanks was then proposed for his Grace, which was carried by acclamation. The Archbishop returned thanks in an appropriate manner, and the meeting broke up shortly after half-past four o'clock.

SCHOLARSHIPS FOR MEDICAL STUDENTS.—The Council have founded Three Scholarships

for Medical Students matriculated in King's College. Each scholarship is of the yearly value of 40*l.*, and may be held for three years.

The following regulations have been adopted by the Council:—

1. Candidates shall be matriculated students from the time of their entrance to the medical department of the college; and shall have attended the medical classes during three consecutive winter sessions. No student will be admitted as a candidate who shall have exceeded his third winter session.

2. No student shall be admitted as a candidate unless he shall have conformed to the discipline of the college, and unless his moral conduct shall have been satisfactory to the Principal and medical professors.

3. No student shall be admitted as a candidate unless he shall have passed, at the beginning of his second winter session, an examination, to the satisfaction of the Principal, in Scripture History and Butler's Analogy.

4. The examination for the scholarships shall be in the following subjects:—(1) Anatomy and Physiology; (2) Chemistry; (3) Materia Medica and Botany; (4) Medical and Surgical Pathology.

The election of the first Scholar will take place in April, 1841, and the preliminary examination in Scripture History, &c. will be held at the end of the Christmas vacation of the present year.

BIRTHS AND MARRIAGES.

BIRTHS.

OF SONS—The Lady of

Absalom, Rev. C. S., Tiptone P.
Allen, Rev. J. C., North Huish R.
Baldock, Rev. R., Kingsnorth R., Kent, (still born.)
Barnes, Rev. W. L., Knapton R., Norfolk.
Bevor, Rev. W. S., Little Cheahall, Essex.
Bellamy, Rev. G., Megavisey V., Cornwall.
Beresford, Rev. W., Upper Berkeley-street, Portman-square.
Bull, Rev. E. S., Minister of St. Botolph's, Colchester.
Bull, Rev. A. N., Heacham, Norfolk.
Cheshyre, Rev. W. J., M.A. of Balliol Coll., Oxford.
Cholmeley, Rev. J. M., Lower Beeding.
Clayton, Rev. H. J., Farnborough R., Hants.
Cooper, Rev. H. J., Old Windsor V., Berks.
Coxon, Rev. M., Heswall R., Cheshire.
Du Pré, Rev. W. M., Woburn.
Greswell, Rev. R., Beaumont-street, Oxford.
Hall, Rev. W. J., St. Benet's R., Paul's Wharf, London.
Hall, Rev. G. C., Churcham V., Gloucestershire.
Hewlett, Rev. J., late Head Master of the Grammar School at Abingdon.

Lawrence, Rev. C. W., of St. Luke's, Liverpool.

Lee, Rev. F., Thame.

Molyneux, Rev. B., Marton House, Cheshire.

Molyneux, Rev. C., Woolwich Common.

Moore, Rev. C., Penancee.

Moran, Rev. J. H., Newhall P., near Burton-upon-Trent.

Palmer, Rev. C. A., Wanlip R.

Palmer, Rev. W., M.A. of Worcester College, Oxford.

Patten, Rev. F. A. M., Paragon Parade, Cheltenham.

Radcliffe, Rev. G.

Rogers, Rev. A., of Compton Greenfield, Gloucestershire.

Scott, Rev. W., Hoxton.

Selkirk, Rev. J., Foregate-street, Chester.

Sewell, Rev. T., Welbeck Cottage, Brooke, near Norwich.

Shilleto, Rev. R., M.A. of Trinity College, Oxford.

Statham, Rev. R. J., Tarporley R.

Stevenson, Rev. T., Wolvesey.

Sumner, Rev. J., Pott Shrigley P. C. Cheshire.

Todd, Rev. J. F., Liskeard.

Trenchard, Rev. J., Stanton House, Wilts.

Vallack, Rev. B. W. J., St. Budeaux V.
Whitcombe, Rev. P., Clifford, near Hay.
Wood, Rev. J., Church Kirk P.
Wordsworth, Rev. C., D.D., Head Master of
Harrow School.

OF DAUGHTERS—The Lady of

Abalom, Rev. C., Tilstone P.
Benson, Rev. G. L., the Close, Salisbury.
Bockett, Rev. B. B., Epsom V.
Bridger, Rev. J., Chichester.
Colburne, Rev. W., Blackrock.
Compton, Rev. E. B., Taunton.
Cox, Rev. T., Kimcot R.
Dickenson, Rev. J., Compton Dundon V.,
Somersetshire.
Dudley, Rev. W. M., Poole P., Dorset.
Footitt, Rev. E. W., Hockerton R.
Hervey, Rev. Lord Charles, r. of Great Ches-
terford.
Holden, Rev. W., St. Oswald's, Worcester.
Karalake, Rev. W. H., Mesham R., Devon.
Knapp, Rev. H., Shrewsbury.
Leigh, Rev. J. E. A., Scarlets, Berks.
Lloyd, Rev. Y. G., Rawcliffe.
Marshall, Rev. P. C., Shute End, Woking-
ham, Berks.
Ness, Rev. J. D., Morthoe V., Devon.
Oliver, Rev. W. M., Bovinger R., Essex.
Paul, Rev. C., Wellow V.
Pollard, Rev. H., Blenheim House, Brompton.
Poutney, Rev. H., St. John's, Wolverhampton,
P. C.
Pring, Rev. J. C., New Coll., Oxon.
Pulleine, Rev. R., Spennithorne R.
Spyers, Rev. T., Aldenham.
Tagart, Rev. E., Bayswater.
Trench, Rev. R. C., M.A. of Trinity Coll.,
Camb., at Botley Hill.
Trevanion, Rev. F. W., Wadworth V., York-
shire.
Underwood, Rev. T., Crofton, near Ludlow.
Wardell, Rev. H., Winton R.
Watson, Rev. J. H., West Wrating, V.
Webster, Rev. E. B., Swanton Novers, Nor-
folk.
Wigram, Rev. J. C., Rotherfield.

MARRIAGES.

Addison, Rev. J. Dupré, M.A. of Exeter Coll.,
Oxford, to Sophia, d. of C. Kyd Bishop,
Esq., late of the Island of Barbadoes.
Brown, Rev. W. S., r. of Wendlebury, to
Esther Maria, y. d. of Geo. May, Esq., of
Strode House, Herne, Kent.
Browne, Rev. A., v. of Marham, Norfolk, to
Henrietta Eliza, eldest d. of the late Rev.
F. H. Daubeney, r. of Bexwell.
Butler, Rev. D., Lecturer of St. John's, Co-
ventry, to Lavinia, d. of Col. Ewart, C.B.
Capper, Rev. D., r. of Huntley, Gloucester-
shire, to Horatia, eldest d. of Capt. Slade.
Caulfield, Rev. Wm., r. of Molahiffe, Ardfer-
t, to Ellen, d. of the late J. W. Smith, Esq.,
of Silverhill, King's County.
Clayton, Rev. J. W., of Birchanger, to Susan-
nah, d. of Mr. Wm. Parris, Burton-Bower,
Essex.
Coleman, Rev. J. C., of Grappenhall, to Anne,

eldest d. of the late Capt. Edmondson, of
Liverpool.
Dickenson, Rev. H. S., v. of Chattisham,
Suffolk, to Catharine, y. d. of S. Tylecote,
Esq., of Tamworth, Staffordshire.
Drury, Rev. Wm., of Kirk Andrews, Isle of
Man, to Jane, second d. of Mr. Wortley, of
Redlington.
Dudley, Rev. Joseph, of the Firs Villa, Brom-
yard, to Eliza, y. d. of the late R. Wight,
Esq., of Sedstone Court, Herefordshire.
Edmunds, Rev. P., r. of Sheddlethorp, St.
Helen-cum-Marblethorp, St. Peter's, Lin-
colnshire, to Charlotte, d. of the late Jas.
Richardson, Esq., of Cartmet.
Fawkes, Rev. Fred. F., p. c. of Hampton,
Worcestershire, to Elizabeth Rebecca, only
d. of the late Capt. Brany, H. E. I. C. S.
Fawcett, Rev. Richd., incumbent minister of
Christ Church, Loughborough, to Mary
Jane, only surviving d. of the late Thomas
Barratt, Esq.
Ferris, Rev. C. F., to Susannah, only child of
the late C. S. Milward, Esq., of Bromley.
Forrester, Hon. and Rev. O. W. W., M.A. of
Trin. Coll., Oxford, to Sophia Elizabeth, d.
of R. Norman, Esq., and Lady Elizabeth
Norman.
Fulford, Rev. J. L., B.A., late of Trin. Coll.,
Camb., to Mary Frances, elder d. of J. S.
Sanders, Esq., recently of the Alington
Road, Exeter.
Gleadowe, Rev. R. Wm., Head Master of the
King's School, Chester, to Mary, second d.
of the late Thomas Smith, Esq.
Gorles, Rev. Jas., c. of Sheldon, near Birming-
ham, to Hannah, only d. of the late John
Jones Barker, Esq., surgeon, of Colleshill.
Griffith, Rev. W. A., B.A., of Chard, to Eli-
zabeth, y. d. of the late T. Sheppard, Esq.,
of Sion Hill.
Halley, Rev. T., of Edinburgh, to Mary, y. d.
of the late Ed. Rowland, Esq., of Carlisle.
Hamond, Rev. W., B.A. of Jesus Coll., Camb.,
to Eliza Anna, second d. of Major Budgen,
of Holmesdale House, Surrey.
Handcock, Rev. R., of St. Thomas's, Dublin,
to Frances, d. of the late H. Langley, Esq.
Hildyard, Rev. Fred., r. of Swannington, Nor-
folk, to Lætitia, d. of John Shore, Esq., of
Guilford-street.
Hodson, Rev. Jas. S., B.A. of Merton Coll.,
Oxford, to Elizabeth, d. of the Rev. B. J.
Vernon, late E. I. C. chaplain at St. Helena.
Holden, Rev. James R., r. of Pleasley, Der-
byshire, to Mary, only d. of S. Moore, Esq.,
of Ruddington, Notts.
Hooper, Rev. William N., Minor Canon and
Precentor of Winchester Cathedral, to Lucy,
second d. of Sir M. Blakiston, Bart., of
Sandy Brooke Hall, Derbyshire.
Humphreys, Rev. Owen J., B.A., c. of Col-
wyn, to Fanny, eldest d. of Wm. Jones,
Esq., of Brook-street House, Chester.
Huxtable, Rev. A., r. of Sutton Waldron,
Dorset, to Maria Sarah, d. of the late John
Lanston, Esq., of Sarsden, Oxon.
Jones, Rev. E. Inwood, r. of Upwell, Cam-
bridgeshire, to Sidney Jane, widow of the

- Rev. T. F. Lawrence, r. of East Farndon, Northampton.
- Johnson, Rev. Wm. C., B.A. of Merton Coll., Oxford, to Marianne, youngest d. of the late S. Pateson, Esq., of Cringleford.
- Kemphorne, Rev. R., Colonial Chaplain of St. Helena, to Sophia Mary, eldest d. of the late General Ainslie, formerly Governor of Dominica.
- Lally, Rev. W. M., r. of Drayton Bassett, to Susannah, widow of Frederick Cooper, Esq.
- Lloyd, Rev. John, M.A., of the Court Llanmarfawr, to Marianne, only d. of Mr. Edward Davies, of Pembridge, Herefordshire.
- Lloyd, Rev. H., D.D., Professor of Natural Philosophy in the University of Dublin, to Miss Bulwer, d. of the Rev. Jas. Bulwer.
- Lockwood, Rev. F. V., of Canterbury, to Miss Percy, eldest d. of the Bishop of Carlisle.
- Luby, Rev. Thomas, Fellow of Trinity College, Dublin, to Jane, second d. of H. Rathborne, of Dunsinea, co. Dublin.
- Maddeck, Rev. E. K., to Lucinda, only d. of J. Smith, Esq., of Meadow Croft, Sydenham.
- Marriott, Rev. H. S., M.A. of Trinity Coll., Cambridge, and of Onehouse, Suffolk, to Lucy, third d. of the Rev. G. Glover, Archdeacon of Sudbury, and r. of Southrepps, Norfolk.
- Masters, Rev. J. Smalman, M.A., of Greenwich, to Elizabeth A. W. Kenning, only child of S. Kenning, Esq., M.D., of Greenwich.
- Middleton, Rev. Thomas, Head Master of the Grammar School, Stockport, to Sarah Anne, eldest d. of John Boardman, Esq., of Smedley, Cheetham Hill, Manchester.
- Moore, Rev. J. L., Fellow of Trinity College, Dublin, to Anne, d. of H. J. Monk Mason, Esq.
- Noelham, Rev. C., M.A., of Sproxtton, to Matilda, d. of the late J. Charlesworth, Esq., of Ashby-de-la-Zouch.
- North, Rev. Wm., M.A., Professor of Latin Literature, St. David's College, Lampeter, to Mary, d. of the late Thomas Maybery, Esq., of Brecon.
- Oliver, Rev. R. J., Chaplain of H.M.S. "Rodney," to Harriett Hall, youngest d. of the late E. Rowling, Esq.
- Payne, Rev. Richard, Fellow of New College, Oxford, to Jane, second d. of the Rev. D. Williams, D.C.L. of New College, Prebendary of Winchester.
- Pearce, Rev. A. E., of the Lorells, Birmingham, to Amelia, second d. of Mr. E. Carter.
- Perry, Rev. William W., v. of Stanwell, Middlesex, to Arethusa Georgiana St. Vincent Sarah, youngest d. of the late Admiral Sir C. Brisbane, K.C.B., &c.
- Philpott, Rev. Edward, M.A. of Pembroke College, Oxford, to Miss Eary Burton, of Bristol.
- Rowlandson, Rev. John, Chaplain in the H.E.I. Company's Service, to Jane Letitia, eldest d. of Robert Hazell, Esq., late of Maidstone.
- Sadler, Rev. W. D., Fellow of Trinity Coll., Dublin, to Jane, d. of the Rev. C. Otway, of South Hill, Dublin.
- Stanhope, Rev. C. S., v. of Waverham, Cheshire, to Frederica Mary, second d. of the late Rev. R. P. Goodenough, Prebendary of Carlisle and of Carleton, Notts.
- Swinny, Rev. H. H., v. of St. Giles's, Cambridge, to Edith, d. of J. Newcomb, Esq., of Upton, Bucks.
- Taylor, Rev. Wm., c. of Shobden, to Frances, youngest d. of the late Captain Sharp, of the H.E.I. Company's Service.
- Toose, Rev. H. T., of Honiton, Devon, to E. C. Terry, youngest d. of the Rev. T. Terry Jackson, v. of Payhembury.
- Ward, Rev. E. L., r. of Blendworth, Hants, to Olivia Sophia, third d. of the Rev. T. P. White, Chaplain to the Hospital of St. John the Baptist, Winchester.
- Watkins, Rev. I., r. of Llansaintfread, to Emily, d. of the Rev. James Buckingham, v. of Burrington.
- Wilkinson, Rev. M., Principal of the Collegiate School at Huddersfield, to Letitia Martha, third d. of G. M. Shield, Esq., of Rochester.
- Williams, Rev. Alexander, M.A. of Trinity College, Cambridge, to Catharine Anne Elwin, eldest d. of the Rev. T. Bartlett, r. of Kingstone, Kent.
- Willis, Rev. A., M.A., Head Master of Ludlow School, to Marianne, widow of Captain Serjeantson, late of the 40th Regiment.
- Young, Rev. Richard G., B.A. of Oriel Coll., Oxford, to Catherine d. of the Rev. E. Jones, r. of Milton Keynes and Newport Pagnell.

EVENTS OF THE MONTH.

N.B. The EVENTS are made up to the 22nd of each Month.

TESTIMONIALS OF RESPECT TO CLERGY.—The following gratifying marks of esteem and respect have recently been presented to the undermentioned clergy by their congregations and parishioners:—

Rev. S. Bagnall, of Aston, near Lincoln, a very handsome gown and cassock.

Rev. John Browne, late curate of Penzance, by the congregation of Newport chapel-of-ease, Barnetaple, an elegant silver salver.

Rev. C. Cameron, late curate of St. George, Donnington Wood, a very handsomely-bound bible and prayer book.

Rev. L. R. Cogan, of the Temple, Bristol, plate.

Rev. F. Cunningham, of Lowestoft, from several ladies of the place, a chair, beautifully wrought with their own hands in German wool, &c. &c.

Rev. Joseph Harling, on his retirement from the curacy of Great and Little Hampton, a purse of gold.

Rev. W. H. Hill, of Yardley, near Birmingham, a purse containing 30 sovereigns.

Rev. F. G. Hopwood, of Warrington, Lancashire, Bagster's Polyglot and Comprehensive Bibles; and also a reprint of Coverdale's Bible.

Rev. T. Lowry, Watermillock, plate.

Rev. J. Milton, Kirkley Malzeard, plate.

Rev. W. L. Nichols, late minister of Trinity Church, Bath, an elegant suite of library plate, from his congregation. This is the third testimonial of respect Mr. Nichols has received.

Rev. R. Panting, late curate of Child's Ercall, Salop, a very handsome silver tea-pot.

Rev. A. B. Power, late curate of Keswicks, a handsome copy of Calmet's Dictionary of the Bible.

Rev. H. K. Richardson, rector of Leire, a handsome silver service.

Rev. E. Richardson, late curate of St. George's, Kendal, a handsome inkstand and a purse of gold.

Rev. W. Simpson, by the parishioners of Horsham, Surrey, plate.

Rev. W. Thompson, of St. Barnabas, King's Square, London, a handsome silver waiter and inkstand.

Rev. J. Wilkinson, late curate of Brancepeth, Durham, a splendid silver tea-pot and stand.

Rev. W. W. Woodhouse, of Horton, Bradford, a handsome silver inkstand.

The Rev. Thomas Hollway, vicar of Spilsby, Lincolnshire, having, during fifteen years' ministration, secured the goodwill and respect of the inhabitants, they were anxious to testify their feelings towards him by some public testimonial; and deeming that anything which would contribute to the greater solemnity of congregational worship would be most acceptable, many influential individuals set on foot a subscription (unknown to him) with a view of procuring a good organ for the church, an object which they speedily found themselves in a condition to realize. Mr. Hill, of London, who is a native of Spilsby, was the person selected to furnish the instrument, and he evinced his respect for his native place by constructing, at a pecuniary sacrifice to himself, an instrument of very superior tone and power.

BERKSHIRE.

The Commissioners of Woods and Forests have contributed 300*l.* towards the

erection of the new district church in the parish of Clewer. — *Windsor Journal*.

CHESHIRE.

The Bishop of Chester, in the early part of the month, consecrated new churches at Maudeley, Brentberton, Farington, and Classon. — *Times*.

A bazaar at Bollington, a mere village, near Macclesfield, has produced the extraordinary sum of 750*l.* The receipts are for the purpose of building a new school in connexion with the church at that place. — *Ibid*.

CORNWALL.

On the 22nd June last, the first stone of the chapel-of-ease, which is to be built at Portreath, in the parish of Illogan, was laid with appropriate ceremonies, in the presence of a large concourse of people. — *Devon Journal*.

DERBYSHIRE.

CHURCH AND DISSENT. — The Dissenters' chapel (Wesleyan Methodist) in the parish of Norbury-cum-Snelatowe, Derbyshire, having been sold, and being about to be converted to other purposes, the remains of its founder, the late Mr. J. Wright, were, on Tuesday, May 26th, removed from the chapel-yard, where they had been buried upwards of twenty years, and interred in the parish church-yard, the funeral service being performed by the rector, Rev. Clement Broughton, at the request of the friends of the late Mr. Wright. There are about thirty other bodies buried in the chapel-yard, which, it is expected, will be shortly removed by their friends, and deposited in the church-yard. Would that all dissent were buried in the bosom of our apostolic church. — *Staffordshire Gazette*.

DORSETSHIRE.

CHURCH BUILDING. — It is cheering to observe the increased number of new churches that have of late years sprung up in this diocese; within the last three weeks three have been consecrated, and there is reason to hope that the good work that has been begun will not end here. But we must not forget that all our past exertions to increase church accommodation have not even kept pace with the increase of our population. It has been well remarked by the Rev. H. Wilberforce, in his "Essay on the Parochial System," that "after all our exertions, our church room and our parochial ministry are less adequate than they were twenty years ago." — *Dorset County Chronicle*.

A few days since, the foundation-stone of a new church, to be erected at the sole expense of the Hon. and Rev. W. T. Law, brother of the learned Recorder of London, dedicated to St. Gabriel, in the parish of Staunton St. Gabriel, near Bridport, was laid by his lady, the Hon. Mrs. Law, the daughter of the Right Hon. Lord Grey, in the presence of most of the gentry and

farmers of the neighbourhood. After the stone was laid, the whole of the poor of the parish were liberally regaled, and an elegant cold collation was provided for the visitors and respectable portion of the parishioners, by the hon. and rev. gentlemen. This church, when completed, will be the third one built at the sole expense of the Hon. and Rev. Mr. Law, in the several parishes in which he has been incumbent.

ESSEX.

During the last month the Lord Bishop of London has held confirmations in various districts of the county. On each occasion the right rev. bishop addressed his hearers in a manner well calculated to reach their hearts, and to leave a lasting impression on their minds.—*Essex Herald*.

GLOUCESTERSHIRE.

Dr. Coleridge, Bishop of Barbadoes, arrived in Bristol on the 22d of June, by the Britannia.

HAMPSHIRE.

A requisition, signed by forty-eight clergymen, was sometime back forwarded to the directors of the London and Southampton Railway, remonstrating with them on the evils which flowed from the running of the trains on Sundays. In their answer, the directors accused the clergy of want of charity, sought to excuse themselves on the plea of necessity, and entreated the clergy to reconsider the subject. This produced a reply from the clergy, in which they pointed out the guilt which attaches to the directors of such desecration, and reiterated their appeal. The appeal, however, was fruitless. The opening of the entire line lately had led to another remonstrance from the clergy and laity in the neighbourhood of Winchester, signed by 348 persons. This was also disregarded. It is most painfully remarkable that one of the earliest Sunday trains on this line was the occasion of the death of the engineer and assistant.—*Hants Advertiser*.

LANCASHIRE.

The congregation of the Rev. Hugh McNeile, at Liverpool, have undertaken, at the suggestion of their pastor, to build a new church in their own immediate neighbourhood.—*Liverpool Journal*.

The foundation-stone of a new church has been laid at Campsall Bridge, about five miles from Manchester, by G. Andrew, Esq., at whose sole expense the church is to be built.

At the bazaar, held lately in Manchester, for the benefit of St. Andrew's Sunday School, was realized the handsome sum of 1400*l.* in which sum, however, must be included the very munificent donation of 50*l.* from Messrs. W. Grant and Brothers.

LEICESTERSHIRE.

HINCKLEY.—At a numerous and respectable meeting, held in the vestry, a church-

rate of 5*l.* in the pound was proposed, and carried unanimously.

MIDDLESEX.

Dr. Lushington has decided in the Consistory Court that a church-rate is not invalidated by the omission of property to the amount of 200*l.* from the rate.

The House of Lords have passed a bill to enable the prebendary of the prebend of Halliwell and Finsbury, within the cathedral church of St. Paul, London, to sell to the mayor and commonalty and citizens of the city of London the prebendal estate, the purchase monies to be paid to the governors of the Bounty of Queen Anne, and to be applied to the endowment of churches and chapels in and near the metropolis.

A new church is about to be erected on the spot formerly occupied by the barracks of the foot guards, near St. George's Hospital. The Bishop of London has nominated the Rev. W. J. E. Bennett, M.A., minister of Portman chapel, Marylebone, to the incumbency.—*Times*.

NATIONAL SOCIETY.—At the close of 1839, the new benefactions and subscriptions amounted to 21,469*l.*, and during the three first months of the present year, a declaration of support has been subscribed by 12,600 persons, who may be thus classified:—3600 clergy, 174 schoolmasters, 659 noblemen and gentlemen of landed property, 1000 merchants and professional persons, 2179 private individuals, 1350 ladies, 138 officers in the army and navy, 1134 farmers, 2144 tradesmen, 232 mechanics and labourers.

The Society for the Propagation of the Gospel in Foreign Parts has voted 1000*l.* for each of the years 1840 and 1841, to be placed at the disposal of the Bishop of Australia, for the purpose of assisting in building churches in New South Wales, and 500*l.* for each of those years for a similar purpose in Van Diemen's Land; and Mr. William Leigh, of Aston Hall, Lichfield, has given the munificent donation of 2000*l.* for the purpose of building a church and parsonage-house in South Australia, and has appropriated 400 acres of land as an endowment. He has also made over to the society two town acres of land in the city of Adelaide, producing 150*l.* a year.—*Times*.

A CHURCH FOR THE LIBERTY OF THE ROLLS.—It is in contemplation to erect a church within the Liberty of the Rolls, which embraces part of Chancery-lane and several houses on either side, and ample funds for that purpose have been already subscribed. The necessity for having a place for Divine worship has long been felt. Within this liberty there is a population of 3500 persons. Some time since a committee was appointed to collect subscriptions for the purpose of erecting a sacred edifice, and their exertions were ultimately crowned with success; 4000*l.*

was given by the trustees of Miss Hindmarsh, who left that sum applicable to such an object, and the parishioners readily subscribed 1000*l*. The site selected for the building is in Bream's-buildings, Chancery lane.—*Conservative Journal*.

UPPER CANADA CLERGY SOCIETY.—On Wednesday, 15th July, the annual general meeting of the subscribers and friends of this institution took place at the Hanover-square Rooms; the Marquis of Cholmondeley in the chair, supported by the Earl of Galloway, Right Hon. Lord Bexley, W. E. Gladstone, Esq., M.P., Sir Walter Farquhar, Bart., the Hon. Captain Maude, the Hon. W. Kinnaird, the Rev. H. Beamish, the Rev. S. Ramsay, &c. &c. The noble chairman having briefly opened the meeting, the Rev. S. Ramsay, the secretary of the society, read the report, which shewed that vast benefits were accruing to not only the white but the Indian population of Upper Canada, by the exertions of the missionaries sent out by the society. They still, however, required further aid, as in some of the districts one missionary had to extend his labours over a surface of 2000 square miles. The society had received the most important aid in their labours from the Society for the Propagation of the Gospel in Foreign Parts, and it was deemed by the committee that a more efficient plan of co-operation might be established by the incorporation of the society with the above-mentioned, under the title of "The Upper Canada Committee of the Society for Propagating the Gospel in Foreign Parts." The report proceeded to shew the great amount of spiritual destitution which still existed, and urged the most strenuous exertions in the society's support. The balance-sheet set forth the total receipts in the past year to be 1092*l*. 12*s*. 7*d*., and the expenditure 1014*l*. 0*s*. 1*d*., leaving a balance in favour of the society of 778*l*. 12*s*. 6*d*. Lord Bexley moved, and the Hon. Captain Maude seconded, the adoption of the report, which was carried unanimously. Mr. Gladstone, M.P., Sir Walter Farquhar, and other gentlemen, severally addressed the meeting; and resolutions having been passed, carrying out the suggestions of the report for a junction with that for the Propagation of the Gospel in Foreign Parts, thanks were given to the noble chairman, and subscriptions being entered into, the meeting separated.—*Morning Post*.

LONDON DIOCESAN BOARD OF EDUCATION.—The first annual meeting of the above board was held on the 16th of July, at the offices, Leicester-square. The Bishop of London presided; and among those present were, Lord Radstock, the Dean of Chichester, the Rev. Dr. Penfold, the Rev. Dr. Short, and the Rev. Mr. Burgess.

The rev. prelate in opening the business of the board said, the time was gone by when it might be thought necessary to ad-

vance any arguments in favour of a general diffusion of knowledge through the medium of education. The only question now to be discussed was, how were the people to be taught, and what were they to be taught? Respecting the last point there could be no difference of opinion among the present meeting, who had clearly shewn their sentiments by contributing to form the London Diocesan Board of Education, in union and strict conformity with that important society which had for a quarter of a century superintended the religious education of the poor in the doctrines of the church—the National Society for the Education of the Poor. The immediate object of the London Diocesan Board was to establish, if possible, a more uniform system of education for the poor than that which now existed; for although there was, to a certain extent, an uniformity of system, it was more in name than in reality. Nothing could be conceived more different than the modes of education called the national system, as worked out in different parts of the country. (Hear, hear.) It was to remedy this defect that the diocesan boards of education were founded. Another object was to make known in the various neighbourhoods of the diocesan board the advantages of education, the best means of conducting it, and to excite a Christian sympathy in the public mind by awakening various localities to the importance of increasing education among them. It was thus that they would produce a warmer feeling on the subject, and a more earnest desire to extend Christian education among the poor. Notwithstanding all that had been done on this point during the last twelve months, and although they should be thankful for the results which had flowed from the exertions of the friends of the poor and the church, yet he must observe that the number of subscribers to the National Society was exceedingly small when compared with the number of those members of the church who were blessed by Providence with the means of contributing towards its support. The advance made in the cause of Christian education within the last twelve months was not, however, to be estimated by the addition made to the funds of the National Society, because, to form a correct calculation, there ought to be thrown into the estimate the amount subscribed by all those who belong to local boards. (Hear.) The right rev. prelate then dwelt upon the objects to carry out which the funds of the London Diocesan Board are peculiarly required; and after observing that the funds of the board were inadequate to its demands, he proceeded to remark that an important branch of the subject before them was that of inspection. In the metropolis this had been carried on by the gratuitous services of clergymen and laymen. He begged to

offer his tribute of thanks to those individuals who had performed that important duty, and who had, too, performed it so well; and particularly he begged to thank those eminent persons among the judges who performed their task of inspectors so as to excite the admiration of their clerical colleagues who accompanied them. It was not to be expected that such a gratuitous inspection could continue for any great length of time; it was only a temporary expedient; and no system of inspection could be effective which was not carried on by paid inspectors. He spoke of the kingdom generally; for perhaps it might be easy to find gratuitous inspectors for the metropolis for some years. He would here allude to a circumstance which he trusted would be hailed by the clergy as an omen of a better understanding between the church and government of the country upon the subject of education. The (the church) had at length concurred with the Committee of Privy Council in a plan of inspection of those schools that were to receive any portion of the government money. That plan had been submitted to the bishops of the church, acquiesced in by the National Society, and he trusted it would be readily acquiesced in by the clergy at large. The terms would be embodied in a minute of council and laid before parliament. Those terms related principally to the subject of inspectors. (Hear, hear.) The inspectors, who were to visit schools in connexion with the church receiving any part of the government grant were not, in any case, to be appointed without the archbishops being previously consulted, they (the archbishops) having the power of recommending such inspectors themselves, and of objecting to them if recommended by the committee of privy council; and the archbishops if they had reason to disapprove of any inspector appointed, could withdraw their sanction of the appointment. (Cheers.) This he (the Bishop of London) thought was as much as could be expected by the church. (Hear, hear.) The instructions to be given to the inspectors were to be drawn up by the archbishops and the privy council; the portion respecting religion exclusively by the archbishops. (Cheers.) Grants would be made to schools in connexion with the church in proportion to the number of scholars and the amount of subscriptions, with a reservation, however, in favour of cases of poor districts, where the amount of subscriptions might be quite inadequate to the wants of the poor. In those districts, the distributors of the public grant were to have the power of granting money on a different principle, but every such exception was to be stated in an annual return to Parliament. He thought they had as much security as they could wish to demand, and therefore they might look to get their proportion of the

public grant made by parliament. The inspectors were to make their report, not only to the privy council, but to the bishop of each diocese and the archbishop. The clergy had now to bestir themselves to raise subscriptions for the erection of schools, for the greater the subscriptions, the more they would partake of the parliamentary bounty. After strongly impressing upon the clergy the importance of bringing the fact just stated before the notice of the lay members of the church, the right rev. prelate observed that he had now nearly completed the confirmations in his diocese. He had, he said, confirmed (as we understood) nearly 21,000 young persons, and he had seen a marked difference in their demeanour. He could trace, he thought, in the countenances of the different classes the degree of religious education they had had. Throughout the diocese there was a marked improvement. They all appeared to be better educated than persons of the same class were a few years ago. After touching upon the importance of training schools, and expressing the gratification he felt at the piety and zeal which the young members of the church had recently evinced in her defence, the right rev. prelate concluded by calling upon the secretary, the Rev. J. S. Boone, to read the report.

The Rev. Mr. Boone then read the report.

Lord Radstock moved, "That the report be adopted, printed, and circulated throughout the diocese, under the direction of the committee." He said, that after the eloquent speech of the right rev. prelate, and the able report which set forth so clearly the objects of the society, it was quite unnecessary for him to trouble the meeting with any observations.

Archdeacon Jones seconded the resolution, which was carried unanimously.

The Rev. Dr. Short moved, and Mr. Cotton seconded, "That the Rev. S. Robins, Mr. J. W. Brookes, and Mr. H. M. Hall, be additional members of the board," which motion was also carried unanimously.

The rev. secretary then read an abstract of a report made to the board by Mr. Brookes, upon the Sunday-schools of the metropolis in connexion with the established church. It appeared from the report that the number of scholars attending these schools is 11,593.

A statement of the finances of the board was next read. The sum received from the commencement of the institution up to January 24th last, was, in donations, 553*l.* 5*s.*; and in subscriptions, 322*l.* 19*s.* 6*d.*; in the whole, 876*l.* 4*s.* 6*d.*

It was next resolved, upon the motion of the Rev. Mr. Burgess, seconded by Mr. Baker, "That Sir W. Farquhar be the treasurer, and the Rev. J. S. Boone the secretary for the year ensuing."

Lord Radstock and the Rev. Dr. Short having been appointed auditors, a motion of congratulation upon the formation of a diocesan branch in the county of Essex, and the progress of the board in the first year of its exertions, was passed with acclamation.

A vote of thanks was then given to the right rev. chairman, and the board broke up.

CONSECRATION OF ALL SAINTS' CHURCH, ROTHERHITHE.—On the 29th of June, a new church in the Deptford Lower Road, in the parish of St. Mary, Rotherhithe, was consecrated by the Bishop of Winchester. The comprehensive plan of the Rev. E. Blick, the rector, one of the most indefatigable and public-spirited ministers of the church of England, has been completed. He was inducted into the living not quite five years ago, and found but one church and two schools for the spiritual instruction of the parishioners and the education of the poor. He proposed that three new churches and five new schools should be erected, that each of the new churches should have a district of 3000 assigned to it, leaving 4000 to the mother church. The whole expense was estimated at 25,000*l.*, of which about 23,000*l.* has been collected. Of this sum, 21,000*l.* has been obtained by voluntary subscriptions. The five new schools, where the morals and training of the children are strictly attended to, have been long in full operation, as well as the old parochial schools; one of the new churches was consecrated eighteen months since, the second about twelve months ago, and the third yesterday. Thus upwards of 3000 additional sittings have been provided, of which one-half are free and unappropriated, and a resident minister appointed to each. Divine service is performed every evening in the parish, except Saturday, and the religious instruction of the poor carefully provided for.—*Morning Herald*.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—A meeting of the members and friends of the Incorporated Society for the Propagation of the Gospel in Foreign Parts was held on the 8th of July, at the National School-House, High-street, Marylebone, the Rt. Hon. Lord Kenyon in the chair. The meeting was addressed by the Rev. Dr. Spry and several other clergymen and gentlemen, and it was resolved that a parochial association should be formed without delay. At the close of the meeting a collection was made, and the subscription was liberal.—*Morning Herald*.

A meeting of the Bishopgate and Spitalfields district of the Society for the Propagation of the Gospel in Foreign Parts took place on the 22nd of June, in Crosby-hall, Bishopgate-street, Mr. Alderman Copeland in the chair. The meeting was well attended, and amongst the company

were, the Bishop of Nova Scotia, the Rev. Drs. Russell, Sanderson Robins, C. Lucy, W. Parker, L. Mackenzie, Child, Pocock, Burgh, E. Hawkins, Murray, Horne, Bad-dock, Brown, and Wade; Messrs. T. Wilson, Hanbury, Meyrick, Brigg, Manning, Sharpe, Cotton, Tritton, Heskins, Capper, &c. The object of the meeting was to obtain an increased amount of funds, for the purpose, in the first place, of enabling the society to extend its operations in foreign parts, and with more effect than they have of late been in a condition to accomplish, in consequence of the withdrawal of the government grant of 16,000*l.* per annum.—*Times*.

CHRIST'S HOSPITAL.—The result of the usual half-yearly examination was declared on the 17th of July, when the gold classical medal was awarded to Mr. H. J. S. Maine; the gold mathematical medal to Mr. H. D. Harpur, lately elected scholar at Jesus College, Oxford; and the prize for French to Mr. S. Phillips. Both the medals were the gift of the president, Mr. Alderman Thompson.

CHURCH-RATES, NEW BRENTFORD.—On the 26th of June, a vestry was held for the purpose of granting a church-rate, the Rev. Dr. Stoddart, the vicar, in the chair. On a show of hands, the rate proposed by Messrs. Glover and Grainger was negatived. A poll was then demanded by the churchwardens, Messrs. Bunting and Hopkins, which commenced on Saturday morning, and closed on Monday, when, notwithstanding the most strenuous efforts made by its opponents, the numbers for the rate were, 87; against it, 42; leaving a majority of 45 in its favour.—*Times*.

The Commissioners for Irish National Education have made their sixth annual report, in which they state the aggregate number of their children to be 219,000, and of schools, 1574; the increase upon the year being nearly 200 schools, and nearly 40,000 scholars. They also state the number of unanswered applications at their last report was 190, and is now 357. The report enters at some length into the particulars of the compact with the Synod of Ulster, in order to clear itself from the supposition of having made new concessions to that body; and it cites the case of a grant in 1833, under the same terms as are now ceded to the synod. The commissioners now declare that these grants will be made to every school when they can be assured of due provision for the general literary or secular education of the scholars. That they will not object to the religious system of the conductors of the school, whether protestant or papist, being also taught for a stated period of either day, provided it does not interfere with due provision for literary or secular education! and provided also, any child may at the request of his parents absent himself during such religious instruction.

CITY OF LONDON SCHOOL OF INDUSTRY.—On the 22nd of June, the thirty-sixth anniversary dinner of this excellent charity was held at the London Tavern. Alderman Copeland, M.P., in the chair. The secretary read the list of subscriptions, which amounted to about £900.

NORTHAMPTONSHIRE.

PETERBOROUGH.—On the 3rd of July, the Lord Bishop held his visitation in the cathedral; the service commenced at eleven o'clock. The full choir was in attendance. The sermon was preached by the Rev. Dr. James, Prebendary of the Cathedral; and the Bishop delivered his charge from the altar.—*Cambridge Chronicle*.

NORTHUMBERLAND.

The Warden and Fellows of Merton College, Oxford, have transferred, by a deed, agreeably to Act of Parliament, the patronage of the vicarage of Dinnington to Matthew Bell, Esq., M.P., Wolsington, and his heirs, in consideration of a liberal grant, in addition to any emoluments, having been legally conveyed to the Rev. J. R. Furness, M.A., vicar of the parish of Dinnington, and his successors. Matthew Bell, Esq., M.P., is, therefore, now the true and undoubted patron of the said vicarage of Dinnington.—*Newcastle Journal*.

OXFORDSHIRE.

Sibford District Church, in the parish of Swalcliffe, in the diocese and county of Oxford, was consecrated on Wednesday, the 17th of June, by the Lord Bishop of Oxford, in the presence of a very numerous assemblage, estimated at 1100 persons and upwards. The Rev. T. B. Morell read the prayers, and a most impressive and admirable sermon was preached by the Warden of Winchester College. After the sermon, a collection was made in aid of the funds of the church, amounting to the sum of 174*l.* 14*s.* 1*d.*—*Oxford Journal*.

On the 14th of July, the Lord Bishop of this diocese, in compliance with the solicitation of the parishioners, visited Stokenchurch, and consecrated a portion of ground recently annexed to the church.—*Oxford Herald*.

SOMERSETSHIRE.

The Bishop of Bath and Wells has presented the sum of 50*l.* in aid of the fund now being raised for the erection of a new church at Nailsea, Somerset. Sir John Smyth, Bart., of Ashton Court, has given a piece of land for a site.

The Bishop of Bath and Wells is now completely restored to health, and consecrated no less than three new churches, at Coxley, Clove, and Bridgwater.

SUFFOLK.

SUDBURY.—The following reply has been sent by the Archbishop of Canterbury to the address presented to his Grace from many of the clergy in the archdeaconry of

Sudbury, respecting the recent petition presented by the Archbishop of Dublin to the House of Lords:—

“Lambeth, July 6th, 1840.

“My dear Sir,—I have been prevented by incessant interruptions and press of business from acknowledging, as soon as I ought to have done, the address which you have transmitted to me from a numerous and most respectable body of clergy, residing within the archdeaconry of Sudbury.

“I now beg, through you, to convey to them my thanks for their expression of reverence for my office, and of respect for myself personally, and to assure them that I shall always feel it a duty to discountenance and resist all attempts to alter the formularies in which the doctrines of our church are embodied, and to which every clergyman has declared his assent by his voluntary subscription.

“I remain, my dear Sir,

“Your faithful servant,

“W. CANTUAR.”

ST. JOHN'S CHURCH, BURY.—The foundation-stone of the intended new church was laid on the 9th of July, by the Lord Bishop of Ely. At one o'clock, the Lord Bishop arrived from St. Mary's Church, where he had preached for the benefit of the Clerical Charity, attended by a large number of the clergy of the town and neighbourhood, and preceded by the churchwardens and church officers, and the children of the charity schools, above six hundred in number. His lordship was received by the architect, the clerk of the works (Mr. Buckwell), the contractor (Mr. Bell), and the members of the committee. The ceremony commenced by the children singing the Old Hundredth Psalm, accompanied by a band of wind instruments, which had a very solemn effect. The Rev. G. J. Haggitt, lecturer of St. James's, then repeated the Lord's prayer and a suitable invocation of the divine blessing on the work about to be performed. The Rev. H. Haated, lecturer of St. Mary's, then addressed the assembly, and the Bishop repeated a prayer for the occasion, and the blessing. The collection at the gate, notwithstanding that many persons were kept away by the state of the weather, amounted to 30*l.*—*Bury Post*.

On Tuesday last, the scholars of the Eye Grammar School were examined, and the result proved highly gratifying. Prizes were awarded by the trustees to the following free scholars:—Gissing, Flatt, Roper, Richardson, Offord, and Rush. It is but justice to add, that the judicious system of education introduced by the present master, the Rev. Charles Notly, B.D., has rendered the school a very great acquisition to the town.—*Ibid*.

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—On the 18th of June, a sermon was preached at Lowestoft Church,

in behalf of the above society, by the Rev. M. S. Alexander, Professor of Hebrew at King's College, from Romans, xi. 25, 26. The sum of 6*l.* 10*s.* was collected. On Friday, the 19th, a public meeting was held at the Bath Rooms. The plates at the door produced the sum of 8*l.* 7*s.* 6*d.*, with the addition of several new annual subscribers.—*Bury Herald*.

SURREY.

Kew.—The inhabitants of the quiet and retired parish of Kew have lately received another instance of royal munificence in the annual subscription from his Majesty the King of Hanover of 20*l.*, and of 10*l.* from his Royal Highness the Duke of Cambridge, towards a fund which is now raising for the purpose of augmenting the stipend of their much-esteemed curate, the Rev. P. Lewis.—*Hereford County Press*, June 13th.

SUSSEX.

LEWES.—**CONSECRATION OF THE NEW CHURCH OF ST. JOHN.**—This church is built partly on the church-yard and partly on a piece of glebe, (given by the patron and rector, the Rev. P.G. Crofts,) and was erected by voluntary contributions, aided by grants from the Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels, and by the Winchester Diocesan Society, and partly from the materials of the old church. It was consecrated by the Lord Bishop of Winchester, on the 3rd of June, 1840, and contains 1013 sittings, of which 602 are free and unappropriated for ever. A very appropriate and impressive sermon was preached on the occasion, by the Rev. William Wallinger, and is published at the request of the Bishop and many of a very numerous and respectable congregation.—*Brighton Gazette*.

WARWICKSHIRE.

The first stone of the new hospital at Birmingham, under the immediate patronage of the Queen Dowager, was laid on the 18th of June, by the Right Hon. Earl Howe, in the presence of a numerous assemblage. Dr. Warneford has contributed towards its funds the munificent sum of 1000*l.*

WILTSHIRE.

The Lord Bishop of Salisbury has issued a list of the places in the county of Wilts at which it is his intention to hold confirmations in the ensuing autumn. The confirmation will commence at the cathedral, Salisbury, on Wednesday, September 23rd, and will terminate at Donhead St. Mary, on Tuesday, October 13th.—*Salisbury Herald*.

SALISBURY DIOCESAN BOARD OF EDUCATION.—A quarterly meeting of this board was lately held, at which were present—the Dean of Salisbury, Archdeacon Lear,

Wm. Locke, Esq., Edw. Hinxman, jun., Esq., Rev. Messrs. Moss, King, G. Pugh, R. Moore, N. Smart, F. Gambier, and W. E. Honey. Grants were made in aid of building parochial school-rooms in the parishes of Westwood and Wraxall. The Board resolved that, as the sum now remaining to be devoted to this object is very small, no further grant should be made till the meeting in January next, in order that, if all who apply cannot be assisted, the most urgent cases of destitution should receive the first attention. The sub-committee appointed for the purpose, reported that an arrangement had been made between the Diocesan Boards of Winchester and Salisbury, in consequence of which, training institutions, common to the two dioceses, will be established—one for training school-masters, at Winchester; and one for school-mistresses, at Salisbury. The institution at Winchester will be opened on the 15th of August, and it is hoped that a very short time will elapse before the other will be established in this city. As this, however, cannot be carried on without considerable expense, we hope that the many persons who wish well to the cause of education, in connexion with the church, but who have not yet contributed to the funds of the Diocesan Board, will think that the time is now arrived when this should no longer be delayed.—*Salisbury Herald*.

SALISBURY DIOCESAN CHURCH-BUILDING ASSOCIATION.—The general committee of this association lately held a meeting in this city, for the purpose of considering two applications for aid which had been made to the association. The Very Rev. the Dean of Sarum presided; there were also present the Archdeacon of Sarum, the Revs. W. E. Honey, W. Dansey, C. Wrottesley, N. Smart, and G. P. Lowther, (secretary,) and J. H. Jacob, Esq., (treasurer.) The following were the applications alluded to:—From the parish of Great Bedwin, towards a re-arrangement of the interior of the church, by which additional room will be gained for 111 persons; in this case a grant of 60*l.* was voted. From the parish of Heytesbury, towards repewing the parish church, by which the free seats will be increased from 82 (now appropriated to children) to 290; in this case, payment of former grants was ordered. The annual meeting of the association will be held this year in Dorchester; the fourth of September is the day appointed for that purpose.—*Salisbury Herald*.

WORCESTERSHIRE.

CHURCH-RATES AT DUDLEY.—After a spirited contest of three days, the following numbers were declared at the final close of the poll: for the rate, 728; against the rate, 309; majority in favour of the rate, 419.—*Worcester Journal*.

Joseph Bailey, Esq., has forwarded the munificent donation of 50*l.* in aid of the fund for purchasing a new site for and rebuilding St. Michael's Church, Worcester. —*Ibid.*

YORKSHIRE.

YORK MINSTER.—The subscription recently opened for the restoration of this noble edifice has not proceeded either with that celerity or liberality that might have been anticipated. The gross amount acknowledged by the committee, after many appeals to public sympathy, does not exceed 4500*l.*, and of that sum the Archbishop of York has contributed 1000*l.*, and the Earl of Harrowby, 500*l.*, being one-third of the whole subscription. The calculation of the expenses for the repairs is from 22,000*l.* to 25,000*l.*

Lord Wharnccliffe, in addition to his subscription of 100*l.* towards building a church in the extensive and populous township of Thurgoland, in the parish of Silkstone, has presented the township with a site for this desirable purpose.

DONCASTER CHRISTIAN KNOWLEDGE SOCIETY.—The anniversary meeting of this society was held at the Mansion House, on Monday, June 1st. A preparatory sermon was preached at the parish church on Sunday morning, by the Rev. Dr. Sharpe, vicar. Shortly after twelve o'clock, Dr. Sharpe, in the absence of the Venerable Archdeacon Corbett, was called to the chair, after which the proceedings were opened with prayer. The Rev. J. Loxley read the twenty-second annual report, which entered into a minute detail of the Parent Society's operations during the past year. The meeting was afterwards addressed by H. Whitaker, Esq., R. J. Coulman, Esq., Rev. G. Wyatt, R. Freeman, Esq., R. Wrightson, Esq., Rev. G. Woodhouse, Rev. A. Wrightson, Rev. T. Cator, R. Baxter, Esq., Rev. W. Thorpe, Rev. C. Childers, Rev. J. Dodgson, Rev. J. D. Preston.

IMPORTANT CHURCH TRIUMPH AT KIRKEATON, NEAR HUNDERSFIELD.—Kirkeaton is a manufacturing parish, containing about 12,000 inhabitants, and a noble triumph for the church has just been achieved there on the question of church-rates, against the united bands of socialists and self-styled liberals, who last year succeeded in carrying the unlawful measure of adjourning the meeting to that day twelvemonths. The new churchwardens, soon after their appointment to office, convened a parish meeting for the purpose of granting a rate to defray their expenses for the current year; when the opposing party, on being out-voted in vestry, de-

manded a poll, and after a spirited contest of three days, the following numbers were declared on Saturday last at the final close:—For the rate, 605; against the rate, 391; majority for the rate, 214.—*Country Paper.*

The Archdeacon of Craven has issued a notice forbidding the allowance sometimes conceded to Odd Fellows, Ancient Foresters, and Freemasons, of reading an address over the grave of a departed member after the clergyman has concluded the service.

WALES.

The Hon. Robert Henry and Lady Harriet Clive have erected a parsonage house, at a cost of between one and two thousand pounds, which they have attached to Tartebigg Vicarage, as a residence for the minister of Reddith.

The Bishop of St. David's was interred on the 13th of July, in a vault at the back of Worcester Cathedral altar, where his eldest son and two other children lie. The hearse was followed by two mourning coaches, and attended by mutes, and feathers, plumes and velvets; the bishop's own carriage followed. The two surviving sons of the deceased prelate attended the funeral. Dr. Blake's anthem, "I have set God always before me," and Dr. Croft's burial service were impressively chanted by the cathedral choir, as the mournful pageant glided slowly through the nave, and rested in the choir. The Rev. Winnington Ingram, prebendary, read the usual service. The coffin was covered with silk velvet, and had affixed to it an engraved silver plate.

IRELAND.

The ordinary visitations for the dioceses of Cork, Cloyne, and Ross were held on the 23rd, 25th, and 30th of June, at the respective cathedrals, in the absence of the Lord Bishop, at present in attendance on his parliamentary duties, by the Venerable Samuel M. Kyle, LL.D., Archdeacon and Vicar-general of Cork. The visitation sermons were preached at Cork by the Hon. and Rev. C. B. Bernard, vicar of Kilmacmogogue; at Cloyne, by the Rev. R. L. Fitzgibbon, rector of Killegh; and at Ross, by the Rev. W. M. Crosthwaite, vicar of Kilco. The state of the churches licensed places of worship, glebe-houses, schools, &c., formed the subject of minute inquiry, the result of which was highly satisfactory. By the direction of the lord bishop, it was intimated to the clergy that sermons should be preached in the several parishes of the united dioceses during the present year in aid of the Church Education Society.

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NOTICES TO CORRESPONDENTS.

THE Editor finds it necessary again to request that all communications for him may be directed "To the Editor of the British Magazine, at Messrs. Rivington's, No. 3, Waterloo Place;" and that advertisements, literary notices, and the like, may be addressed to Messrs. Rivington only.

Received: Mr. Winning—Melenger—Papias—Ignoramus—H.—H. E. W.—E. H. P.

The Editor has received the following question. He does not venture to say that he clearly understands it; but it seems worth preserving:—"How may we best work the system of the church of England on the principles of the gospel?"

As to the first part of "A Stranger's" first question, the Editor is not lawyer enough to give an opinion; but he has no doubt that the church of the Bishop of Calcutta is as truly and strictly a cathedral church as St. Paul's; and that for the reason which he suggests. As to his second question, the distinction, so far as the Editor knows, is, that the clergy who belong to a cathedral preach in surplices; and those who preach only occasionally (as visitation or assize sermons) wear gowns. He was not aware that any omitted the Bidding Prayer. It seems to be the opinion of those best acquainted with the subject that every priest has a right to wear the scarf; but custom has so modified practice, that (except where it forms part of his academical dress) a man cannot habitually do it without being supposed to intimate that he is a chaplain. The Editor is, however, a very poor authority in such matters; and on the other questions he really does not know how to give an opinion.

Mr. Manning has just published a Letter to the Bishop of Chichester, on "The Preservation of Unendowed Canonries," which is highly deserving of attention.

Since these notices were sent to the press, the Editor has received the first number of a monthly periodical, entitled the "Irish Ecclesiastical Journal," to be published in Dublin on the last Tuesday in every month. It is started under high patronage, and appears to be conducted with great spirit and ability.

THE
BRITISH MAGAZINE.

SEPTEMBER 1, 1840.

ORIGINAL PAPERS.

PHOTIUS.—No. V.

(Continued from vol. xvii. p. 610.)

PHOTIUS soon found that his worst apprehensions had been well founded, and that the dignity to which he had been raised was beset with no ordinary difficulties. The circumstances under which he had obtained the patriarchal see rendered him entirely dependent upon the support of the civil government. Bardas breathed a spirit of deep revenge against the unhappy Ignatius; and the new prelate found himself unable to maintain his engagement to defend his predecessor from the cruelty of the exasperated minister. The friends of Ignatius among the clergy were tempted and tortured.* A commission, composed of the familiars of despotism, was sent to Terebinthus to extort from such of his domestics as remained about his person evidence to substantiate a criminal charge.† There is every reason to think that Photius expostulated against these tyrannical measures, the consequences of which he plainly saw would be most injurious to himself. But his interference was unavailing; the same severities were continued, and they soon produced the results which he had foreseen. The Ignatian party, which had been conciliated by his promise, naturally resented this flagrant violation of a solemn engagement, and rallied in the cause of the deposed prelate. As Bardas pursued all his measures in the name of Photius, the whole weight of their indignation fell upon the new patriarch. They assembled in the church of

* Πρῶτον μὲν τοῖς ἐπὶ τῆς ἐκκλησίας τεταγμένοις, ἑσὺς οἰκονομικοῦ εὗρισκε τοῦ σωτηρίου, κατακλίων, καὶ αἰκισμοῖς βίαις καὶ μάστιγι κατακλιζόμενος· καὶ κολασκόμενος δὲ πάλιν, καὶ διὰ προσηλίου καὶ προκοπᾶς, καὶ χειρὸς γραφᾶς ἀπαυτῶν, καὶ ὡς αἱ τρεῖς ἐπικείμενος, πρὸς φασὶν ἀπολείας ἰζῆται κατ' αὐτοῦ. Nicet. in Vit. Ignatii ap. Concil. viii. col. 1201, A. Nicetas imputes all this to Photius, but the letters of Photius which I shall give in the text sufficiently shew that Photius was highly dissatisfied with the course pursued by the minister.

† Ibid. B.

... in deliberation, pro-

... terms, Photius was but
... on the gratification of
... regarded with un-
... and folly had placed
... refection. Mortified
... not spare his com-
... addressed the am-

... my wretchedness,
... should any one
... when he sees
... change his mind.
... against. Well,
... what is still more
... who com-
... sympathy of those
... through which the
... no wrong, is not
... with the smart
... For this de-
... both serve to
... the suffer

... the sake of the
... reason, and the
... that I should
... the suffering,
... speak not the
... at suffer-
... v God; and
... when I suffer,
... must bear
... responsibility.
... about to fall
... to have
... of my strength
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is stintingly measured out even to us, and that the half of our government is taken from us; since they do well who take it away, and cleverly devise the persecution against us. Yet if to fulfil our wish (I mean to be relieved from this yoke and burden), they have done these things (for perhaps they mock us even in this matter) they have our thanks for what they have taken away. But they pain us by what they have left, and cause us more distress by their slowness in taking away the rest. As those who leave the man they have killed half dead, and half cut to pieces, and those who kill him out of hand, each kill the man; but the one without protracting the sense of pain; the other as if he were not satisfied with inflicting death merely, without torturing and dismembering him, and making him suffer all the pangs of death. Such is visibly our case. Every day we are punished and smitten, and now we have been half cut away: and as it would seem, because we have asked to lay down the whole, on that account we have been deprived of the half; and if we had sought a division of our government, we should have been heard for the whole. But neither is it possible for a person who is half cut away to live, nor for us to remain here thus divided. It is shame and disgrace, not to those who have been before us, but to our successors, if indeed there should ever be any more wretched than we, who shall sustain this yoke in our stead. We quit the place: let envy cease. If we do not, we cause pain to others; rather if we do not, let it be made matter of accusation against ourselves. Shaking off the very dust, we resign the see; let them lay down their craft against us, their looking out for charges, their designs, their plots. Oh justice, and laws, and tribunals which have the divine sanction! Because we do not trample on you, we are injured; because we feel affection, we are not loved; because we stand up in your defence, we are called to account; and charges are invented, and he who contrives the newest device against us, he is your clever and active person: whereas he that grieves with me is accused as an enemy and transgressor of the laws, though he be my brother, and has nature to move him to compassion. How could a man easily endure to have those for judges of his life who formerly praised him, and who used to acknowledge themselves thankful if we did not condemn them? To be separated from friends! to be torn from brothers! who can endure such things as these?

"But some one will say that I ought not to despair when I remember the sufferings of Christ, and Christ himself, and those who have been martyrs for him. If he will shew me the traitor, and the guard, and the tyrants, he will give me everything to encourage me; but till these appear, by pretending a similarity in words only, he affords a poor consolation. If however our image stands in need of yet more polishing and castings for its purification, let it be polished, and melted, and exposed to the furnace, if Christ will give me patience, and proportion the trial to the weakness of nature. But if the excess of the chastisements first consume the virtue (for it is not for me to say whether it has been purified), let the maker rescue his workmanship from the trial, and let no one on my account be seen as the traitor, the guard, nor the tyrants; but may all be elect of God, and worthy of the glory above."

Through the mist of passion and rhetoric which obscures this letter we perceive some important facts. It is evident that the writer was dissatisfied with the measures of the government, that he considered Bardas as the cause of the opposition which he now met with from the clergy, and that he had publicly offered to resign his office. It did not, however, accord with the views of Bardas to accept his resignation. Though his tyranny had provoked, and though he had since perhaps connived at the opposition to the new patriarch, he now made the insubordination of the clergy a pretext for pursuing his revenge. The exiled prelate had protested against the election of his successor.* This decisive step, and the bold measures pursued by his party, com-

* Ignatius dum pelleretur, ecclesiam ligavit, ne quisquam absque se in ea sacra celebrare tentaret officia. Anastasii Hist. Oct. Synodi, ap. Concil. viii. col. 963, D.

pelled Photius to proceed to extremities. In the end of January,* while the Ignatian bishops were still assembled in the church of St. Irene, by the authority of the government he convened a synod in the church of the apostles, and solemnly deposed and excommunicated Ignatius.† We are not in possession of the acts of this assembly, which were no doubt destroyed with the other documents‡ relating to the cause of Photius; but the charges against Ignatius appear to have been that he was not canonically elected, and that he had rendered himself subject to deposition by crimes against the state.

Encouraged by the decision of this synod, and enraged by the part which Ignatius had taken§ in the movements of the clergy, Bardas no longer set any bounds to his cruelty towards the unfortunate object of his resentment.|| He was treated with every circumstance of indignity.¶ He was confined in filthy prisons with malefactors and fugitive slaves, deprived even of the staff which supported his tottering steps, and scarcely supplied with necessary food. His feet were fastened in the stocks, and he was even tortured by scourging; and on one occasion a minister of tyranny struck out two of his teeth by a blow. Nicetas and the other writers of his party tell us that all this was done to extort from him a resignation; as he had now been formally deposed, it was probably to induce him to withdraw his protest against the election of his successor. Nothing however could move his firmness; and after having been transferred from Terebinthus to Hieria, from Hieria to Prometus, and from thence to Numera, he was in the month of August removed to Mitylene.**

His friends naturally expressed themselves with indignation against these barbarous proceedings, but their remonstrances only served to involve them in his punishment.†† Blasius, his cartophylax, or keeper

* Ignatius himself gives this date: οὐκω τεσσαράκοντα ἡμέραι μετὰ τὸν χειροτονίαν παρῆλθεν, καὶ καθήρσεν με δημοσίως, καὶ ἀνθεμάτισεν με σαρῖντα. Theognosti Libel. ap. Concil. viii. col. 1268, E.

† Ἐκείνος, συνεργύντος τοῦ Βάρδα, σέθεν ἐν τῇ τῶν ἐπιστῶλων κατ' συγχροτῇ, καὶ πάλω καθαιρεῖ τὴν ἰγνάτιον, καὶ ἀναθεματίζει. Metrophanis Epist. ap. Concil. viii. col. 1388, A.

‡ Concil. tom. viii. col. 1353, A.

§ Quo audito (namely, that Ignatius had interdicted the performance of divine service,) Bardas adeo eum in insula, in qua erat relegatus, diversis tormentis affecit, ut dentes illius frerit, et continuis lacerarit colaphis. Anastasius, ut supra.

|| Δὲν ἦτο ἀληθινὰ ὁ ἰγνάτιος ἀξιὸς τοσούτων παθημάτων, ἴσως ἀδίκως ἐξορίσθῃ, ἀδίκως παθεῖναι, ἀξιὸς μάλιστα ἦτο καὶ εὐλαβείας ὡς ἀρχιερεὺς, καὶ συμπαιδείας ὡς γέρον, ἀλλὰ, καθὼς εἶπαμεν εἰς ἄλλα παραδείγματα, δὲν ἔχει οὔτε νόμον οὔτε μέτρον τὴν κρατοῦνται ὁ θυμὸς. Helias Meniates Lapis Offendiculi, p. 15. This is absolutely pathetic in the mouth of a modern Greek bishop. Helias Meniates, the learned author of the Πίττα Σκωδάλου, ἦτο διασφῆσις τῆς ἀρχῆς καὶ ἀτίας τοῦ σχίσματος τῶν δύο ἐκκλησιῶν Ἀνατολικῆς καὶ Δυτικῆς, (Vratislav. 1752, 8vo), who died in 1714, enters at length into the history of Photius, to whom he is highly favourable. He evidently follows Hankius, though he makes no reference to the work of that learned protestant.

¶ Nicet. Vit. Ignatii, col. 1201. Concil. CPolit. Actio ii, in the version of Anastasius, Concil. Tom. viii. col. 1000. Metrophan. Epist. ibid. col. 1388, B. Anastas. Biblioth. Hist. Octavae Synodi, ibid. col. 963, D. Constantini Porphyrogeneti Continuator, p. 89, B. Symeon Magist. p. 331, B. Jaa. Genes. p. 48, A.

** Nicet. col. 1201, C.

†† Ὅσους καὶ ἡμεῖς τὴν παρανομίαν αὐτοῦ ἠλλύξαμεν κατὰ πρόσωπον, καὶ διὰ τοῦτο ληστρεῖαν καὶ παρανομωτάτην καθάρσιν σπεινῶμεν, καὶ ἔμφρουσι ἐν τοῖς Νομείοις γαργάμεν ἐπὶ πολλὰς ἡμέρας ἐν φυλακῇ δυσωδιστάτη. Metrophanis Epist. ut supra.

of the archives, distinguished himself by his boldness, and gave such offence to Bardas by the freedom of his remarks that he caused him to be deprived of his tongue. This act of cruelty has been imputed to Photius.* But how little he was concerned in the outrage, and how deeply he resented the indignity thus put upon his order, plainly appears from a letter† which on this very occasion he wrote to Bardas.

"To Bardas, Magister, Patrician, and Curopalata.

"I knew myself, even before the trial, to be unworthy both of the archiepiscopal rank and of the pastoral trust, for this was the reason why, when I was driven and dragged to it, I expressed my extreme reluctance to undertake them. Would that death had seized me before I was then put forward, or rather before that act of intolerable violence, for then I should not have been washed by the waves of so many and such inveterate evils, which daily overwhelm my wretched soul, of which the expectation and apprehension (for we are naturally quick in foreseeing future troubles, if the calamity principally regards ourselves) at that time confounded and embarrassed me. And affected and bitterly distressed by those feelings, I wept, I entreated, I did everything rather than assent to those who elected and forced me, imploring that the cup of many and manifold cares and temptations might pass from me. But now experience teaches me, and convicts me of unworthiness: and it is no longer fear arising from apprehension; but pain from a mortal wound, and mourning, and despair, at the things which have already overtaken me; for when I see priests, whatever they may be, all suffering together for one offence, beaten, sold, insulted, their tongues cut out, (O Lord, forgive our sins!) how can I forbear saying that the dead are more happy than I am? How shall I account the burden which has been laid upon me as anything else than a proof of my sins? A man without means, without a protector, and of unsound mind (and such are the objects of pity rather than of indignation), has suffered all these evils at once. He has been sold, beaten, imprisoned, had his tongue cut out—a thing that admits of no consolation—and all this, though invested with the priesthood! For whom I often interceded, for whom I often entreated, for whom, wretch that I am, I even received heartless promises, as those know who saw. But if they also have forgotten, God has not forgotten. What hope is there then with respect to things less plain when I am thus disappointed and sported with as to things open and visible? How by my intercessions shall I make propitiation both for your sins and for those of the people, when I have thus failed, thus been deceived in making intercession to you for a single person. I have written these things with tears of blood. But for the rest it remains with you to receive this as my first or last letter. For I declare, in the presence of the Lord, that, if it is your purpose to deceive and reject us in our reasonable entreaties and admonitions, and unless some relief and consolation, as far as it is possible, be extended to this wretched man, I will neither write, nor in any other way be troublesome, but I will be silent, looking to myself, and deploring my own concerns; for if, amid the daily and outward temptations and vicissitudes which blow upon me, I shall also lose my wretched soul, I should be the most wretched of all men."

But though Photius thus warmly protested against the severities which were exercised upon the adherents of Ignatius, he still considered himself justified in acting against that prelate himself. In the latter part of the year (858), after he had been removed to Mitylene, he deposed and excommunicated him in another synod.‡ In the

* Nicet. Vit. Ignatii, col. 1201, C. Τὸν χαρτοφύλακα Βλάσιον διὰ τὴν ὑπὲρ τῆς ἀληθείας παρρησίαν ἐγλωσσοτόμησαν.

† Epist. vi. p. 69—70. The inscription of this letter is, Βάρδα Μαγίστρω Πατρικίῳ καὶ Κουροπαλάτῃ, περὶ κληρικῶν τοῦ Βλασίου κηδυνιούσαντος. But the latter words are probably a gloss.

‡ Εἰς Μιτυλήνην διὰ διατρέφοντος, ὁ Φώτιος τὴν κατ' αὐτὴν ἐκκλησίαν τῶν συνηγουμένων συναγαγὼν, καὶ πρὸς τῇ ἱερᾷ τιμῇ τῶν συνιδέων ἀποστόλων γινόμενος, καθαιρᾷ τὴν ἀποφαίνεται κατὰ τοῦ μὴ σωρῆτος Ἰγνατίου· οὐ μόνον δὲ, ἀλλὰ καὶ ἀναθεματίζει καὶ ἀποκηρύττει, αὐτὸς κατήγορος γινόμενος καὶ κριτής. Nicet. col. 1201, D. This is the only notice

absence of all the documents which might throw light upon these transactions, we are left entirely to conjecture for an explanation of his conduct. He probably regarded what he did in the light of self-defence. We can readily conceive that a person of a severe and irritable disposition, as he is plainly shewn to have been by his letters,* must have been highly provoked by continued opposition. His opponents assailed him with calumny and misrepresentation; and it is not unlikely that something in the conduct of Ignatius himself may have particularly excited his resentment. In the post which he had consented to occupy, whatever may have originally been his intentions, he could not ultimately avoid taking part against him. If he was conscious of integrity in the course which he had taken, he had placed himself in a false position; for however sincere he might be in his scruples respecting the legality of the title under which Ignatius had held his office, he had co-operated with a tyrannical government in setting at nought the just rights of the church. He suffered the consequences. Whether he sinned from ambition, or from an error of judgment, he was severely punished; for it would be difficult to conceive a heavier punishment for a man of conscious merit than the mortification of appearing before the world as the creature of such a man as Bardas.

That was the character, however, in which he now appeared. For the clergy and the people generally took part with Ignatius, who was only rendered dearer to them by persecution;† and the emperor treated both parties alike with profane ridicule. He made it his favourite amusement to mimic in his revels the ceremonies of the church. A mock hierarchy was formed among the profligates who were the companions of his pleasures, over which Gryllus, or Theophilus, a shameless buffoon, presided, and in which Michael himself bore the character of a metropolitan. In their mad orgies‡ these wretched men parodied the holy offices—imitated with every circumstance of insult the most sacred mysteries of the gospel—and, not content with celebrating their abominations in the polluted precincts of the palace, marched in procession through the city, and insulted the religious feelings of the people of Constantinople by the most public display of their wanton impiety.

we have of a second synod. And as Nicetas does not notice the one which is mentioned by Metrophanes (see note supra), I cannot help thinking that there is some reason to doubt whether he has not mistaken the time when it was holden, and that after all there was but one in the year 858. Metrophanes could not be mistaken, as he was an actor in the transactions which he mentions; but Nicetas does not appear to have been engaged in public life so early. It may be observed that the author of the *Synodicon Vetus* (ap. Fabricii *Bibl. Græc.* tom. xi. p. 254,) who appears to agree with Nicetas as to the time, says it was held in Blachernæ.

* A great number of his letters are addressed to persons who had offended him by joining the opposite party, and many of them are written in a strain of great severity.

† Quo gesto magis ac magis pietas fidelium accenditur, et eo constantius ab universis ovibus proprius pastor exquiritur, quo verius lupi crudelitas furit. *Anastasii Bibliothecarii Hist. Octavæ Synodi, apud Concil. tom. viii. col. 964, A.*

‡ Nicet. col. 1213, D. Constantin. Porphyr. Continuator. p. 92, C. Constantin. Porphyr. p. 115, A. Simeon Magist. p. 329, B. It has been noticed in the last paper that these exhibitions of depravity had been publicly made before the deposition of Ignatius.

The disorders which prevailed in the church gave a fresh zest to these impious amusements, and Michael expressed his contempt for the dispute which was so interesting to his subjects by declaring that "his patriarch was Theophilus, Photius the patriarch of Bardas, and Ignatius the patriarch of the Christians."*

This state of things could not continue without danger; and Bardas having discovered that he was unable to settle the disorders which he had occasioned, by means of the influence and authority of the government, determined to avail himself of foreign aid. The remains of the Iconoclast party had been encouraged by the confusion which prevailed in the church to emerge from obscurity, and had once more ventured to disseminate their opinions. He availed himself of their re-appearance as a pretext for assembling a general council. In the name of the emperor† he accordingly sent ambassadors‡ to Rome to invite the pope to send legates to Constantinople, in order that a council might be held in that city, which might extirpate the remains of heresy, reform abuses, and solemnly compose the troubles which disturbed the tranquillity of the eastern church. The ambassadors who conveyed the imperial letter with a number of rich presents§ to Italy were also the bearers of an epistle from Photius to his Roman brother,|| in which he announced his elevation to the patriarchal chair, and assured him of his orthodoxy.

The intercourse of the powerful bishops of Rome and Constantinople had been for ages that of jealous rivals. Their relations are constantly marked by ambition on the one part and suspicion on the other. When Byzantium became the imperial residence, its bishops soon began to entertain aspiring views. They quickly obtained a large

* 'Ἐπὶ τοσούτοις δὲ τῇ ἀλογιστίᾳ ἐστρώφα ταῦτα καὶ ἰσχυροποιεῖτο, ὥστε μὴδὲ ταῦτο παρῆρσθαι λίγην αἰσχύνεισθαι· ἔτι μοι μὲν πατριάρχης ὁ Θεόφιλος, ὁ Φώτιος δὲ τῷ Καίσαρι, καὶ τοῖς χριστιανοῖς ὁ Ἰγνατίος καθίσταται. Nicet. *ibid.* E. If these were the exact words of Michael, they must have been spoken somewhat later, as Bardas had not yet been advanced to the dignity of Cæsar.

† Διασκευάται τόνον κῆρυξος πριβευτὰς εἰς τὴν πριβευτήριαν ἀποσταίλαν Ρώμην, καὶ παρὰ Κασέλου τοῦ πάππα τοκοτηρητὰς αἰτῆσαι, πρὸφασιν μὲν εἰς διόρθωσιν τῆς ἐκκλησίας, εἰτοῦν ἱερατικῶν τιμῶν τῶν ἐν τῇ χριστιανοκατηγορικῇ τῶν εἰκονομαχῶν αἰρέσει· ὡς αὖ μετὰ τῆς τῶν Ρωμίων χειρὸς περιφρονήσεως τοῦ Ἰγνατίου συνίσταται καθάρισιν. Nicet. *col.* 1204, A. Not only this writer, but Anastasius Bibliothecarius (*Hist. Octavæ Synodi, Concil. viii. col.* 964, A.) Metrophanes, (*ibid. col.* 1388, B.) and Stylianus, (*ibid. col.* 1400, D.) represent this embassy as having been sent to Rome by Photius. But Anastasius, in another work (*Vit. Pontificum RR. p.* 111), expressly ascribes it to the civil government. And it plainly appears, from the letters which Nicolas sent to Constantinople in reply, that the proposal had been made by the government, and not by Photius.

‡ Four ecclesiastics—namely, Methodius, Samuel, Zacharias, and Theophilus, who, according to Metrophanes, were all metropolitans, and one layman, Arsavir, or Lasavir, the Protospatharius. Anastas. Biblioth. *Vit. Pont.* p. 111.

§ Anastasius Bibliothecarius de *Vitis Pontificum RR. p.* 111.

|| The inscription is given by Combesius, (*Bibl. Græc. PP. Auct. Noviss. tom. i. p.* 549.) τῷ τὰ πάντα ἀγιωτάτῳ, ἱερατάτῳ ἀδελφῷ καὶ Συλλειτουργῷ Νικολάῳ Πάπᾳ Πριβευτήρᾳ Ρώμης, Φώτιος Ἐπίσκοπος Κωνσταντινουπόλεως Νίκας Ρώμης. But the letter has never been printed but in the Latin version of P. Morinus in Baronius, *Annal. Eccles. tom. x. ann.* 859, p. 183—186.

jurisdiction and assumed a lofty title; and two general councils,* the first of Constantinople (381), and that of Chalcedon (451), confirmed them in possession of the patriarchal dignity, and conferred on them the next rank to the bishops of Rome. The Roman pontiffs were highly dissatisfied with their rapid elevation. Leo I. loudly protested against the canons which were made in their favour at Chalcedon as a violation of the ancient laws of the church;† and Gregory the Great warmly denounced their pride in accepting the title of œcumenical patriarch.‡ But the honour of the court was concerned to maintain the dignity of the prelates of the capital, and to assert their equality with the bishops of the elder Rome. Supported by the imperial government,§ they succeeded in retaining their independence. Whenever the popes attempted to interfere in the domestic affairs of Constantinople, their interference was received coldly;|| and never were their eastern brethren guilty of so great an imprudence as to acknowledge their jurisdiction. The weakness of Vigilius in the sixth

* Its third canon of the First Council of CPlE is, *Τὸν μόνον Κωνσταντινουπόλεως ἐπίσκοπον ἔχειν τὰ πρεσβεία τῆς τιμῆς μετὰ τὸν τῆς Ρώμης ἐπίσκοπον, διὰ τὸ εἶναι αὐτὸν νέον Ρώμην.* Concil. tom. ii. col. 947, C. The twenty-eighth canon of Chalcedon states still more precisely the reason for elevating the see of Constantinople: *Παταχοῦ τοῖς τῶν ἁγίων πατέρων ἔροις ἐπίμνησι, καὶ τὸν ἀετῶς ἀναγνωσθέντα κανὼνα τῶν εἴ'. Θεοφιλοτάτων ἐπισκόπων γνωρίζοντες, τὰ αὐτὰ καὶ ἡμεῖς οἰζόμεν καὶ ψηφίζομεθα περὶ τῶν πρεσβείων τῆς ἀγιωτάτης ἐκκλησίας Κωνσταντινουπόλεως, νίας Ρώμης· καὶ γὰρ τῷ θρόνῳ τῆς πρεσβυτέρης Ρώμης, διὰ τὸ βασιλεύειν τὴν πόλιν ἐκείνην, οἱ πατέρες εὐκρίτως ἀποδίδουσι τὰ πρεσβεία. καὶ τῷ αὐτῷ σκοπῷ κινούμενοι οἱ εἴ'. Θεοφιλοτάτοι ἐπίσκοποι τὰ ἴσα πρεσβεία ἀπέτισαν τῷ τῆς νίας Ρώμης ἀγιωτάτῳ θρόνῳ, εὐλόγως κρήσαντες, τὴν βασιλείαν καὶ συγκλήτῳ τιμηθεῖσαν πόλιν, καὶ τῶν ἰσῶν ἀπαυλαίνουσαν πρεσβείαν τῇ πρεσβυτέρῃ βασιλεῖ Ρώμῃ, καὶ ἐν τοῖς ἐκκλησιαστικοῖς, ὡς ἐκείνην, μεγαλύνεσθαι πράγμασι, διεντίρας μετ' ἐκείνην ὑπαρχούσαν· κ. τ. λ.* Concil. tom. iv. col. 770, A. These canons were amply confirmed by the thirty-sixth canon of Trullo, (Concilium Quinisextum.) Concil. tom. vi. col. 1159.

† Doleo in hoc dilectionem tuam esse prolapsam, ut sacratissimas Nicænorum Canonum constitutiones conareris infringere, tanquam opportunè se tibi hoc tempus obtulerit, quo secundi honoris privilegium sedes Alexandrina perdidit, et Antiochena ecclesia proprietatem tertie dignitatis amiserit; ut his locis juri tuo subditis, omnes metropolitani episcopi proprio honore priventur . . . Nimis ergo hæc improbe, nimis sunt prava, quæ sacratissimis canonibus inveniuntur esse contraria. In totius ecclesiæ perturbationem superba hæc tendit elatio, quæ ita abuti voluit concilio synodali, ut fratres in fidei tantummodo negotium convocatos, et definitione ejus causæ, quæ erat curanda, perfunctos, ad consentiendum sibi aut depravando traduceret, aut terrendo compelleret. Leonis Papæ Epist. ad Anatolium CPolitanum Episcopum, ap. Concil. tom. iv. col. 844.

‡ Tu quid Christo universalis sanctæ ecclesiæ capiti in extremi judicii es dicturus examine, qui cuncta ejus membra tibimet conaris *universalis* appellatione supponere? Quis, rogo, in hoc tam perverso vocabulo, nisi ille ad imitandum proponitur, qui despectis angelorum legionibus secum socialiter constitutis, ad culmen conatus est singularitatis erumpere, ut et nulli subesse, et solus omnibus præesse videretur. Gregorii Papæ I. Epist. ad Joannem Episcopum CPolitanum, ap. Concil. v. col. 1191, E. Writing to the empress, he says, "In hac ejus superbia quid aliud nisi propinqua jam Antichristi esse tempora designatur?" Ibid. col. 1185, A. And he writes to the Emperor Maurice upon the appointment of Cyriacus, the successor of John, "Ego fidenter dico, quia quisquis se universalem sacerdotem vocat, vel vocari desiderat, in elatione sua Antichristum præcurrit, quia superbiendo se ceteris præponit." Ibid. col. 1276, B. The obnoxious title, however, had been given to the patriarchs of Constantinople more than half a century before this time, and notwithstanding Gregory's remonstrances continued to be employed.

§ L. 16, Cod. de SS. Eccles. L. 25. eod. L. 12. eod. Nov. 131, c. 2.

|| Vide Gregorii P. 1. Epist. ad Joannem Ep. CPol. ut supra, col. 1125.

century, and the heresy of Honorius in the seventh, degraded the Roman see in the eyes of the orientals. Even the Iconoclast controversy, which was so favourable to the papal pretensions in the west, afforded them no opportunity of extending their authority over the eastern church. On the contrary, as Rome was alienated from the empire, and fell under the power of the barbarians, the people of the east, who still gloried in the Roman name, looked with less respect upon the ancient capital of the world. The dignity of its bishop declined in their estimation with its political importance; and somewhat later than the times with which we are now concerned, we find it to have been a common opinion* among them that, as Rome had ceased to be an imperial city, he had lost the first rank, which henceforth belonged to the patriarch of Constantinople.

There is not the slightest reason to suppose that, in invoking the assistance of the Roman pontiff on the present occasion, the Byzantine government intended to acknowledge that he possessed any right to interfere in the ecclesiastical affairs of the east. Bardas hoped, by his aid, to be able to carry a favourite object; Photius, in announcing his elevation, only followed an ancient custom, which could be considered in no other light than as a mere point of ceremony. But the circumstances of the case were peculiar; they had to deal with an extraordinary person; and this embassy proved the first step in the long schism of the eastern and western churches.†

Nicolas I., who at this time filled the papal chair, was a prelate of no common talents and vigour.‡ A worthy successor of Leo the Great and the first three Gregories, he entertained the most magnificent notions of the dignity of his see, and ably availed himself of every opportunity of extending his authority.§ The circumstances of the times were highly favourable to his views. In his transactions with the churches and princes of the west he was uniformly successful; and in the confusion which prevailed under the feeble rule of the descendants of Charlemagne he made a considerable advance towards the gigantic power which reached its perfection in the twelfth century. At the period before us, he had not been long elected (April 24, 858,) and the

* Nilus Doxopatrius, writing in the former half of the eleventh century, says, 'Ἐπὶ ἐπαύρῃ τὸ εἶναι βασιλισσα διὰ τὸ ἀλλοφύλων ἀγχαλωτισθῆναι καὶ βαρβάρων ἰθὺν Γεττικῶν, καὶ οὖν ἐπ' ἐκείνων κατήγισθαι, δῶθεν ὡς ἐκπεύσασα τῆς βασιλείας ἐκείνης, ἐκπίπτει καὶ τῶν προτιῶν. Notitia Patriarchatum, ap. Le Moine *Varia Sacra*, tom. 1, p. 242. Anna Comnena says to the same effect, *Μεταπεινωκύντων τῶν σκήπτρον ἐκείνῃ ἰσθῶσι* οἱ τὴν ἡμετέραν βασιλίδι σὺν, καὶ δὴ καὶ τῆς συγγλήτου καὶ ὅμα πάσης τῆς τέξεως, μεταπίπτει καὶ ἡ τῶν θρόνων Ἀρχιερατικὴ τάξις. *Alexiad.* p. 29, B. So also John Cinnamus, lib. v. c. 10, p. 99. And Justinian had said, ἡ ἐν Κωνσταντινουπόλει ἐκκλησία πᾶσιν τῶν ἄλλων ἰστί κεφαλὴ. Nov. 131, c. 2.

† Helias Meniates says, 'Ὅσοι ἦσαν ἡ βουλὴ τοῦ βασιλέως ἐν αἰμψῇ τῷτοις λογῆς πρὸς τὴν πάσῃ Νικόλαον, δὲν ἦσαν καλὴ βουλὴ διὰ τὴν ἐστὶν ἰλη, ἵπου ἀναφαν ἱκίνο τὸ ἐλὶθρον σῦρ, ἵπου ἐπερξήσῃσι πολλὴν φθορὰν εἰς τὴν ἐκκλησίαν μὲ τὸ σχίσμα, ἵπου ἐκλαθήσῃ. *Lapis Offendiculi*, p. 19.

‡ Schröckh, *Christliche Kirchengeschichte*, Th. xxii. s. 159.

§ He was the first of the popes who employed that celebrated forgery, the Decretals of the Pseudo-Isidore, which first appeared between 829 and 845. See an admirable chapter in Gieseler's *Lehrbuch der Kirchengeschichte*, Bd. 2, Abth. 1. s. 145—160.

affairs of the church of Constantinople formed the first considerable transaction in which he was engaged. He engaged in it in the spirit which distinguished all his proceedings ; and if he was not successful, the fact must be ascribed not more to the natural difficulties of the undertaking than to the abilities and energy of Photius.

ON TRANSUBSTANTIATION.—No. II.

"Sensus proprius, et literalis semper est eligendus, nisi evidenter probetur contrarium. Neque debent a nobis petere adversarii, cur sequamur proprium sensum verborum: simile enim id esset, ac si quis peteret ab iis, qui sunt in itinere, cur sequantur viam communem et tritam: nemo enim sanus id querit: vel cur ingrediamur per portam, non per fenestram."

"The proper and literal sense is always to be chosen, unless the contrary be evidently proved. Nor ought our adversaries to ask of us why we follow the proper sense of the words, for this would be like as if some one should ask of those who are on a journey why they follow the common and beaten path, for no sane person asks that, or why we enter through the door and not through the window."—*Bellarmin. De Sacramento Eucharistia*, lib. i. cap. xii. § 6.

§ 6. THOSE who have done me the favour to read the former part of this inquiry will probably be disposed to think it not quite so certain as the cardinal would persuade himself, that the church of Rome has chosen the proper and literal sense of scripture in her vindications of the doctrine of transubstantiation ; I trust that any doubts which may still be entertained on this subject will be set at rest during the progress of this inquiry.

In arguing against the Lutherans we have seen (§ 5) that Bellarmine says it was of bread Christ said "THIS IS MY BODY," "de pane dixit: Hoc est corpus meum."* From this it would seem that there could be no great difficulty in arriving at the meaning of the word THIS, Hoc. The obvious and literal signification of the words of institution implies, that what Christ declared to be his body was the same thing which he had taken, and blessed, and broken, and given to his disciples—"He took bread, he blessed bread, he gave bread, and of bread he said 'This is my body.'" "Panem accepit, panem benedixit, panem dedit, et de pane dixit: Hoc est corpus meum ;"† they are Bellarmine's words. I cannot desire a clearer expression of the grammatical meaning of the text ; and that any one should be blamed for receiving this plain and literal sense is surely as unreasonable as to blame a man who walks into a house by the door for not going in through the window, to use the cardinal's happy illustration. Plainly, then, if the church of Rome did but abide by this literal meaning of the words of institution, the controversy between us would be so far terminated, for we believe that of bread the Lord said "This is my body," and we fear not to say the same ; but this literal sense, this, which the church of Rome acknowledges to be the literal sense, is utterly subversive of the doctrine of transubstantiation. Bellarmine,

* De Sacr. Euch. lib. iii. cap. xix. § 2.

† Ibid.

therefore, begins presently to qualify and explain away: "He gave changed bread, and of changed bread he most truly said, '*This is my body*.'" "panem mutatum dedit, et de pane mutato verissime dixit, *Hoc est corpus meum*."* But, instantly perceiving the consequence of such an admission, and that *changed bread*, whatever change it may have undergone, was *bread* still, he immediately adds, "that is, what is contained under the appearance of bread is no longer bread, but body; and this is what the catholics say." "Id est: Quod sub specie panis continetur, non est amplius panis, sed corpus; et hoc est quod dicunt catholici."† If this indeed be what the catholics say, surely it would seem unnecessary caution to insist that "their adversaries ought not to ask of them why they follow the proper sense of the words," as such a question is rather unlikely to occur to any person who has any acquaintance with the doctrines.

At one time, Bellarmine explains the *form* of the sacrament to signify, "*This bread is my body*;" for, if that be not what he considered the sense of the words, it would not have been true to say, "of bread he said, *This is my body*."—"De pane dixit, *Hoc est corpus meum*;" according to this explanation "THIS," signifies "this bread."

Presently he will have "THIS" to signify "this changed bread." But even this explanation can be used in a sense to which our divines make no objection; for, as I have observed, "changed bread" is bread still, and, to use the words of Bishop Taylor, "though bread be the nearest part of the thing demonstrated, yet it is not bread alone, but sacramental bread—that is, bread so used, broken, given, eaten, as it is in the institution and use."‡

But then Bellarmine immediately explains all this away with an "id est," until "HOC," "THIS," signifies neither "*changed bread*," nor "*bread*" of any sort, but *what is contained under the appearance of bread*; and the simple affirmative sentence of four words, "THIS IS MY BODY," is dilated and metamorphosed into the negative "*this, which is contained under the appearance of bread, is no longer bread, but body*," which seems to bear as little resemblance to the proper and literal sense of the word as can well be imagined. Nor is it without amazement that one who knows anything of the meaning of words can read such a sentence as the following: "To all these [Luther, Carolstadt, &c.] is opposed the sentence of the catholic church, which teaches that these words are to be taken *simply and properly*, so that the sense may be, *This*, that is, *what is contained in these appearances*, is truly and properly my very true and natural body,"—"Cum his omnibus pugnat Ecclesiæ Catholicæ sententia, quæ hæc verba simpliciter, et proprie docet esse accipienda, ut sensus sit: Hoc, id est, quod his speciebus continetur, est vere, et proprie corpus ipsum meum verum, et naturale."§ For, surely, either the words "*simply and properly*" must have some peculiar and unheard of meaning amongst Roman-catholic theologians, or else to explain the word "HOC," "THIS," to

* De Sacr. Euch. lib. iii. cap. xix. § 2.

† Ibid.

‡ Of the real presence of Christ in the holy sacrament.—Sect. v. § 2.

§ Bellarm. de Sacr. Euch. lib. i. cap. viii. § 12.

signify "quod his speciebus continetur," "what is contained in these appearances," is anything but to take the word **THIS** in its simple and proper acceptation.

The truth is, there is no one word whatever by which the word "**THIS**" can be explained, or with which it can agree, without totally giving up the doctrine of transubstantiation; and so much of difficulty is there in reconciling their system with any possible interpretation of **HOC**, that Romanists are extremely divided as to the signification of the word. This is acknowledged by Bellarmine, that catholics, although they agree in the thing, yet do not agree in the mode of explaining what the pronoun **THIS** properly demonstrates, "*Nota, secundo, Catholicos etsi convenient in re, tamen non convenire in modo explicandi, quod proprie demonstrat illud pronomen Hoc, &c.*"* That it cannot mean *bread*, either changed or unchanged, we have already seen; Bellarmine uses a variety of arguments to prove this—thus, because **HOC** is of the neuter gender, he argues that, whether it be taken substantively or adjectively, it cannot signify *bread*, which in both Latin and Greek is of the masculine gender;† an argument which, if it had any weight in grammar, is totally subversive of those arguments by which he is obliged to maintain that it was of *bread* Christ spake. At one time Bellarmine interprets **HOC** as an adjective to agree with the neuter noun,—"*edulium*," "*food*,"—understood, "*Quare ut omnia convenient, præstat exponere ubique illud pronomen adjective, ut hic sit sensus; Hoc est corpus meum, id est, Hoc edulium est corpus meum*,"‡—"This is my body, that is, this food is my body." But this interpretation he does not seem to rely on; nor is it easy to see what *edulium* can stand for except *bread*. At other times he interprets it to signify "*corpus*," "*body*." Thus, in arguing from the gender of the word, he says, if it be taken adjectively it ought to agree with the substantive, wherefore it cannot demonstrate *bread*, but *body*." "*Nam, vel illud Hoc, accipitur adjective, vel substantive: Si adjective, debet concordare cum substantivo; quare non potest demonstrare panem, sed corpus.*"§ This interpretation of **HOC**, he says, is one of the two more approved opinions in the church of Rome; but, besides that this mode of explaining the word, **THIS** body is **MY** BODY, reduces the sentence to a proposition without any sense or meaning,—it is opposed both to the literal sense of the words, and to the doctrine of transubstantiation, for it is confessed by those who adopt this explanation, that the pronoun demonstrative must here signify not what *is*, but what *shall be*, since, until all the words of consecration are completely pronounced, the *bread* has not begun to be the body of Christ; in other words, the verb *is*, which is in the present tense, must be interpreted *shall be*, in the future, though even this explanation hardly gives an intelligible or tolerable meaning to the sentence. Bellarmine, however, although he had elsewhere said that *Hoc* signifies **BODY**, rejects this interpretation, and, strange to say, turns completely round once more, and

* De Sacr. Euch. lib. i. cap. xi. § 3.

† Ibid. cap. xi. § 2.

‡ Ibid. cap. x. § 8.

§ Ibid. cap. x. § 8.

will have *HOC* to signify *bread*; and, indeed, as I have already observed, to interpret *HOC* to signify *body*, is in fact to give up transubstantiation—it is Bellarmine's argument. "According to the catholics, sacramental words are not speculative, but *practical*, for they effect what they signify; whence also they are called by the fathers operative, as we shall see hereafter. But, if the pronoun demonstrates only *body*, the words will be speculative, not practical, for it is at all times true, having pointed to the body of Christ, to say, *This is the body of Christ*, whether it be said before consecration or after, whether by a layman or by a priest. But sacramental words, because they are operative are not true, unless they are said by him who is the legitimate minister; nor are they true before the sacrament is made;" "*Verba sacramentalia secundum catholicos, non sunt speculativa, sed practica: efficiunt enim, quod significant: unde etiam a Patribus operatoria dicuntur, ut postea videbimus. At si pronomen demonstrat solum corpus, verba erunt speculativa, non practica. Semper enim verum est demonstrato Christi corpore, dicere: Hoc est corpus Christi. Sive id dicatur ante consecrationem, sive postea, sive a laico, sive a sacerdote. At verba sacramentalia, quia operatoria, non sunt vera, nisi dicuntur ab eo, qui est legitimus minister: neque sunt vera antequam sacramentum efficiatur.*"* So then it already appears that it is not quite so easy, as Bellarmine would have us suppose, to understand *HOC*, *THIS*, in its proper and literal sense consistently with the doctrine of transubstantiation. The form, according to the Roman catechism, is that by which that is signified which is made in this sacrament,"—"forma ea est, qua illud significatur, quod in hoc sacramento efficitur." If therefore *HOC* signify *BODY*, it would imply that the body of Christ only then begins to exist; if it signify *BREAD*, it will signify that the body of Christ is made out of bread, which is impossible. The argument is thus stated by Bellarmine:—"For, because sacraments signify what they effect, and it is not effected in this sacrament that the body of Christ should be the body of Christ, for that it always was; nor is it effected that bread should be the body of Christ, for that is impossible; but it is effected that under those appearances should be the body of Christ, under which was before the substance of bread: therefore the word *HOC* does not demonstrate bread, nor the body of Christ contained under the appearances." "Nam quia sacramenta significant, quod efficiunt, et non efficitur in hoc sacramento, ut corpus Christi, sit corpus Christi; id enim semper fuit; neque efficitur ut panis sit corpus Christi; id enim fieri nequit; sed efficitur, ut sub speciebus illis sit corpus Christi, sub quibus antea erat substantia panis; ideo illud, *hoc*, non demonstrat panem, nec corpus Christi contentum sub speciebus."†

If then *HOC* signify neither *BREAD* nor *BODY*, what else can it mean? Some have said that it signifies the accidents of the bread, or the appearances which remain after the substance has ceased to exist.‡

* De Sac. Euch. lib. i. cap. xi. § 5.

† Ibid. cap. xi. § 6.

‡ Cum panis et vini substantia in ipsum Domini corpus et sanguinem ita mutetur, ut panis et vini substantia omnino esse desinant.—Catech. Conc. Trid. Pars. ii. De Euch. Sac. § xxv.

But this is plainly absurd, and so acknowledged by Bellarmine after Thomas Aquinas, "*Pronomen, Hoc, non demonstrat accidentia, quasi esset sensus, Hoc, id est, hæc accidentia sunt corpus Christi; (id enim vere absurdissimum esset, &c.)*"* And yet, if the substance of bread no longer exist in the eucharist, and if it was of bread Christ said *THIS* is my body, it seems difficult to see what *HOC* can mean, if it do not signify the accidents of the bread; and something of this difficulty has been felt, for the explanation which Bellarmine gives as that of Thomas Aquinas and of many of his followers sufficiently proves how unmanageable the pronoun is, and how hard it is to give it any meaning which totally excludes the notion of *bread*. Bellarmine says, that the opinion of Thomas Aquinas, and of many others who follow him, is this, that the pronoun *HOC* does not demonstrate precisely *BREAD* or *BODY*, but in common *the substance which is under these appearances*; so, however, that the demonstration may properly pertain to the appearances; not, indeed, that the sense may be *this*, that is, these appearances are my body, but, obliquely, in this manner—*this is my body*, that is, under these species is my body. "*Est igitur altera sententia S. Thom. 3 part. quæst. 78, art. 2 et 5, et in cap. 11, prioris ad Cor. nec non aliorum multorum, qui eum sequuntur; quod pronomen: Hoc, non demonstrat præcise panem, nec corpus, sed in communi substantiam, quæ est sub illis speciebus: sic tamen ut demonstratio proprie ad species pertineat: non quidem, ut sensus sit, hoc, id est, hæc species sunt corpus meum: sed in obliquo, hoc modo: Hoc est corpus meum, id est, sub his speciebus est corpus meum.*"† Why it should be necessary to guard against interpreting the word *HOC* to mean *these appearances*, namely, *of bread*, unless in the literal sense of the words *HOC* referred to *BREAD*, is difficult to conceive; nor is it less difficult to comprehend how the words, "*the substance which is under these appearances*," can be the proper and literal sense of the word *HOC*, or how any one could dream of giving it such a sense, unless his system was irreconcilable with the literal and grammatical sense, and felt to be so.

But, after all, what is gained even by this paraphrase. If *HOC* be interpreted to signify the substance contained under the appearances of bread, or *any other substance whatever*, then the sentence *HOC EST CORPUS MEUM* will imply that the substance, be it what it may, was already in existence when the word *HOC* was pronounced. But this is plainly to contradict the Romish doctrine, that the body of Christ does not begin to be under the appearances of bread until the last syllable of *MEUM* is pronounced. The only way to avoid the difficulty is, to get rid of *HOC* altogether: and this Bellarmine does in the sentence last quoted. And it was to meet this emergency that the inexplicable notion of an *individuum vagum* was resorted to. Let us see how Bellarmine is compelled to acknowledge that *HOC* is better left out of the sentence. Peter Martyr had, it seems, urged against Gardiner that an *individuum vagum*, though conceivable in the mind, could not be

* De Sac. Euch. lib. i. cap. xi. § 13.

Ibid. cap. xi. § 6.

demonstrated ; and that Christ had demonstrated what he held in his hands, that is, a thing certain and determinate. To this Bellarmine replies :—" But to what he says, that an individuum vagum cannot be demonstrated, I answer, that in this proposition are formally demonstrated the appearances, which are certain and determined, although, as I have said, obliquely, not directly. Wherefore we do not say *Hoc*, that is, this substance, or this thing, as Scotus does ; but *Hoc*, that is, the substance under these appearances ; so that the pronoun demonstrative may keep itself on the side of the appearances, not on the side of the substance : but there is a difference between these two : *Hoc*, that is, this substance, and *Hoc*, that is, the substance under these appearances. Because if you say *Hoc*, that is, this substance, it is necessary that that substance be then present when *Hoc* is said ; and yet the substance of the body of Christ is not then present, and the demonstration is rendered false. But if you say *Hoc*, that is, the substance under these species, it is not necessary that the substance be then present ; but it is sufficient if the appearances be present which are demonstrated by the pronoun *These*. That which will be clearer, if omitting substance you say : *Hoc est corpus meum*, that is, Under these appearances is my body. " *Id quod clarius erit, si tacita substantia dicas : Hoc est corpus meum, id est, sub his speciebus est corpus meum.*" If this be not to acknowledge that *Hoc* is an utterly impracticable word, and that the only way to explain the sentence consistently with transubstantiation is to omit the word altogether, I know not what language can signify. Nor can I avoid recurring with astonishment to what Bellarmine had said in the preceding chapter, that even from this particle [*Hoc*] is proved [what he meant by] the truth of the Lord's body in the eucharist, " *Ut etiam ex hac particula probetur veritas corporis Domini in eucharistia,*"* when, on the contrary, by his own shewing, it is evident that his doctrine cannot stand unless *Hoc* be altogether expunged from the sentence. But, after all, even when *Hoc* has been thus ejected, another difficulty still remains. For the sentence, *Under these appearances is my body*, is clearly declaratory of a fact in existence when the sentence was commenced : whereas, on the Roman theory, it must signify a fact not yet existing, but which shall begin to exist as soon as the whole sentence has been pronounced. To meet this new difficulty, a further addition is made, and the whole is put into this form :—" That which is contained under the appearances of bread at the end of pronouncing the words is my body." " *Contentum sub speciebus panis in finæ prolationis est corpus meum.*"† Which, whether or not it be intelligible sense, or whether or not it remove all the difficulty, is certainly most remarkably unlike the literal meaning of the words.

To conclude for the present this part of the subject, it is simply impossible for the Romanists to find any word whatever by which *Hoc* can be translated. It cannot be *bread*, for then either there are two

* Cap. x § 13.

† Dens, Theolog. Mor. & Dogm. Tract. de Euch. N. 18, tom. v. p. 275. Dub. 1832.

substances in the sacrament, or the Lord's body is made out of bread. Neither can it be *body*, for then either the proposition is identical and absurd, or else it is false; or else body, as the subject of the proposition of the sentence has one meaning, and another as the predicate. Nor can it mean any determinate *substance* or *thing*, no such being in existence under the appearance of bread when the word *Hoc* is pronounced. Nor can it signify an *individuum vagum*, because the substance of the bread is still remaining at the time when *Hoc* is pronounced; and an *individuum vagum* cannot be pointed out or demonstrated, as what Christ gave to his disciples was demonstrated and pointed at by the word *Hoc*. Nor can it signify *the appearances* or *accidents* of the bread, which would be "most absurd" of all. Nor can the word be taken in its right construction or case. It must be paraphrased. It must be taken obliquely and indirectly. It must be got rid of altogether. And all these are difficulties started not by us, but by the most eminent Roman-catholic theologians. Surely when they have produced any one word by which they can translate *Hoc*, or any one substantive with which they can make it agree, it will be time enough to reproach us with rejecting the proper and literal sense of the words of scripture.

ANTIQUITIES, ETC.

EDWARD COURTNEY, EARL OF DEVONSHIRE.

THE following extract from Strype's memorials, will remind the reader of the history of this unfortunate young nobleman :—

"He was the grandson of William, who, for the ancient nobility of his stock, married Katharin, the younger daughter of King Edward IV., by whom he had Henry, who, in the right of his wife, bare the white rose in his coat of arms, the mark of the family of York; and so was brother-in-law to King Henry VII., who married the other and eldest daughter of the said King Edward. He was the father of this Edward, who, upon the unhappy end of his said father, cut off by King Henry VIII., though a very excellent, well-deserving gentleman, was kept a prisoner in the Tower for fourteen years,—that is, from twelve years old till he was six-and-twenty, when Queen Mary coming to the crown set him at liberty. There was a speech of his matching with the Lady Elizabeth, King Henry VIII.'th's daughter. And some there were, who were concerned in the rising of Wyatt, that would have brought in this noble earl into the practice; but he, like a wary man, and an honest, grateful subject, refused. But, however, he was under some cloud upon this, and some such accusation Wyatt had laid upon him and the Lady Elizabeth; so that they were both clapped up in the Tower.*

* The following passage in Fox's Martyrology is curious, as shewing that he, or rather, perhaps, one should say the person who misled him into the misstatements which he has made with regard to Queen Elizabeth, and who probably knew

Yet he, after some time, recovered a seemingly perfect favour with the Queen, and then he was allowed, or rather sent, to travel in Italy, fearing some stir might arise by means of him; to prevent which, when he was there, it was thought he was made away by poison. In his travels he was allowed by the King and Queen to repair to Brussels, the Emperor's court, to wait upon the Emperor Charles, to declare there his innocency and loyalty; where he was graciously received, and, for his princely and excellent endowments, much esteemed. Thence being to travel into Italy, King Philip, being then at Brussels, wrote divers letters commendatory to carry along with him to the Italian estates and princes. Wheresoever he came he was received with all respect, and had intended to travel through Italy, but on a sudden he was cropped off at Padua, to the great loss of England, for he was very studious and well-learned. He understood mathematics well, he could paint excellently, he played

more of the matter than he told Fox, had no objection to its being supposed that there was some sort of private intercourse between the Lady Elizabeth and Edward Courtney. And perhaps this may be extended to the Queen herself, as the story was printed and reprinted in her lifetime. This is, of course, no voucher for its correctness, and Mr. P. F. Tytler, in his most valuable work, entitled, "England under the reigns of Edward VI. and Mary," has shewn that it is in some things far enough from the truth. The passage is, however, not the less worth transcribing on this account. "Afterwards there was liberty granted to her grace to walk in a little garden, the doors and gates being shut up; which, notwithstanding, was as much discomfort unto her, as the walk in the garden was pleasant and acceptable. At which times of her walking there, the prisoners on that side straightly were commanded not to speak, or look out at the windows into the garden till her grace were gone out again; having, in consideration thereof, their keepers waiting upon them for that time. Thus her grace with this small liberty contented herself in God, to whom he praise therefore. During this time there used a little boy, a man's child in the Tower, to resort to their chambers, and many times to bring her grace flowers, which likewise he did to the other prisoners that were there. Whereupon naughty and suspicious heads, thinking to make and wring out some matter thereof, called on a time the child unto them, promising him figs and apples, and asked of him when he had been with the Earl of Devonshire? not ignorant of the child's wonted frequenting unto him. The child answered that he would go by-and-bye thither. Further they demanded of him when he was with the Lady Elizabeth's grace? He answered 'Every day.' Furthermore they examined him, 'What the Lord of Devonshire sent by him to her grace?' The child said, 'I will go and know what he will give to carry to her.' Such was the discretion of the child, being yet but four years of age. 'This same is a crafty boy,' quoth the Lord Chamberlain, 'how say you my Lord Shandoyes?' 'I pray you, my Lord,' quoth the boy, 'give me the figs you promised me.' 'No, marry,' quoth he, 'thou shalt be whipped if thou come any more to the Lady Elizabeth, or the Lord Courtney.' The boy answered, 'I will bring my lady my mistress more flowers.' Whereupon the child's father was commanded to permit the boy no more to come into their chambers. The next day, as her grace was walking in the garden, the child, peeping in at a hole in the door, cried unto her, saying, 'Mistress, I can bring you no more flowers,' whereat she smiled, but said nothing, understanding thereby what they had done. Wherefore afterwards the chamberlain rebuked highly his father, commanding him to put him out of the house. 'Alas! poor infant,' quoth the father. 'It is a crafty knave,' quoth the Lord Chamberlain; 'let me see him here no more.'" (p. 1897, ed. 1596.) One can hardly suppose that Elizabeth was averse to have it believed that some flirtation, either of love or politics, (if one may speak of them at this period as separable things,) went on between herself and her noble and accomplished fellow-prisoner. As to anything else, the examination of the boy seems to have been not more productive than one which H. B. has delineated.

absolutely well on musical instruments, he spake Spanish, French, and Italian accurately, and which was the crown of all, he was a man of great piety, and placed the chief good in virtue. He was buried very honourably at Padua, and Dr. Thomas Wylson (he who was afterwards secretary of state, being then there, and perhaps his tutor,) made a very eloquent oration at his funeral in St. Anthony's church."*

During his long imprisonment, one of Edward Courtney's employments seems to have been the making a translation of an Italian work, the manuscript copy of which is now, through the kindness of a friend, in the editor's hands. It is written on the finest vellum, and forms a little volume of near a hundred leaves, $3\frac{1}{4}$ inches high, by $2\frac{1}{4}$ inches broad, and less than half an inch thick. The lines, letters, and ornaments on the title page are all gold, except that the double border of gold lines incloses another double border of silver, which has now become black. The title is beautifully written in imitation of Roman type, the capitals and arrangement of the lines being as follows.—

A TREATICE

most profittable of
the benefitt that true
christianes recey
ue by the de
the of

IESUS CHRISTE.

1548.

The writing is throughout very small and exquisitely beautiful, and each page is ruled along the top with a line of silver between two lines of gold. The account which is given of his accomplishments may warrant the supposition that it is Edward Courtney's autograph; but it possesses even higher claims to be considered a curiosity. It was intended as a present to the lady of the protector Somerset, and the dedication is quite worth extracting.

TO THE RIGHT

vertous Lady and grati
ous Princes Anne duches
of Somerset Edwarde Court
ney the sorowfull captiue
wissheth all honour &
felicite

* Str. Mem. vol. iii. p. i., p. 550.

"As bi the faulte of our furste parent Adam I and all others have loste that spirituall and happie estate of libertie, wherein we were furste creatid, so I (most gracious Princes) as it is right wel knownen thorough the gilte of my nune naturall parent i being innocent of the same have not onelie loste the poccionns of this worlde whereunto i was borne and which ells* shulde have descendyd to me bi rightfull cource of enheritaunce: but also am and continuallie have been deprived of this worldlie libertie, seclused and shut vp in prison within the wallis from the compaignie allmoste of all men, speciallie from suche of whome and bi whose godlie conuersation i shoulde or mought have conceiued or lernid annj either godlines or ciuilitie. Bi meanes wherof (driuen bj this miserable captiuite bothe to speake and write for remedi of the same yet being destitute of all good lerning and experience) i am not a littell abashed to speake or write to annj man: moche more to so noble and worthie a personnage as your grace. Howbeit forasmoche as your petifullness and mercyfull goodnes spreddithe it self euery where and hathe alredie perced thies huge wallis i am thoroughoutlie persuaded, that your grace will not disclaime but mercyfullie accepte, whatsoeuer is unfainedlie and from a carefull mynde either writton or spoken: In truste whereof i have thought good to present the same with this breue and godly treatise folowing writton bj a famous clerke in the Itallionne, the vnderstandinge whereof as i have bi my nune studie acheued, so have I bi my nune labor translatid the same in to our vulgare tonge which allthough it be not so exactlie done as so worthie a matter requyrethe and as it mought have bene of others hauing more lerning and deaper experience. Yet i moste humblie besече your good grace, both taccept well in worthe the good will of my endeuoure, and also for the loue of christe (wose glorie this litle boke most playnely declarethe and settithe oute) to haue in your gracis remembraunce (according to your accustomed pittie) the miserable state and dolorous life that it so long time most wretchedlie haue susteyned, and so to setto your gracious good will and helping hande, that by the same your godlie and pitefull meanes it may pleas my Lordis grace of his manyfolde and habundaunte goodnes to deliuer me out of this miserable captiuite and to vouchesafe to take me into his howse as his gracis seruant wth of long time hath bene my verie hertie desier wher as not alonly i may (as in place wher all godlines and ciuilitie is continually exercised) lerne my perfect dewtie, bothe to god and to the worlde, but also make manifest to him your grace and all others the true and faithfull obedience of my hert. Whiche as in the same it is most certainlie engraued, so i besече the iuste god, that this my pore sewt bfore your gracis eies may finde grace and fauour. Amen."

Everybody knows that his "poor suit" did not find favour; but few persons know how powerfully that suit was backed. So at least it would seem; for, curious as the matter already stated is, the most

* It does not appear quite clear what this word is. It looks more like *ett*, with some mark of contraction.

curious point respecting this intetesting little volume is yet to be mentioned. Though it is obviously addressed to the lady of the Protector, yet it appears to have been presented to the Protector himself, by the young King, who has written on the blank page between the dedication and the beginning of the work,

Faith is dede if it
be without workes

Your loving nephew
Edward.

Beside this the King has written on the blank page at the end of the book, in a style very similar, "Live to die and die to live again, your neveu, Edward." It would seem, therefore, as if he had been engaged to become in some degree a suitor for the "sorrowful captive," who was one of the six persons excepted by name from the general pardon granted at his coronation.

Among other things, the nature of the book which was selected is worthy of observation, and so far as a cursory glance enables one to speak, it seems to justify the suspicion of a tendency to Lutheranism, which is said to have been one of the hindrances to Courtney's marriage with Queen Mary. It does not occur to the writer, and he is not at leisure to inquire, but will be very glad to be informed, who the Italian divine was; and for that purpose he subjoins the heads of the chapters. "C. I. Of originall Syn and of the mysery of man. Cap. II. That the Law was geveñ of God to thintent that we might firste knowe our Synne, and then that distrusting to be justefied by our own workes we might rounne unto the mercy of God and the rightuosness of faithe. Cap. III. That the forgeveness of our synnes our justification and all our salvation dependeth on Christ. Cap. IV. Of theeffectes of the lyvely faithe and of the unitie or agreament of the soule whithe Christe. Cha. V. Howe the christeñ mañ appareleth or clotheth himself with christe. Chap. VI. Certaine remedies againste incredulitie or unbelief."

DISPOSAL OF HIGHER CHURCH PREFERMENT.

(Continued from p. 159.)

It is a melancholy task, but necessary, to trace the downward steps of that unhappy policy which so deeply disgraced the early part of the last century, and of which Warburton, no partizan of "high

church" claims, as his expressions sufficiently shew, has, in the passage cited in the last Number, too clearly marked the fatal and crooked course. But here, too, as we constantly observe in the history of such periods, the encroachment of secular influences is disguised, for a time at least, and through a certain stage of the process, by the appearance of something like ecclesiastical sanction; and if Hoadley was originally recommended to royal favour by a vote of the House of Commons, (though that recommendation was neglected at the time, for it was addressed to Queen Anne,) Kennett, who was raised to the bench within a few years after him, and who was the vehement supporter of the measures in which Hoadley was the prime mover, was indebted for his elevation to a bishop's influence at court.

"After the accession of King George I. to the throne, as soon as the dean (Kennett) saw the rebellion opening in the north, and the disposition of many to countenance and cover it, he preached boldly in rebuking that spirit, and published, at the request of some of his parishioners, 'The Witchcraft of the Present Rebellion,' a sermon preached in the parish church of St. Mary, Aldermary, in the city of London, on Sunday the 25th of September, 1715. The time of a publick ordination. Published upon request of the hearers, Lond. 1715.' [This sermon, which was preached in the height of the rebellion, exposed him to the wit and malice of several. Two or three private letter-writers told him that it was preaching 'treason against the lawful king, and the time was coming when he should certainly answer for it; and even some friends of less spirit intimated that it was not so wise and cautious:—no exasperating an enemy when he had a sword in his hand, and the like. But he was used to say that he was prepared to live and die in the cause against popery and the pretender, and he would go out to fight when he could no longer stay to preach against them.' . . .] The same year, upon the motion of his great friend and patron, Archbishop Tenison, he printed a tract, intitled, 'The Wisdom of looking backwards, to enable the better [sic.] of one side and the other, by the speeches, writings, actions, and other matters of fact on both sides, for the four last years past.' Lond. 1715. 8vo. In the two following years he was very zealous for the repeal of the Acts against occasional conformity and the growth of schism; he also warmly opposed the proceedings in the convocation against Dr. Hoadley, then Bishop of Bangor, and was deeply engaged on the side of that prelate in what is usually called the Bangorian affair. His reputation was particularly concerned in this last affair, and seemed to be hurt thereby so essentially as to prove an effectual bar to his farther advancement.* But by the assistance of Dr. Charles Trimmell, Bishop of Norwich, and afterwards of Winchester, he was promoted, upon the death of Dr. Cumberland, to the see of Peterborough, and was consecrated bishop at Lambeth chapel on Sunday, November 9, 1718. He continued to employ the press in printing several pieces after this last promotion, which he lived to enjoy something above ten years, and died in his house in St. James's-street, Westminster, on the 19th of December, 1728. In viewing his character, *the quality that shews itself foremost is his party zeal*, which the writer of his life intimates was carried to excess. But drawing that veil aside, there appear many excellent virtues in the moral part, and many rare talents and endowments in the intellectual part of it."†

Of the bishop by whose assistance Kennett was raised to the bench, and whose influence at court had thus come into the place of that which, in preceding times, had, with more regard to ecclesiastical

* See note (K.K.) in Biogr. Brit.

† Biogr. Brit. art. *Kennett*, and note, *ibid.*

principles, been exercised, as a general rule, at least, by the primates, some notices have been found in the records of church preferment under Queen Anne.* Trimnel had been recommended by Archbishop Tenison for the living of St. James's, when Wake, from the rectory of that church, was made bishop of Lincoln; and Archbishop Sharp had, at the same time, borne testimony to his good character; and subsequently it was by the primate's influence that he was made a bishop. "His political opinions," however, it has been remarked, "perhaps," or rather it may be said, undoubtedly, "greatly aided him in obtaining the lawn sleeves, which," notwithstanding, "he wore with the utmost credit. Warm, yet temperate (so his character has been drawn); zealous, yet moderate; his piety did not prevent him from gaining a perfect knowledge of mankind; nor did his assiduous performance of the clerical duties interfere with the most perfect elegance of manners.† When he rebuked, his words were smoother than oil, yet 'they were very swords;' and he thus gained respect from all parties. Even the Tories valued him, though he preached 'terrible Whig sermons.'"‡

With so much to recommend him to the court, and peculiarly qualified, as it might seem, in many respects, for such duties, "soon after the accession of George I. (which he always espoused) he was appointed clerk of the closet to his majesty, in which office he continued until his death,"§ [which took place in 1723.]

The influence which in this office he exercised, in regard to the disposal of church preferment, and the qualities to which he owed that influence, are thus described in his funeral sermon of Archdeacon [Lewis] Stephens:—

"With his other excellencies he had acquired a thorough knowledge of mankind, which, being adorned by an affable and polite behaviour, gained him the general esteem of the nobility and gentry. His known penetration and judgment recommended him so strongly to the favour and confidence of those who were at the head of affairs in the latter part of his life, *that he was chiefly, if not solely, advised with, and entrusted by them, in matters which related to the*

* Vid. sup. pp. 20, 21, and vol. xvii. pp. 137—140.

† "He had passed some time," says the writer of his funeral sermon, "in the Sunderland family, where he soon attained a knowledge of the world, which was softened and refined by a certain delicacy of breeding, a politeness of behaviour, and a certain flowing generosity of spirit, which ran through that noble family, and easily wrought itself into the manners of this good man, who honoured the family, and was honoured in it; and the great esteem which was paid him by the father, was continued to him in the affection of the son, who received his first rudiments of learning from this wise man, and ever after consulted with him in the most important affairs.

"After he had distinguished himself by so many personal qualities and virtues, he was promoted to the rectory of St. James's, where he stood high amongst princes, and was honoured by them. For men of rank expect to be treated with greater delicacy and tenderness of manners; and this great divine had not only learning to support the argument and courage to enforce it, but a handsome address, and a soft and gentle manner of conveying it; for his behaviour was solemn, his pronunciation easy, and his accent sweet, not unlike the 'lovely song of one that hath a pleasant voice, and can play well on an instrument.'" . . . Funeral Sermon by Archdeacon Stephens, quoted by Cassan, *Lives of the Bishops of Winchester*, vol. ii. p. 388.

‡ Noble's *Continuation of Grainger's Biogr. Hist.* vol. iii. pp. 74, 75.

§ Cassan, sup. cit. p. 382.

*filling up the principal offices in the church. And though he enjoyed as much of this power as any clergyman has had since the Reformation, he raised no public odium or enmity against himself on that account, because his silence, moderation, and prudence, made it impossible for any one to discover the influence he had, from his conversation or conduct—a circumstance almost peculiar to him. He was too wise a man to increase the envy which naturally attends power, by an insolent or haughty behaviour, and too good a man to encourage any one with false hopes; for he was as cautious in making promises as he was just in performing them, and always endeavoured to soften the disappointments of those he could not gratify, by the good-nature and humanity with which he treated them. These separate characters (rarely blended together) of an excellent scholar, and a polite well-bred man, a wise and honest statesman, and a devout exemplary Christian, were all happily reconciled in this most amiable person; and placed him so high in the opinion of the world, that no one ever passed through life with more esteem and regard from men of all dispositions, parties, and denominations.”**

“He was of a temper incapable of soliciting favours for himself or his nearest friends, though he had the tenderest affection for them. He was very much displeased at the appearance of an importunate application in others, and always avoided it in his own conduct. And notwithstanding all his relations have prospered very much in the world by his means, their success has been owing rather to the credit and influence of his character than any direct applications made by him.”†

This may possibly to a great extent have been so; but yet the records of the Trimnell family‡ bear too strongly the marks of that change in the disposal of church patronage, by which individual bishops were made the instruments of the court in secularizing those appointments which, if they had continued to be bestowed by the advice of the heads of the church, acting by virtue of their office, and not by the influence of any personal qualities, would have excluded the suspicion of family partiality, as well as political recommendation.

“Bishop Trimnell is remarkable as being son-in-law of a bishop, and brother-in-law of two. He married . . . a daughter of Talbot, Bishop of Durham.§ His sister, Catharine Trimnell, married Thomas Green, D.D., successively Bishop of Norwich (and his successor in that see||) and of Ely.

* Ibid. p. 210.

† Ibid. p. 209.

‡ The writer of the bishop's life in the Biogr. Brit. remarks—“There are few instances of a family which has spread itself in the world with more good fortune and credit;” of which the following account of them* is sufficient proof:—“The bishop's father, the Rev. Charles Trimnell, had fourteen children—viz., 1st. Charles, Bishop of Winchester; 2nd, William, Dean of Winchester; 3rd, Hugh, Apothecary to the King's Household; 4th, David, Archdeacon of Leicester and Chanter of Lincoln; 5th, Mary, married to Mr. Alured Clarke . . . [of Godmanchester, Huntingdonshire, by whom she was mother of Alured Clarke, D.D., of Christ Church [read Christ's] College, Cambridge, Rector of Chilbolton, near Stockbridge, Hants, 1723, and Prebendary of Winchester; and, lastly, Dean of Exeter, in 1740” †;] 7th, Elizabeth, married to Henry Downes, Bishop of Derry; and 8th, Catherine, married to Thomas Green, Bishop of Ely.

“And it is worthy of remark that all the surviving children of these have been hitherto favoured with equal success. [See the Trimnell pedigree in a subsequent page.]”

§ Bp. Talbot was translated to Salisbury, 1715, [in the year of the accession of George I.] and to Durham in 1722. He had been consecrated to the see of Oxford in 1699.

|| [Made bishop in 1718.]

* Cassan's Lives, &c. p. 213.

† Ibid. p. 212.

And another sister married Henry Downes, D.D.,* successively Bishop of Killala and Achonry (1716), Elphin (1720), Meath (1725), and Derry (1726); who died 1734; who had been his curate, and who succeeded him in the rectory of Bodington, county Northants."†

Without, however, supposing any direct applications to have been made on the bishop's part, the influence which he thus largely exercised in the disposal of church preferments may be sufficiently accounted for by the privilege which he enjoyed of being "often admitted into the freer hours of converse" with his sovereign. It must be recollected, at the same time, that the office which he held had not, in those days, lost its proper *spiritual* character. "Upon the king's accession to the throne," we are told, in the bishop's funeral sermon, he "was honoured with a near attendance on his person, and, as clerk of the closet, *waited on him in the most devout seasons of prayer*; and the king himself was so much pleased with his bishop, that he always received him with great pleasure, and spoke of him in the kindest terms of favour and affection."‡ The clerk of the closet, however, soon came to be superseded by the cabinet minister; and politics and family interest among statesmen and courtiers carried all before them.

SACRED POETRY.

MARK, vi. 50.

Who cometh in the watches of the night,
Treading the waters with unwetted feet?
Wrapp'd in the misty sea-spray's mantle white;
Who is it that the startled sea-fowl greet,
As o'er the lake they wing their early flight?

Like to the Son of Man, it passes near;
A Spirit, for aught else in human form
Th' unsolid waters had refused to bear;
Perchance the herald of the coming storm.
Would He who still'd the winds and waves were here.

The fisher-crew their way with labour made,
And such their whisper'd fears, full soon dispelled,
When that kind voice all troubled thoughts allay'd,
And Jesus thus their rising terror quelled:—
"Be of good cheer! 'Tis I! Be not afraid!"

May we, when sorrows gather round us, hear
Thy voice, as they who sail'd on Galilee!
Our failing hearts with that assurance cheer,
As tempest tost we cross life's troubled sea,
Which gladden'd theirs of old—That thou art near!

G. H.

* [His son was Bp. of Raphoe.]

† Cassan, p. 212.

‡ Ibid. p. 389.

"And Jacob dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it."—*Gen. xxviii. 12.*

BRIGHT was the vivid gleam
Which in the patriarch's dream
All heaven's great glories to his eye displayed;
Their light and lustre shone
In pureness all their own,
And left his dazzled mind confounded and dismayed.

From that supernal height,
"Dark with excess of light,"
Wherein the glory of Jehovah dwells,
Streamed forth upon the earth
Rays of celestial birth,
Whose beauteous beams illumed his bosom's deepest cells

While on that sun-lit path,
Not, as of yore, in wrath,
But sent as God's ambassadors of love,
Went forth the angelic train,
As ne'er they went again,
By mortal eyes beheld descending from above.

'Tis true, in Bethlehem's skies
Once more by earthly eyes
The heavenly host were gazed on and adored;
While love-fraught seraphim
Breathed forth the choral hymn
Of peace and joy on earth—of glory to their Lord.

'Tis true in Patmos lone,
Before the prophet, shone
The boundless glories of the eternal realm,
That everlasting noon,
Brighter than sun or moon,
Which e'en seraphic sight might dazzle and o'erwhelm.

Yet when at Jesu's birth
Angels approached the earth,
Sudden they came, and sudden went away—
The loved apostle's glance
Wrapt in ecstatic trance,
Saw them, as aye they dwell in heaven's unceasing day,

None save the patriarch's eye
Hath seen them as they fly
On embassies of love from heaven to earth.
None may again behold
That vision, seen of old,
Till the bright day shall dawn of Nature's second birth.

Yet, till that hour arrive,
Our hearts may keep alive
The memory of that great and glorious scene.
Our hearts may yet illum
Earth's darkest dreariest gloom
With all that ever saint's or prophet's eye hath seen.

Our souls may wander far
To each celestial star,
As angels rising to their homes above,
Then wending back to earth,
With hues of heavenly birth,
May shed around the light of holiness and love.

E. H. P.

King's College, London.

TRANSLATIONS FROM THE PSALMS.—No. IV.

תהלה ד :

למנצח בגנינות מזמור לדוד :

בקרא ענני אלהי צדקי

בצר והרחב לי

חנני ושמע תפילתי :

גני-איש ער-מה כבודי לכלמה

והחבוק ריק תבקשו מב סלה :

דע כי-המלה יהוה חסיד לו

יהוה ישמע בקראי אליי :

רגו ואל-תחמאו

אסרו בלבבכם על-משכבכם ודמו סלה :

ובדו ובדו צדק

ובמחו אל-יהוה :

רבים אמרים כי-ראינו טוב

נאח-עלינו אור פניך יהוה :

נתחה שמחה בלבי

מעת רגגם והירושם רבו :

בשלוט ידיו אשכבה ואישן

כי-אחזה יהוה לברד

לבסח תושביני :

PSALM IV.

*To the Leader on the Harp, a Psalm of David.**

Answer my call, God of my righteousness,

Thou hast enlarged me in my distress :

Pity, and hear my supplicating cry.

Ye sons of men, how far with shame my glory mar ?

Falsehood ye seek—delight in vanity. *Selah.*

Know ye the Lord his Holy One? hath ta'en.

The Lord will hear, to him when I complain.

Tremble and cease from ill,

Say on your couches in your hearts, be still. *Selah.*

Slay: then of righteousness the victims: just,

And in JEROVAN place your hope and trust.

'Tis said of many, "Who will shew us grace?"

Raise o'er us, Lord, the brightness of thy face;

Thou o'er my troubled heart hast gladness thrown,

Since first their corn and wine were multiplied.

In sacred peace to sleep I'll lay me down,

For thou, JEROVAN, thou, my God, alone

In safety mak'st me bide.

Ταπεινώθητι.

* Bishop Horsley considers that this psalm refers to the same event as the preceding.

† I have rendered *לִי מוֹשִׁיעַ* His Holy One—i. e., our blessed Saviour. Manach appearing to join *לִי* with that word rather than with the verb. This, moreover, seems to render a better sense, the whole psalm seeming to refer especially to our Lord.

: "Slay" and "Victims." I have purposely so rendered *וַיִּקְרַח* and *וַיִּקְרַח* rather than by the word sacrifice. *וַיִּקְרַח* being "the animal killed for sacrifice," and being used for "a sacrifice" in opposition to *זֶבַח* "an *unbloody* sacrifice," and to *עֹלָה* "a *burnt* sacrifice." The word refers especially to offerings not entirely consumed—viz., sin-offering, trespass-offering, and thank-offering, Exod. x. 25, Lev. xvii. 8, Num. xv. 5, Lev. iii. 1, 4, 10. See Gesenius. And here then, I conceive, it especially applies to our sin and trespass-offering—viz., our Saviour, and (as the plural number would perhaps further indicate) to our especial thank-offering, the holy eucharistic sacrifice. S. Augustine, S. Chrysostome, Origen, and Venerable Bede, all make this verse refer *exclusively* to that to which no doubt it does, but I conceive more distantly, refer—viz., the sacrifice of a holy and penitential life which a baptized and plouly living Christian may be said to be ever offering. S. Jerome is so brief in his commentary, that it is not clear what he means; but he seems rather to favour the interpretation of the other fathers cited. I would willingly yield to such high authority, especially as I do not recollect any one among the fathers who takes the view of the passage that I advocate, but I think that view is required by the words.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

THE LIVERPOOL COLLEGIATE INSTITUTION.

SIR,—When Mr. Barker stepped forward as the champion of this institution, he was bound at least to attempt some answer to the protest published in your January number, since it contained a formal statement of the grounds upon which many of the Liverpool clergy object to the proposed measure. To this, however, not a word has appeared in reply; but, instead of discussing the real merits of the case, Mr. Barker contents himself with quoting authorities, as if these could justify a principle which cannot be defended. And I have reason, moreover, to complain that Mr. Barker very strangely misunderstands my reasons why the National Society for Ireland ought not to be made a precedent for Liverpool, and misrepresents my meaning.

It will, I think, be generally admitted, that only *extraordinary* circumstances and *urgent necessity* can justify this concession of the Catechism, since many of the clergy are of opinion that it involves a compromise of principle; nor is it denied that the objects of the Irish Society and the circumstances of that country are such as to afford this justification, *if anything could*; whereas the same apology cannot be offered on behalf of the Liverpool institution. The Irish Society concede the Catechism with the view to conciliate, not the dissenters only, but the *Romanists*, who form five-sixths of the whole population; the promoters of the Collegiate Institution have no expectations that the Romanists of Liverpool will avail themselves of their religious instruction; and yet Mr. Barker most unfairly insinuates this, when he tells us that the difference between Ireland and Liverpool is only “the difference between five and two.”

Again, I am made to say that “it is right” to concede the Catechism in a national system of education, and wrong to do so in a private institution. It is unnecessary to assure any other of your readers that I think the concession wrong in *every* case, yet at the same time that it is very possible that the Bishop of Exeter may see a justification of this step in the one case which cannot be offered in the other. Cannot Mr. Barker understand that a difficulty and strong temptation to make concessions occurs in the employment of public money for the purposes of education, inasmuch as dissenters will loudly urge their right to participate in the benefits of a parliamentary grant; whereas a voluntary society like the Liverpool Institution is not necessarily involved with the dissenters at all, and the difficulty need not exist which, in the employment of public money, might be pleaded in justification of the same concession? And yet I am charged with affirming that, “for the sake of dissenters’ money, we may deviate from a right principle, and, for the sake of state patronage and endowment, we may do wrong.”

After this, your readers will know how to appreciate the equally unfounded charge of unfairness preferred against the National Society,

because it happened that certain Liverpool clergymen were not consulted as to the late very important decision respecting the factory children. That decision recording, as it doubtless does, the opinion of a vast majority of the clergy, is indeed a fatal blow to the Liverpool concessionists; and we cannot be surprised that Mr. Barker should aim at weakening its effect. He too readily concluded in his former letter that the National Society and the Archbishop of Canterbury must necessarily approve of yielding the Catechism to dissenters, because they have entered into friendly relations with the Irish Society. Now that the very question has come before them, and been discussed at a meeting convened for the purpose, at which the archbishop was in the chair, and where it was urged that, unless a concession was made in favour of those few among the factory children whose parents had a conscientious objection to the Catechism, both they and all the church children besides would be left without Christian instruction, or be thrown to the enemies of the church. Under these pressing inducements to yield the Catechism, the National Society stood firm. With every desire that the church should be recognised as the administratrix of national education, still they could not recommend the church to educate dissenters *as dissenters*; they could neither see the "justice" of withholding from dissenters part of the truth, nor the "wisdom" of sanctioning more than one course of religious teaching in their schools. Thus, of the authorities adduced in support of this concession, one makes against it, and the others do not meet the case of the Liverpool Institution.

But to what purpose are precedents sought for, if the principle itself is capable of justification? Let Mr. Barker prove either that the points of difference between churchmen and dissenters are *non-essential*, or that these points will be honestly *pressed upon the attention of the children of dissenters*; and then there will be an end of the controversy, our main object in insisting on the Catechism being secured. The defenders of the Liverpool Institution must extricate themselves from this dilemma. Either the grounds of separation between churchmen and dissenters are *essential* or *non-essential*. If they are essential, (i.e., if they are points of doctrine or discipline which we believe to be deducible from scripture,) we are not justified in excluding these subjects from the religious instruction which we offer to the children of dissenters; if the grounds of their separation from the church are non-essential, dissenters cannot justify their position; they are plainly guilty of the sin of schism, and we may not shrink from setting this before them unreservedly.

We believe, for example, that our Lord has an ordained ministry on earth, the stewards of his mysteries, and that dissenting teachers have no part in that commission. Again, we cannot but admit that the efficacy of the sacraments *may* depend upon their being received at the hands of those duly authorized to administer them. How, then, can the clergy be justified in being silent upon such important points? nay, how can they excuse themselves in not bringing these subjects prominently forward when the children of dissenters are committed to their care?

Now, let us see how far the promoters of the Liverpool Institution are pledged to do their duty in this respect to the children of dissenters. They concede to them the church catechism, upon the assumption that they must have *conscientious objections* to it, though it is notorious that thousands of the parochial clergy have never felt conscientious scruples in giving instruction in that formulary to all children, without exception, who have been sent to them. Now, what is this but inviting dissenters to hunt out objections to the formularies of the church? What does it argue in churchmen but the belief that these sound forms of faith are unimportant—nay, that the doctrines contained in them (since *they* are declared by some persons to be the main ground of objection) need not be insisted on?

I maintain, therefore, that churchmen have a right to demand that the strongest assurances be given that this concession of the Catechism will involve *no other* compromise; for this is the almost inevitable consequence of concessions; and where the Catechism is yielded because there are supposed to be conscientious objections to it, it is natural to apprehend that whatever *other* subjects are offensive to dissenting consciences will meet with the like courteous “consideration.” Is, then, that security given which churchmen may reasonably expect? Is the institution distinctly guarded from the further concessions which seem inevitable without such a pledge? Is it provided, on the face of those fundamental rules which concede the Catechism, that no other concession will be allowed, to suit dissenting consciences, and that there will be but *one system of religious instruction*? Is it placed beyond a doubt that *all* the children will be required to attend the promised lectures upon the Liturgy, Articles, and Homilies of the church? Alas! no. Mr. Barker is challenged on this point, and it appears too plainly from his answer that the rules of the institution do not afford the security we require. He tells us that these are matters of “*internal arrangement* :” he can only give us his individual opinion, that all the children of the institution will be required to attend these lectures. But this ought not to satisfy the patrons of the Liverpool Institution. For, giving its present managers full credit for the sincerity of their intentions to concede no more than the Catechism, may we not reasonably fear for the future, when less zealous churchmen occupy their places? Nay, may we not question whether the present committee will find it possible to carry out their own intentions? Will not they be charged by the dissenters with mocking them when, after having their conscientious scruples respected as regards the Catechism, they find that no allowance is to be made for the same scruples as to the lectures upon the Articles and Liturgy of the church? Will not the Methodists necessarily have a conscientious objection to *those nineteen of the articles* which, as well as the Catechism, their founder discarded? Can the Baptist permit his children to be lectured upon the latter clause of the twenty-seventh article, or the Independent and Presbyterian receive the doctrines of the thirty-sixth and others equally at variance with their views? Will not they plead hard for leave of absence when the lecturer is engaged upon these articles, and for an occasional departure from the episcopal interpretation of those controverted passages of scripture which the

master must needs comment upon as they come before the scholars in their Bible lessons?

But whether these practical difficulties can be satisfactorily disposed of or not in the Liverpool Institution, let its promoters reflect upon the inevitable consequences of this concession to the country at large. Let them be assured that, whenever the principle is approved by the church, not middle schools only, but all parish schools in the kingdom, will be obliged to adopt it. Dissenters, who have hitherto without scruple availed themselves of the church's superior teaching, will be forward to claim their exemption from the degraded formulary; nay, I have shewn reason to fear that ill-conditioned churchmen too will have a strong inducement to seek out *their* conscientious objections, and will be ready to avow themselves dissenters, if their scruples are not respected. Thus the people, and not the clergy, will be made the judges of what is right and true, and the very principle of dissent introduced into the church.

I am very faithfully yours,

CECIL WRAY.

Liverpool, August 15th, 1840.

P.S. I cannot plead guilty of "*personal* reflections upon the promoters of the institution;" nor can I admit the accuracy of Mr. Barker's correction of my statement, that they "sought the co-operation of dissenters, and conferred with presbyterians before they consulted even the rectors on the subject."

Mr. Barker tells us that the rectors "were both present at the first private meeting," but he forgets to mention that they found a presbyterian minister invited to meet them. He tells us that the rectors were "*among the first* consulted," but he conceals the fact that dissenters were *also among* those first consulted.

CHURCHES IN SUSSEX.

SIR,—A summer ramble among the churches in one district of Sussex has furnished me so many pleasant hours that I cannot help wishing to communicate the substance of what I have observed, although it may have little novelty or interest for any but myself. When Napoleon pressed Canova to come to France, and promised him everything he had in Italy, he asked for the Italian skies. Your readers may think that the story of mouldering stones requires some such addition.

Parish churches, indeed, require something of antiquarian information before they can be enjoyed. The least regular in architecture are often most full of recollections. When they boast no charms of symmetry for the critic, they supply the Christian with food for contemplation, by recording, in legible terms, their own history. This has often been brought to my mind while wandering over this field of Wilfrid's labours in one of those propitious seasons when adversity gave him leisure for usefulness, and that Providence which humbled his greatness seemed to improve his heart. I dare not think I have seen any memorial of his age, or any relics, fonts excepted, of Saxon

antiquity. But the name of Stigaud is a noble name, and many are the traces of his era in the vicinity of Bognor.

The prevailing architecture of the neighbouring churches, however, is of the thirteenth century,—cylindrical piers, pointed arches of a double order, and lancet windows. Such is South Berstead, the parish church of Bognor, the columns in the southern aisle of which have gone over towards the wall. The whole body has been rebuilt in a barbarous manner. Such is Felpham, which retains, however, a more prepossessing exterior, in good repair. The tower is square, of perpendicular work; most of the remainder early English, but the great chancel window is decorated. There is a large Saxon or Norman font, and a portion of the north wall is *opus incertum* of the rudest antiquity, in which a round arch is built up. As a church in this parish is named in the Domesday Book, these are probably remains of it. The open oak seats have not been removed, and give considerable interest to the interior.

But *siste viator*. In this quiet village, Hayley, the friend of Cowper, and Cyril Jackson, the unambitious and the good, retired from the world, and spent the evening of their days. A marble slab in the chancel bears a justly laudatory epitaph on the former—a tombstone in the church-yard records the name and petition of the latter, “Enter not into judgment with thy servant, oh, Lord, for in thy sight shall no man living be justified.” A local guide-book mentions the Regent’s visit to his preceptor’s dying bed; it forcibly reminded me of the scene when Joash, softened, though not improved, came and wept over the face of Elisha.

Such also is the church at Pagham, a more interesting building than either of the former. It is built as a cross, and has recently been repaired with considerable taste, if that can be said of a church with plastered ceiling; externally, the eastern view is perfect. The west end it was necessary to rebuild, and an incongruous rose window, from some pattern at Palermo, has been introduced, thus spoiling one of the completest early English churches I have met with. A black marble altar, quite plain, with the exception of a white cross inlaid in the front, is scarcely in better keeping. The finish and fittings, however, are admirable—the oaken porch, the benches, the lectern employed as a reading-desk, and the careful manner in which the Purbeck marble font (surely a Saxon relic?) and the double piscina have been preserved, merit great praise.

The ruins of a palace near the church-yard, and many facts in its history, give this spot celebrity. Two bishops were consecrated here, and the contention about the manor of South Mundham created the first open breach, it is said, between Becket and Henry II. Two or three ancient tombstones, however, are the only connecting links which this church furnishes between those times and our own. The nameless stone of a rector in the chancel—that of Edmund Darell, an officer in Elizabeth’s household, in the transept wall—and that of the incomparable accumulation of every virtue, Polyxena Barfoot, wife of the puritan minister of Pagham in 1652.

I turned to the church-yard for a continuation of the village annals.

A mower was at work upon it—before him the *trifolium incarnatum* and other clovers blossomed on the graves; behind him it was Milton's dry, smooth-shaven green, where a range of head and foot stones, stretching across its area, told where successive generations of the "Adames" family had laid them down for a century and a half. In a low farm house, overgrown with ivy, resides the present Farmer Adames, a man who, notwithstanding the possession of considerable wealth, retains all the simplicity of the old yeoman's habits and attire. I may be wrong, but who could help connecting the ideas of such a church and such a parishioner?—not such as these dispute a church-rate.

Another airing led me to the village of Eastergate. I received a rather pleasing answer to my inquiries after the church. On asking a farmer whether there was any church in the hamlet, (for none could I discover,) he replied "No; there was *church* here *yesterday*; it is at *Slindon* this evening." So then the temples are not all sealed books on every week day, and some of the peasantry know it. On following his directions, however, I regretted I had come out of my way, the church appearing like a mere whitewashed barn, with a wooden packing-case in the middle of the roof. I could not procure admission, but, walking round it, found the chancel very ancient; an early Norman loop-hole window on the north, two of lancet form on the south side, and a good perpendicular window over the altar; another in the nave retained the old painted glass in its tracery, bearing in the central compartment a coat of arms—Sable on azure, a lion rampant or, on the first; chequy of the same in the second, third, and fourth quarters. Part of the well finished wooden king post roof remains; the rest is as rude as woodman's hatchet could make it.

A local guide-book informed me of a church at Middleton, "the walls of which, now partly down, are washed by the tide; "but as one of our party who had visited the spot last year stated that a portion of the roof was standing, I was unprepared for the total ruin that I witnessed. On the extreme verge of the cliff, a fragment of the corner, about two feet high, was all that remained of it, and every sweep of the blue wave beneath carried away and then returned the whitened bones that had been entombed within its precincts, while a hundred others, projecting from the face of the cliff, awaited the next winter's storm to mingle with them. Sir, you will not wonder if I remembered the consolatory letter of Cicero's friend, "things are torn from us which ought to be dear as our progeny." When cathedral institutions are quietly sinking away, why pause to regret the downfall of a village fane, the population of which has been dispersed, and the endowments consumed by natural and irresistible causes?

I forbear to bestow a word on Chichester, though the south transept window exceeds anything I remember in beauty of design. Cathedrals are going out of fashion; the service was well and reverentially performed, yet the congregation did not number half-a-dozen, and a section of the north transept, used as a parish church, is a very puritan's paradise. The whole of the fittings would be dear at a sovereign.

The episcopal chair was removed from Selsea hither by Stigaud in some year between 1082, in which he was called Bishop of Selsea, and 1087, when he died. Of course I lost no time in seeking the site of his old cathedral, although I am not sure that I found it. Many conjecture, from the very rude architecture of a portion of Chichester, that the old church was partly removed thither, and certainly, with one exception, there is nothing in Selsea to indicate an origin so remote as the last-mentioned date. The tower indeed is fallen, or was never finished, but the masonry is not very old. It is attributed to Bishop Reade (1369-85), and dedicated to St. Peter. Several slabs of Sussex marble, carved with crosses, appear to have belonged to a much earlier period, and the windows of the aisles to a far later. The chancel contains a singular mural monument; the ancient seats remain, and the roof is of oak of about 1450 or 80, apparently in excellent preservation, the finest I have yet seen in Sussex.

One circumstance struck me as worthy of observation. While the font at Chichester is comparatively recent, that of Selsea is of very ancient date. Now whether it was from this sacred laver that Wilfrid himself administered the rite of baptism, or Grincketell, Heca, or Agelriche immersed the Saxon neophyte, I presume not to determine; only, that as the last Saxon removed the see to Chichester, yet appears to have left the font, it can scarcely date later than his predecessor.

Indeed, the fonts in this neighbourhood are all most interesting. This is a square marble block with circular aperture, now raised on fragments of shafts from the monastic ruins, and resembling closely that of Pagham. Another at Yapton is cylindrical, the upper edge carved with slightly indented cheverons; the sides ornamented with later crosses, reaching to the base, beneath arches of a romanesque character, all in very low relief. This curious relic is of black marble, tastefully whitewashed to match the repairs which have been perpetrated on this ancient village church, whose low shingle-built tower, mantled with ivy, and roofed with a four-cornered embryo of a spire, lured me from my way, less to look upon its beauty than to sympathize with its decline—tantum.

S. I. E.

MORNING HYMN.

SIR,—In a late communication, signed “P. Maitland,” your correspondent complained of the custom of beginning service by singing the Morning Hymn, and seems to condemn it as *uncatholic*. I am sorry to find that the usages of the Romish church are, in the present day, taken generally as the sole or main standards of catholicity. The formularies of the church of Rome are certainly the least catholic of all the ancient rituals; and it seems to be quite lost sight of, that there never was in the western church even a tolerable approach to an uniformity of rituals. The same thing, I am sorry to observe, is frequently lost sight of in the pages of the British Critic. In the number for January

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last, the church of Rome is too often named as if she were the whole of Christendom, whereas, I apprehend that the Greek church, and the other oriental churches, form a body quite, or very nearly, as numerous. I am the more anxious to impress caution in this matter, because I have always found that the mention of the claims of these ancient and venerable churches produces a profound impression in arguing with the Romanists.

To begin with singing previous to morning and evening prayer is authorized by the injunctions of Queen Elizabeth, and is therefore perfectly allowable. If it be objectionable on the ground that we ought to begin with confession and absolution, we should bear in mind that the First Book of Edward commenced at the Lord's prayer, and that the introduction of the *previous* part of the service, as it stands at present, was decidedly an innovation from Geneva. Whoever looks at the ancient rituals will see that, if I may so speak, the theory of public worship was this: the repetition of the Psalms* and other portions of holy writ, for the instruction of all present, with only short and emphatic prayers or benedictions for each class of Christians, and then the celebration of the eucharist in the presence of the *faithful only*; and that the *consecration preceded* confession, prayer, and other acts of worship designed to provide, if we may use such an expression as the foundation for the prayers of the church, the emblems and mystical representation of that one Sacrifice *on account of which only* men's devotions could be accepted, and *over which* they were to ascend to heaven.

Considering that our present liturgy does not seem to have had any reference to this plan and theory of primitive worship, it seems to me very useless to draw either from our own or other rituals arguments for or against the propriety of beginning divine service with psalmody. In the Missal, and the First Book of Edward, the "*Gloria in excelsis*" occurs quite at the beginning of the communion office; and in the latter, confession and absolution only precede the act of communicating. In fact, psalmody of one kind or other at the beginning of service, or, at least, very near the beginning, seems to have been the general and catholic practice of the church from the earliest times.

Will you allow me to recall to the minds of your correspondents who are discussing the subject of the *oblations* in the eucharist, that by the Apostolical Constitutions, nothing but bread, wine, and water, could be offered, and therefore the placing money, or anything else, on the altar, is, at least, *uncatholic*. I perceive, also, that some writers much regret the loss of the Hosanna in the trisagium of our ritual; this, as an address to the Second Person in the Trinity, is contrary to the primitive usage, which allowed only addresses to be made, at the altar, to God the Father, the Son being regarded as the victim, and as spiritually present as such, and therefore not to be lawfully invoked there.

G. C.

* Whoever looks into Palmer's "*Origines Liturgicæ*" will find that the origin of repeating the psalms in the church was simply reading them as *lessons*, and that the ancient church did not design them as *direct acts of worship*, or in the way of devotion, as is now contended for, very *improperly* in my humble opinion.

"ANCIENT CHRISTIANITY."—No. VIII.

SALVIAN.

[ERRATUM.—Page 188, line 18, for *interpretations* read *vituperations*.]

SIR,—“If a man has books around him, and finds that certain *matters of fact* have been much misunderstood, or insidiously mis-stated, may he not say so, and make it appear?” So asks our author (p. 6, No. v.), meaning that he alone has accomplished the task of demonstrating that certain *matters of fact* have been much misunderstood or insidiously mis-stated; and that any other man who has books around him, and presumes to question whether the author's decisions are infallible, or at least whether he can be charged with anything more than “a few incidental errors” (p. 2), is guilty of “unscrupulous misrepresentation,” and so forth. Some persons, it seems, who have books around them, have obeyed the author's injunction as to the examination of his authorities, and they have found that these authorities have been grievously perverted, and that *alleged* matters of fact are matters of imagination only; and he “pointedly reminds his many assailants that they have, one and all, totally misunderstood, or misrepresented, the drift of his argument as touching the question of “Fact,” (p. 29.) Because some readers of “Ancient Christianity” have felt convinced that its principles, if carried out, would go to the utter subversion, not of the church of England only, but also of Christianity itself, and have undertaken to vindicate the character of the ancient Christian writings against the author's attacks, such persons are “anchorets,” “*British Jeromes*, and *British Dominics*, who have inherited the dispositions as well as the principles of their predecessors,” (p. 10.) If contradictions are alleged against the author, “he assures his critics that what may have appeared to *them* contradictory, appears so only from the vitiation of their own sight.” (p. 16.) Suppose, for example, the following passages, brought into juxtaposition, were to be compared one with another:—

“The difficulty [of the evangelical party] is real, and its reality and its magnitude must be brought afresh before them, to the renewal of many conflicts of mind, whenever the *genuine and original church-of-England principle and discipline comes as now, by the Oxford divines*, to be insisted upon, expounded, and carried out to its fair consequences.”—p. 9, No. i.

“Upon men of this [the old orthodox] party the Oxford writers urge nothing but mere consistency; *they wish for nothing that is not involved in the professions of the sound adherents of our protestant episcopacy*; what they plead for is not a reform, but a return.”—p. 5, No. i.

“*What the English reformers had in view was—ANCIENT CHRISTIANITY, or the doctrine and discipline, and ritual of the*

“Nine years? *Is it these past nine years that have seen the venom of Oxford Tract doctrines insidiously shed into the bosoms of perhaps a majority of the younger clergy of the episcopal church.* At the end of such another period we may have to look back toward the light kindled by the reformers as a glimmer fading in the remote horizon; and forward—into an abyss!”—p. 3, No. v.

“I shall always be willing to meet an opponent who will undertake to prove that the ancient church system and its practices are *part and parcel of the ENGLISH PROTESTANT CHURCH SYSTEM*,” let me find a ‘critic’ who will meet me on this one point.”—p. 19, No. v.

“*The Nicene fathers, with their superstitions and their so-called, are now to be forced upon the English church, in the room*

* In this instance the italics and capitals are the author's own.

Nicene age, and of the times nearly preceding that age; and so far as the altered condition of the social system, and so far as the secular despotism allowed them to follow their convictions, they realized their idea, and probably would have done so to the extent of a close imitation, had it been possible, of all but the more offensive features of that early system.”—p. 9, No. i.

“What, then, I am peculiarly desirous to place in a conspicuous position is the fact that, instead of a regular and slow development of error, there was a very early expansion of false and pernicious notions in their mature proportions, and these attended by some of their worst fruits.”—p. 66, No. i.

If the coherency of these jarring materials should not be perceived by some of the author's readers, it is more easy than satisfactory for him to settle the matter by telling them that it is owing to “the vitiation of their own sight,” and that on his part it is “a proof of an equitable bearing on all sides” to call the same men honest or dishonest, just as “the argument” may seem to require.

If any persons shall further dare to shew that the author misinterprets or misapplies Salvian, a writer whom he expects to perform wonders for his book, with reference to such persons he proclaims:—

“The Romish writers, and Bellarmine especially, resent Salvian's honesty; and such is the feeling which connects the champions of the same cause in every age that it is probable his testimony will be resisted by our modern Bellarmines.”—p. 35, No. v.

It is but fair to ask (whether one may be a modern Bellarmine or not) who are the *Romish writers* besides Bellarmine that *resent Salvian's honesty*? and how does *Bellarmino especially* do so? The latter question may be answered thus:—Bellarmine, after mentioning the two works of Salvian, “*De Gubernatione Dei*,” and “*Adversus Avaritiam*,” says—“In which Salvian so exaggerates the vices of the Christians, and especially of the clergy of his own time, that he might seem to go too far, unless his language proceeded from true zeal for the glory of God and the salvation of souls.”* This, I presume, is all the resentment shewn by Bellarmine against Salvian's honesty. As to what the Romish writers generally think of Salvian, I know but little. I can only say that Baronius, who was a more rigid Romanist than Bellarmine himself, calls Salvian the Jeremiah of his time, lamenting the sins and calamities of his people; that he produces him as a witness to the sad state of things in the church around him; that, with this object he cites him copiously, and even adduces the strongest passages which our author employs; and that he praises him highly for his eloquence, zeal, and piety, without one word of disapprobation.† Baluzius, the best editor of Salvian, was a Romanist, and he illustrates his author in such a way as to recommend him to the favourable acceptance of all men, without ever censuring him for appearing to go to

of her wise, holy, manly, and Christian-like founders. The substitution is horrid; it must be resisted; and to resist it, and to dissipate the illusions which favour the traitorous attempt, the real quality of these writers, and of their theological system, must be laid bare without scruple or mercy.”—p. 215, No. ii.

“An historian, when satisfied of the authenticity of those narratives, would assume it as a sufficient proof of an extreme corruption of the social system at that time—such a corruption as can never affect a people suddenly; it is the product of causes that have been long in operation.”—p. 61, No. v.

* “In quibus ita exaggerat vitia Christianorum, et maxime clericorum, sui temporis, ut nimius videri posset, nisi ex vero zelo gloriæ Dei et salutis animarum oratio ejus proficisceretur.”—*De Script. Eccles.* p. 209, ed. Par. 1617.

† See Baronii *Ann. Eccles.* anno 428.

an excess, or intimating that he doubted his fidelity. Fleury uses the authority of Salvian, as he would that of any other Christian writer, to set forth the enormous wickedness of the Carthaginians and others of his time.* Alban Butler also speaks in high terms of Salvian and his work, “De Guber. Dei.”† So much for the resentment of the Romish writers, Baronius, Baluzius, Fleury, and Butler, and of Bellarmine especially.

Our author is particular in assigning the date of Salvian “De Guber.” (p. 36.) This, as he elsewhere observes, is not a matter of great importance. It may, however, be stated that this work could not have been written before 439, because the defeat of Litorius at Toulouse, which happened in that year, is alluded to by Salvian. (Book vii. p. 141. Brema edition, 1688.) From another passage (p. 120), “Obsessa est urbs Roma et expugnata,” Rittershusius is of opinion that Salvian wrote this work after the capture of Rome by Genseric, which was in 455. But even in such matters as these it is of importance to notice an error, when such error is made the foundation of an “argument.” The author says, very complacently—

“It is true that, at least in his after years, Salvian conformed himself to the distorted notions prevalent in his times; and in a treatise (*Contra Avaritiam*) of later date than the one now to be quoted, he goes a great length in urging those false maxims of morality which the church had then adopted.”—p. 36.

To this sentence it may suffice to add that Salvian (“De Guber.” book iv. p. 54) quotes a passage from the treatise “*Adversus Avaritiam*” (book ii. p. 220), introducing the quotation by “*Nam, sicut ait quidam in scriptis suis.*” Unless, therefore, the author has some other evidence to prove that Salvian “in his after years” urged certain false maxims of morality, he must, to be consistent, draw this conclusion in reference to “De Guber.” as his last extant work.

Again the author says:—

“Travelling south, he came first to Vienne, then to Marseilles, where he was ordained priest; and in consequence, after the fashion of the age, he separated himself from his wife.”

To these words is appended the following note:—

“The joint epistle of Salvian and his wife, Palladia (Epist. iv.) to her parents, who were incensed at the vow of continence which their daughter and granddaughter had been persuaded to take, is every way curious, as illustrating the temper of the times, and as a singular instance of eloquent ingenuity employed to contravene at once the dictates of nature, and the express enactment of God. 1 Cor. vii. 5.”

Here I observe—1st. That the epistle in question presents no evidence that Salvian was a priest when he wrote it. He does not style himself presbyter in his salutation; nor in pleading with the parents of his wife does he employ one of the arguments which the clerical office would have readily supplied. Baluzius doubts whether his wife was living at the time of his ordination. 2ndly. That not a word is said about the vow of continence which the “granddaughter had been persuaded to take.” The epistle plainly tells us that she was a child, “now uttering almost her first accents in behalf of her parents, and compelled in a manner to supplicate on account of their offence, though she as yet

* See Fleury's *Eccles. Hist.* anno 439.

† See Butler's “*Lives of the Saints*,” in March 2 and Nov. 16.

knew not what it was to offend.”* The probability is, that she was at most but seven years of age. 3rdly. That in 1 Cor. vii. the sixth verse ought to have been read by the author before he ventured to say that inmarried persons are forbidden to vow mutual continence by “the express enactment of God”—namely, “But I speak this by permission, and *not of commandment*.”

These, the author may think, are among his “few incidental errors, and such as an opponent who felt that he could, in an open manner, overthrow his adversary’s main argument, would scorn to insist upon” (p. 3); but, in point of fact, a multitude of such assertions as these are the very props of the “main argument;” and if they be once withdrawn, as they easily may be one after another, the main argument must necessarily fall to the ground.

Let us, however, now advert to the principal use which our author professes to make of Salvian. The readers of No. V. will notice that “the *restatement* of the question” omits the main features of the *statement* at the outset. Let these two passages be compared:—

“That the notions and practices connected with the doctrine of the superlative merit of religious celibacy were at once the causes and the effects of errors in theology, of perverted moral sentiments, of superstitious usages, of hierarchial usurpations; and that they furnish us with a criterion for estimating the GENERAL VALUE OF ANCIENT CHRISTIANITY.”—p. 67, No. i.

“That the ancient church, notwithstanding its eminent merits in some instances, had at an early time fatally departed from apostolic truth; that in consequence of this departure, or apostasy, it wandered into paths of dangerous and puerile superstition, and became abandoned to the belief of lies.”—p. 7, No. v.

In this restatement there is nothing about celibacy, and there is very little about it throughout the fifth number. But why not keep up this favourite theme? Why not establish the merit of virginity by the testimony of Salvian? To what purpose is it that Salvian affirms the prevalence of alarming corruptions in certain parts of the church of his time? Who denies the truth of Salvian’s statements? The corruptions described may have arisen from any other source. The love of money, for instance, may have been the root of all these evils. Perhaps Salvian somewhere declares or implies that the church of his time “perverted the plain sense of scripture, for the purpose of hitching the virgins of Christ upon the loftiest pinnacle of the ecclesiastical structure.” (p. 101, No. i.) Let us inquire into this matter. Salvian, in the second book of his treatise, “*Adversus Avar.*” (written, according to our author, “in his after years, when he had conformed himself to the distorted notions prevalent in his times,”) *does* refer to virgins, and in such a way as would not suit our author’s purpose to notice the reference. That there were professed virgins in the church long before Salvian’s time no one will deny; but does Salvian “laud virginity as the *only substantial virtue—the virtue of angels*,” as the author again stoutly affirms that Cyprian does? (p. 67, No. v.) A few sentences from Salvian will assist us in forming an opinion upon this point:—

“Let us pass on to the consecrated virgins, to whom the Saviour himself has pre-

* “Primam penè ad vos vocem pro nostrâ emittit offensa..... Cogitur quodammodo pro offensâ suorum jam supplicare, quæ adhuc nescit quid sit offendere.”—p. 176. Bremæ, 1688.

scribed a law of devotion, by the example, namely, of the ten virgins, the foolish portion of whom, he says, must suffer everlasting punishment; and he says so only because he knows that no work of mercy of theirs will appear [at the last day.*] By this decision he has most plainly taught us of how great value he regarded bountiful mercy, without which he has said that *not even purity itself will profit a virgin*.....I know one thing, that God says that the lamps of the foolish virgins went out, because they had not the oil of good works. But as for you, whoever you are, do you think that you have oil in abundance? Even they, the foolish virgins, of whom I have spoken, so thought.....You are of the same name as they, and of the same profession. You are a virgin, and they were virgins; you presume that you are wise, and they did not think that they were foolish; you judge that your lamp has light, and they certainly lost their light by presuming on light for the future..... Their lamps went out, and darkness ensued; for it *nothing profited this purity that therein the light of virginity appeared*, because it failed when the substance of oil was not supplied. Whence we perceive that *that which is little is as if it were nothing*..... Of how great abundance of oil have you need that your lamp may shine for ever! *Foolish presumptions are the causes of perdition, and not of salvation*; for, says the apostle, if a man think himself to be something when he is nothing, he deceiveth himself.”

These passages shew, if anything can shew, that Salvian, like Cyprian and Isidore, attributed no value to virginity in itself, and they are from the work “*of later date*, in which he goes a great length in urging *those false maxims of morality* which the church had then adopted.”

The author takes infinite pains to convince his readers that Salvian's treatise, “*De Gubernatione Dei*,” establishes as fully the opinions maintained in “*Ancient Christianity*” as if it had been written expressly for this purpose; he brings his witness forward in this manner:—

“What the state of morals *really* was within the professedly *Christian world*, in the east, in the west, and in north Africa, about the middle of the fifth century, or at the moment when the Nicene divines had just receded from their places, we may learn, in all its details, from the pages of a writer who was in his prime at that time.”—p. 34.

He had said immediately before—

“The superstition and fanaticism with which we have now to do [the church principles of the Oxford Tract writers] *then gained an ascendancy, superseding everywhere* (a few spots excepted) the doctrine and morality of Christ; and at the end of another hundred years the nations *are found* to be in full course toward that state of desperate corruption which they had reached in the fifth century.”—p. 34.

By *then* the author appears to mean during the second century, and his argument, as it is pursued through many ensuing pages, will fairly stand thus:—Salvian alleges that the universal church was a mass of corruption in the fifth century, and *long before*; in the fourth century therefore it *could not* have been *much* better; nor in the third, for in the second, superstition and fanaticism (church principles) gained an ascendancy, superseding everywhere (a few spots excepted) the *doctrine and morality* of Christ,—in a word, the character of the fifth century was the unavoidable result of causes in full operation during the second, *therefore Salvian's testimony proves the state of the church universal in the second century*. This I think will be acknowledged a fair way of putting the question; and I reply,—

* “Quis scit ei [numero] opus misericordie defuturum.” This form of speaking is in accordance with that with which the parable opens: Τὸν οὐρανὸν ὅμοιωσεν ἡ βασιλεία τῶν οὐρανῶν ἑκατὶν θύραις, “Then shall be likened the kingdom of heaven to ten virgins.”

1. That Salvian *does not profess* to describe the church universal, but *only certain portions* of the Roman patriarchate.

2. That his representations refer to his own time, and to *his own time alone*; that he neither directly nor by implication says anything whatever about the corruptions of former times.

3. That whatever was the cause of the state of things described by Salvian, no *church* principles of the second, third, or fourth century *can ever be proved* to be the cause.

4. That therefore Salvian's testimony, whether correctly or incorrectly given by the author of “Ancient Christianity,” *has nothing whatever to do with his professed object*, whether that object be to prove the corruption of the universal church by the working of “church principles” as maintained in the fifth number, or by that of religious celibacy, as maintained in the previous numbers.

These things I affirm generally and positively, and I appeal to the common sense of every unprejudiced man, who will take the trouble to read Salvian, for the decision. A few more remarks, however, by way of explanation, may be added.

1. Salvian, it is true, calls the evils which he portrays those of the church itself, and says that the church was a provoker of God, and that almost the whole community of Christians was a sink of vices; but does this prove that he means *literally and absolutely* that *the church throughout the world*, “*præter paucissimos quosdam*,” was so desperately abandoned? If such were *really* his meaning, it would not *prove the fact*; but that such was *not* his meaning is evident from these circumstances: he dedicates his work “*Adversus Avaritiam*,” to the “church Catholic diffused over all the world,” of which he says (Epist. ix.) *they were a part*,* who committed the sins set forth and rebuked in that work. In the survey which he takes of places involved in the guilt of sin and in the misery of war and persecution, he refers to the *Latin church alone*, certain portions of which he particularly dwells upon, and he calls the Christian population of these portions *Romani*, *Romana Plebs*, and *Romanus Populus*, but not a syllable does he utter in reference to any one part of the church in the east, therefore the vast multitudes of Christians included in the other four patriarchates of Alexandria, Jerusalem, Antioch, and Constantinople, remain entirely unaffected, so far as the testimony of Salvian is concerned—indeed, he never leads us to suppose that he knew anything at all about the Greek churches, and it may be fairly presumed that he did not.

2. Salvian *does not* affirm, as the author states, “universal dissoluteness to have long been the characteristic of the Christian world,” (p. 46,) but confines himself strictly to *his own time* as well as to his own church. The author says that “such a corruption can never affect a people suddenly;” true, but if corruptions could not suddenly spring up in the fifth century, or in the fourth, or in the third, *a fortiori* they

* “*Vox autem ipsa cui impenderetur nullus magis idoneus visus est quam Ecclesiis; cujus utique pars ipsi erant qui ista faciebant.*”—p. 187.

could not in the second or first. But the author's argument is, that these corruptions did originate at some period between the apostles' times and Salvian's. In the times of Salvian they had *long* prevailed. If they had *long* prevailed in the second century, when did they spring up? "At the moment when the apostles disappeared," says our author, "*the church gave itself to seductions*," (p. 449, No. iv.) So then corruptions did after all spring up suddenly—"there was a *very early expansion* of false and pernicious notions in their *mature proportions*." Christianity as left by the apostles could not sustain itself for so long a time as the interval between the Nicene fathers and Salvian. "We find unquestionable evidence," says the author, "that the church, at the moment when the apostles disappeared, gave itself to seductions." Another man might say, "We find unquestionable evidence that the church, at the moment when the Nicene fathers disappeared, gave itself to seductions." Let any man of plain common sense, who knows a little of ecclesiastical history, judge whether the latter assertion has not as good ground to rest upon as the former—whether the church might not become suddenly depraved in the fifth century as well as in the second.

3. It was the "church principles" that sprang up, nobody knows how, in the second century, which brought about the state of things depicted by Salvian in the fifth. Now, as our author so copiously declaims about "church principles," and nowhere tells us what they are, but only conveys the impression that they are something pestilential, let us suppose that "a staunch and well-contented church-of-England man" by church principles understands something like what is contained in the following passage:—

"It is well worthy of being remarked, that this age [the second century] is the one of most importance to us as *members of the church of England*, for in it we have *our own distinctive principles developed beyond a doubt, and none which are opposed to us*; we have infant baptism, we have regeneration in baptism, we have the three orders of the clergy, we have the supremacy of bishops, we have the apostolical succession, we have scripture as a standard, and tradition as accessory; and we have not papal supremacy, nor transubstantiation, nor, in short, any of the points in dispute between ourselves and the Romanist on the one hand, or the dissenter on the other. Up to this point we have the succession of men who had conversed with the disciples of the apostles, and up to this time, for anything that can be shewn to the contrary, *apostolical doctrine and discipline prevailed generally in the church, and in all its high places*."^a

To these particulars enumerated by Mr. Beaven might be added the catholic (not the Hoadleyan) doctrine of the holy eucharist, as opposed to the doctrine of the Romish church.

Assuming the principles here given to be what are usually called "church principles," and what our author himself would call "the genuine and original church-of-England principles," (p. 9, No. i.) let me calmly ask any man who professes to be a member of the church of England whether he *can possibly* believe that "impurity is the direct, the invariable, and the inevitable, product of such doctrine?" (p. 62, No. v.) "The genuine and original church of England principles" are of course capable of abuse, and it is possible that some

^a Beaven on "Religious Celibacy," &c. p. 68.

persons of the present day may wish to “carry them *beyond* their fair consequences;” but, let me again ask whether anything can be more unworthy of a man who pretends to guide others into the path of truth than the laboured and reiterated appeals to men’s passions made by the author of “Ancient Christianity” about “church principles,” while he has *in no single instance* specified the principles which he so calls upon his readers to shun and denounce? In the early part of his work he himself says, “The ill-judged attempt to confound these doctrines with Romanism, or to *disparage them unheard*, by an implication in the same obloquy, and thus to use an *unfair advantage, drawn from popular prejudices*, is to be strongly condemned and carefully avoided,” (p. 3, No. i.) Surely the sight of those persons *must* be vitiated who cannot see the enormous inconsistency between these words and the spirit which pervades the book.

But it was “church principles” that brought about the condition of society exhibited and deplored by Salvian—be it so; depravity exists to a fearful degree throughout this country, and the greater portion of the subjects of such depravity have been made members of the church by baptism. Many who regard themselves as Christians of a higher order do not hesitate to say that the church of England is the *immediate cause* of this state of things, and that it actually “destroys more souls than it saves.” Our author, to be consistent, ought to declare the same to his clerical friends; he ought plainly and honestly to say to them, “As the Nicene church was the mark at which our English reformers aimed, and *the model of your church polity* (p. 132, No. i.) the wickedness which overspreads our land comes from the same sink whence your church principles have also been drawn up!” (p. 62, No. v.) Dissenters will of course make such a use of “Ancient Christianity,” and will gladly hail our author as an auxiliary in carrying on the attack against the church, albeit he looks upon these his brethren as but ill judges in the matter; sceptics and infidels will go a step further, and rejoice that they are furnished with additional arguments to prove that Christianity is the most formidable obstacle ever placed in the way of human happiness. Were it not that scarcely any occurrence of the present times is deemed extraordinary, one might venture to say that it *does appear* extraordinary for a work like “Ancient Christianity” to be dedicated to a dignitary of the Anglican church, who should “declare his confirmed conviction of the goodness of the cause espoused,” when the principles maintained are really more hostile to the church than all the combined opposition of open enemies.

4. In translating Salvian the author seems to have made more use of his grammar and dictionary than in translating Tertullian and S. Cyprian, though it would not be difficult to point out some curious instances further proving that the author has reason enough for despising “academic and literary celebrity” (p. 4, No. v.), though *not* proving his consistency, because he all along pretends to be wrong in nothing, and it would be easy to shew that his prejudices have throughout imparted their usual colouring to Salvian; but the task of examining the translated passages need not be now entered upon, in-

asmuch as, if they were given to perfection they are nothing at all to the point, as I have endeavoured to demonstrate. Far be it from me to resent the *honesty* of Salvian, but I must resent, in the name of common honesty, the author's application of Salvian's language, and the inferences which he draws therefrom; and I am persuaded that in this resentment I shall have the suffrages of all men who can read Salvian without the misopatristical glass, (p. 16,) which has so marvellously distorted every object presented to the vision of our author.

Our author is quite determined to make Salvian's testimony decisive of the *fact* that the whole church was nothing but corruption in his time and *long before*, and therefore, if he meets with writers who give a more favourable view of the church, or of any portion of it, he goes about to shew that such writers were incompetent witnesses. He takes for example Vincent of Lerins, and says that “a dozen less noted names might be mentioned whose writings, (they were *all* recluses,) not less than those of much better times, would suggest a supposition directly contradicted by history,” (p. 77.) Vincent, it is true, *became* a recluse, but does he not expressly tell us, at the beginning of his “Commonitorium” that he betook himself to his retirement in order to avoid the crowd and turbulence of cities, after having been long tossed about by divers afflicting storms of worldly warfare? If Salvian is to be enlisted in our author's service because “he was not the mere creature of the cloister, but as a layman had mixed with men of all conditions on even terms,” (p. 36,) has not Vincent, on this ground, as valid a claim to such an honour? Why should Vincent be pronounced more ignorant of the church's history than Salvian? Further, if being recluses does not vitiate men's testimony, another disqualification is at hand,—they are under the influence of a false maxim, “which impels them to observe a very ill-judged delicacy in regard to the crimes and depravity of the orthodox party;” and this was the case with S. Augustine. Any witness borne to *the sanctity of the church* is declared to be directly contradicted by history; and if “the more sharp-sighted historical inquirer” can hunt out, in the pages of S. Augustine, a word or two complaining of men's sins, which “the *merely devout* modern reader would not notice,” it is quite sufficient to satisfy such “impartial inquirer” that the ancient church was “a sink of debauchery!” (p. 76 and following.) So pitiful are the subterfuges to which this author must have recourse in order to make out his case. This is truly the way to compose what one of the author's friends has been pleased to style his work, “a philosophical history of the church!”

Yours respectfully,

Φιλόκαλος.

ON CLERICAL VESTMENTS.

SIR,—Some remarks of your own in the last number's “Notices to Correspondents” refer to a subject on which I have frequently sought information, but without success—namely, what the authority is (if any) which obliges, or, in default of this, what is the sanction over

and above established custom, which allows the use of the gown in the course of the eucharistic service. The mere putting of such a question may possibly gain for me the imputation of great ignorance, but if so, it is one which I have reason to know there are many to share with me. In itself the gown seems to me a very innocent article, and I am no more anxious to class it among the rags of Puritanism, than the surplice among the rags of Popery. But though it be perfectly unobjectionable *in the abstract*, (if I may employ so philosophical a phrase about it,) there are grounds upon which, *in the concrete*—i. e., in the communion office—the use of it, supposing it unsustained by lawful authority or sanction, would really appear to be inexpedient, or even injurious. I will mention but one, which upon other grounds, and in connexion with other irregularities, “A Layman” has animadverted upon in your pages. I mean, it contributes to produce and foster the very mistaken notion that “the sermon is an office by itself, instead of its appearing as a part of the communion office.” I may add that it is not improbable but that the inconvenience of changing it antecedent to the offertory, or, in short, to the rubrical completion of the whole service, may have helped to bring about the prevailing modern irregularities on this point, of which your correspondent so justly complains, at least where there is but one officiating minister.

If you allow this a place in your magazine, perhaps you will permit me to append to it two questions, a sober answer to which would be much prized. Are the inferior clergy in a given diocese at liberty to introduce into that diocese a branch of a society which, though legitimately organized by the great majority of the rulers, and acquiesced in by the body of the church, happens to be opposed, or at least objected to, by their peculiar diocesan? Supposing it ruled that they may not, still, if they do, is a clergyman who refuses to join the branch as being unlawfully introduced, at liberty to contribute to, and so far co-operate with the parent society?

I am, Sir, &c.

N.

ON GIVING OUT THE PSALMS.

MR. EDITOR,—Your correspondent “G. W.” incidentally requests to be furnished with an answer to the following question:—“Why, in different churches, a different mode is adopted of what is called ‘giving out the psalm intended to be sung,’ this duty being sometimes performed by the minister and sometimes by the clerk.” This want of uniformity seems to me to arise from a want of proper respect to church authority, and is one of those many abuses which has crept into our services almost unawares, thereby giving occasion to the many to reproach, and justly so, her ministers for disobedience to the rules and regulations of our church.

I would willingly agree with your correspondent that custom in many cases amounts to law; but I would respectfully remind him, that there is a rubric which appears to me to be decisive upon the

point in question. On reference to the rubrics immediately preceding the offertory he will read, at the close of the first of the three—"and nothing shall be proclaimed or published in the church, during the time of divine service, but by the minister," &c. This extract needs no comment, as "G. W." will at once perceive that our church in her wisdom has provided against the very evil of which he complains. Although I have *not* myself *yet* acted in obedience to the spirit of this particular rubric, inasmuch as I deem it prudent to *revive* these catholic practices with caution and deliberation, yet I cannot but rejoice, with feelings of unmixed delight, that the time has at length arrived when attention is being aroused to what some are pleased to call matters of trifling importance, but which I am persuaded tend to preserve, in an especial manner, the uniformity and significance of our incomparable church service. Trusting that, if this brief reply is not satisfactory, your correspondent will again call the attention of your readers to this subject, for which and similar information your Magazine is so widely circulated, allow me to subscribe myself

Your obedient servant,

H. J. B. W.

ON THE OFFERTORY.

REV. SIR,—I have been much pleased at seeing the question respecting the offertory taken up in your Magazine, because I have for some time been convinced both of the propriety of this method of collecting money for sacred purposes, and of its vast superiority over those of modern invention. If this plan were followed, the people would be led to look upon giving as a *duty* that ought to be no less habitually performed than those of prayer and thanksgiving; their liberality would flow in a quiet and regular stream, and would produce a much larger amount than it does according to the present plan of pumping it every now and then, by some oratorical appeal to their *feelings*, and allowing it between whiles to stagnate.

But as the subject does not appear to me to have been fully discussed as yet, I venture to offer the following remarks:—First, I think it but fair to remind your readers that there is in vol. xiv. p. 769, a letter from your correspondent "Alpha," in which he proposes an unusual construction of the first rubric after the communion service, and gives two reasons for it. These I shall attempt to answer. Secondly, I hope to make it clear that when there is a communion the time for non-communicants to withdraw is, not after the sermon, according to the present practice, nor after the offertory, as your correspondent "P. K.," in the number for May, thinks, but after the prayer for the church militant, as has been shewn to have been the practice in Bishop Cosin's time.

To "Alpha's" first objection, that "it is contrary to the received principles of the best ages that they should be allowed to make *pecuniary* offerings to God, who were separated from the *eucharistic*," (with which principle "Parochialis," in the number for June, seems to agree,) I answer that the English church has not adopted this principle, as

may be seen from the bread and wine being ordered to be provided, not at the expense of communicants alone, but of the parish at large. Besides, it was upon the same principle that the church, in primitive times, excluded the catechumens &c. from the greater part of the *prayers*; and as the English church does not conform to the primitive practice in this respect, we may reasonably infer that she did not mean to do so in the other. I conceive that the primitive church did not refuse the offerings of non-communicants from any opinion that the altar would be polluted by them, but only because she considered that to make these offerings was a privilege from which they ought to be debarred.

But, in order to discover the intention of the English church, since whatever uncertainties there are in the rubrics have arisen chiefly from the successive alterations of the liturgy, I shall examine the communion service in its different states, which I am enabled to do by Dr. Cardwell's edition of "The two Liturgies of King Edward VI."

In the First Prayer Book of King Edward VI., where the prayer for the church militant occurred later in the service than at present, there is the following express direction in the rubrics *after the offertory* :—

"All other (that mind not to receive the said holy communion) shall depart out of the quire, except the ministers and clerks."

In the Second Prayer Book of King Edward VI., where the different parts of the communion service are arranged in the same order as at present, there is not, indeed, any rubric after the prayer for the church militant, or anywhere else, directing non-communicants to withdraw, I suppose because the revisers did not like to give the shadow of a sanction to the practice of adults not staying to receive the communion; but there is what is an equivalent to it, namely, an "exhortation" at certain times, when the curate shall see the people negligent to come to the holy communion," which contains an earnest admonition and request that those who do not intend to receive the sacrament will depart. This implies that this was the time for them to depart, and certainly supposes that they had not departed before.

I have not the means of consulting Queen Elizabeth's prayer book, but I suppose that it did not differ from the Second of King Edward VI. in the points with which I am at present concerned.

To come now to our present liturgy, I say that the absence of any express direction for non-communicants to retire after the prayer for the church militant, affords no argument that they were intended to do so either sooner or latter, because that absence may be accounted for in other ways. As for the marked distinction which "P. K." thinks he sees between the two rubrics after the offertory, I can perceive none except that they relate to different things. But we may say, I think, that if the revisers had intended to alter the custom established by the former prayer books, they would have given an express direction to that effect; and that the absence of any such direction shews

* The same, for the most part, as the second of those now appointed to be said when the minister giveth warning for the celebration of the holy communion. See Brit. Mag. vol. xvii. p. 503.

that they intended that custom to continue, namely, that non-communicants should withdraw after the prayer for the church militant. And this conclusion is confirmed by the rubric following that prayer; for it is reasonable that the communicants should be "conveniently placed" as soon as the others have departed. It is also reasonable that when there is a communion, non-communicants should stay during all that part of the service which is appointed to be read when there is no communion, with the necessary exception of the collect and blessing; and this principle is established in both the prayer books of King Edward VI.; for according to the first of them, when there was no communion for want of a sufficient number to partake, the service was to end with the offertory, and according to the second, with the prayer for the church militant, adding in each case a collect.

The answer to "Alpha's" second objection is now, I think, sufficiently evident.

As to the propriety of the clergyman being in readiness to administer the holy communion every Sunday, which most of your correspondents admit, I certainly think weekly communions desirable, but the prevailing practice seems so sanctioned by our liturgy since the last review, that I think we have no right to condemn it. But even when it depends on the people whether there will be a communion or not, the rubric supposes the clergyman to know it beforehand. See the first rubric before the communion service. By the way, is there any sufficient reason why that rubric should not be observed?

With respect, however, to the question whether non-communicants should be present at the offertory and following prayer on communion days, though I think that I have made out the case strongly enough, yet as there is no express direction in the prayer book, I would not urge any one to change the present custom without the sanction of his diocesan, whom the church has appointed judge in such questions.

Yours respectfully,

GRATIDIUS.

ON RECEIVING ALMS OF NON-COMMUNICANTS.

DEAR SIR,—A correspondent has given us, in your last number, an interesting extract from Bishop Cosin, which he judges decisive of the question, whether the English church at that time received the alms from those who refused to come to the Lord's table as well as from communicants? And from this extract it would further appear, that this good bishop allowed such persons to be present at the oblation of the elements. However, the following extracts from Bishop Andrews' form for the consecration of a chapel may serve to shew that wise and holy men about the same time took a different view of the intention of our liturgy, and directed a different practice. And this passage seems to me the more worthy of attention, because it is at the consecration of churches especially that persons who withdraw from the communion have been allowed to offer alms.

In this form the sermon is preached before the beginning of the communion service, (as at ordinations,) and two prayers are appointed to be used after the Nicene Creed, and then the order proceeds as follows :

“ Finitis precationibus istis, Dominus Episcopus sedem separatim capessit (ubi prius) *populusque universus non communicaturus dimittitur et porta clauditur*; prior sacellanus pergit legendo sententias illas hortatorias ad eleemosynas, *interea dum alter sacellanus singulos communicaturos adit*, atque in patinam argenteam oblationes colligit. Collecta est summa 4l. 12s. 2d. quam Dominus Episcopus convertendam in calicem huic capellæ donandum decernit.

“ Cæteris rebus ordine gestis, demum episcopus ad sacram mensam redit (sacellanis utrisque aliquantulum recedentibus) lotisque manibus, pane fracto, vino in calicem effuso, et aquâ admistâ, stans ait;—

“ Almighty God, our heavenly Father,” &c.

According to Edward the Sixth's first communion service, the alms of non-communicants do appear to have been received, but it is expressly declared that such persons are to be shut out before the holy oblations of the bread and the cup are placed upon the altar; and their exclusion seems so consonant with our natural feelings of reverence for every part of those most awful mysteries, the sacrifice as well as the feast, that one is surprised to find that so very great an authority as that of Bishop Cosin can be cited against it. Yet surely no authority of any individual can stand in comparison with that first and most perfect English liturgy, so justly pronounced by the voice of the English nation to have been compiled with the aid of the Holy Ghost.

By the insertion of the above you will oblige, dear Sir,

Yours very faithfully,

G. P.

ON THE ÆGYPTO-TUSCAN “ADAD.”

SIR,—We learn from Macrobius that the Assyrians worshipped the sun as the supreme god under the title of Adad, and that the name signifies *one*. (Saturnal, l. 23.)

Bishop Lowth has observed that the Syrian kings, Benhadad, Hadadezer, were so called from this idol, (Isaiah, lxvi. 17;) but the name was much more extensively used. There was an Hadad, king of Edom. In the Arabian traditions, and also in the Abyssinian, Balkis was the queen of Sheba that visited Solomon, and her father's name was Hadhad, the twenty-first king of Yemen (Pocockii Specimen, p. 59); and Cedrenus mentions an Abyssinian emperor Adad, who was contemporary with Justinian. (Salt's Abyssinia, p. 468.) I take for granted that all these nations, the Assyrians, Horites of Mount Seir, the original natives of Yemen and Ethiopia, were Cushites: and therefore that their language contained no *medials* (b, d, g); consequently, the native form of Adad was Atat, or the reduplicate of At. Now in Coptic, the root *at*, *ouat*, signifies to divide, to separate; a thing separate from the rest; one.

I have already shewn that the Tuscan *it*, *fit*, to divide, corresponds with the Coptic *at*, *ouat*; and we may fairly argue from the analogy of the Coptic, that *it*, *fit*, was the Tuscan term for *one*. If, then, the Tuscans worshipped a god similar to Adad, his name would be formed from *it*, *fit*. Now we do meet with such a deity in Dios Fidius, of

which both ancients and moderns give some strange etymologies. The Ides were sacred to Jupiter, and certainly to Jupiter Fidius: the words Idus and Fidius are derived from the same root. See vol. xvii. p. 72, “On the Ægypto-Tuscan Eileithuia.”

Dionysius (ii. 48) relates the divine origin of a Sabine hero, Modius Fabidius, the founder of Cures (the city of the Sun;) and the account, as far as it goes, exactly resembles that of Romulus or Quirinus (the sun-god,) who founded Rome and the Quirite empire. This Modius Fabidius is supposed to be a corruption of “me dius Fidius.” I leave Modius to its fate, but Fabidius is certainly genuine; Fabid is the regular form of the reduplicate Fadfid, like Mamers for Marmer, as is evident on comparing Fabid and Fadfid with Fabar and Farfar, which are only different names of the same Italian river; the Fabaris of Virgil being the Farfarus of Ovid. Ovid’s Farfarus sends us back again to the Pharpar of Damascus, and the Syrian Benhadad.

But the busy Cushites went still further west, and carried their sun-god Adad to Tartessus, in Spain. Justin relates the origin, exposure, and hair-breadth escapes of a hero, Habid, who eventually became the head of a Curete empire. (xliv. 4.) The combined histories of Habid and Fabid just make up the legend of Romulus, or the sun-god Quirinus. See some curious remarks on Habis and Quirinus, by “H.” in Brit. Mag., vol. i. p. 565, “On the influence of the name of Cyrus.”

The Greek name of the sun-god Habid, or Fabid, is familiar to the reader, and yet may surprise him. Osiris, the sun of the Egyptians, was lord also of Amenti, or the lower world; and Plutarch says expressly that Osiris is no other than the Hades, or Pluto, of the Greeks. (De Isid. c. 79.) Mr. Wilkinson says that Osiris, Sarapis, and Pluto, were one and the same god: that Sarapis was invoked by the names of Pluto and Sol Inferus; and that he discovered at Berenice the Greek inscription—‘To Dis, the sun, the great Sarapis, and to the contemplar gods.’ (Materia Hieroglyph. pp. 21, 23.) Hades then was a Sol Inferus, or Lucifer; and this, no doubt, was the original idea among the Greeks at the time when they borrowed the names of all their gods from the Egyptians. (Herodot. ii. 50; Diodor. i. 92.)

An older form of the name was Aides, which certainly was one of Homer’s digammated words, as in Iliad, xxii. 482. *Νυν δε σὺ μιν Φαφίδαο δομους: φαβίδαο*, from Dionysius, might pass for a various reading. The history of the word is contained in the following changes: Fafides, Afides, Aides, Hades. Compare the corresponding series of another Ægypto-Tuscan sun-god: Pamphylian, *βαβελιος*; Cretan, *αβελιος, αελιος, ηλιος*.* Also *αηρ* has rightly been connected with *Ηρα*; but the complete series is Fafer, Afer, Aer, Hera. It is almost unnecessary to remark that the formation of all these Ægypto-Tuscan names, Hades, Helius, Hera, is analogous, and that “alpha privativum” has no place in any of them: the aspirate is something more than a substitute for the digamma, for it represents the evanescent reduplication.

Bedford.

W. B. WINNING.

* See Pott’s *Etymologische Forschungen*, vol. i. p. 131.

ON DANIEL, CHAP. VIX., ER. 42, ETC.

SIR,—Will you allow me to inquire whether, according to the fair and natural construction of the language of the Prophet Daniel, chap. ix. 24, &c., it can be denied—1st, that the sixty-ninth seven (ver. 26) terminates or is current at the period of the death of Christ; 2nd, that the remaining “one seven” (v. 27) is an expression for a period (intermediate between the death of Christ and the future restoration of the Jewish nation) during which Messiah “confirms covenant with many;” 3rd, that this period is divided into two sections by the destruction of the Jewish polity, commencing previously to that occurrence, and not limited or interrupted by it? On the two former of these three positions I do not think it necessary to make any remark, and none, I think, ought to be required in relation to the third. As, however, attempts have been and continue to be made to explain Messiah’s “causing the sacrifice and oblation to cease” by his superseding it by the efficacy of his own atoning sacrifice, I think it just important to observe, that the parallel passage (chap. viii. 11—14) seems to me entirely to shut out this interpretation, and to make it evident that the daily sacrifices ceasing, especially in the connexion in which it stands with the circumstances detailed in the remainder of the verse, is expressive, not of a blessing bestowed, but of a woe inflicted, on the Jewish nation.

On the supposition that the above positions were made good, it would then follow—1st, that the “one seven” of verse 27 is an expression for the whole period taken up between the day of Pentecost and the yet future restoration of the nation of the Jews; 2nd, that the idea communicated by this passage of the “times of the Gentiles,” or of the period taken up between the destruction of the Jewish polity and the yet future restoration of that nation, is that of its being a period of half seven years, or of three years and a half, agreeably to the idea of the same period, which I have already intimated my belief is the one communicated by the symbolical dispensation of the apocalyptic witnesses.

You will just give me leave to add, that “the future people of the Prince,” &c., (the marginal reading and Bishop Chandler’s version,) conveys precisely that idea in terms which appears to me to be expressed in symbol by the *στέφανος* connecting the idea of “heavenly honour” and a church relation with the locust-tormentors allowed to “ride” for five months “over the heads” (Ps. lxi. 12) of the twelve tribes of Israel.

Ιδωτης.

ON THE PASTORAL AID SOCIETY.

REV. SIR,—Having lately had an opportunity of obtaining some information (which may be of service to many of your readers) respecting the system of the PASTORAL AID SOCIETY, I should feel obliged for your permission to communicate the following observations on the subject in your Magazine.

This society was established about four years ago for the purpose (in their own words) of "affording aid to those clergymen who were anxious to bring the entire population of their respective parishes under religious culture, but had not the means of effectually attaining their wish," and professes to be in "strict conformity with the order and discipline of the united church." A deviation from church order is, however, observable in one of its main and distinguishing regulations. The society require, after apportioning a grant to an incumbent for the support of a curate, that his (the curate's) testimonials be first sent for their inspection and approval before any nomination be made to the bishop, and thus obviously usurp, in investigating the qualifications of the clergy, the episcopal prerogative.

The zeal and efficiency of the clergy under their control, which is the professed design of this scrutiny, does not, however, as the following statement will amply prove, form its *only* reason. Having been lately nominated to a curacy, the stipend of which was paid by this society, I became acquainted with their system and obvious design in conducting clerical engagements. The doctrinal views of the clergyman nominated, and a reference to one or more individuals of piety, in attestation of personal qualification, &c., are required previously to an engagement with the society. These were sent to the incumbent, by whom I had been nominated (to whom the doctrinal views expressed were satisfactory), that through him they might be forwarded to the society. *No inquiry whatever was made from my referee*; but the incumbent by whom the nomination was made was informed that the society could not report favourably of his choice, and that he must nominate another!

The design of this inquiry, to discover the religious tenets of the nominee, is thus obvious; nothing but these in the case alluded to being known to or investigated by the society; in other words, their object is to inquire whether he belong to a "certain party" in the church which claims to itself peculiar piety and faithfulness. If this prove not to be the case, as it was not in the instance referred to, no scrutiny as to "personal qualifications" will be needed. The condemnation will be immediate and final.

Now consider the situation in which this *church* society has by an act of this kind placed itself in regard to episcopal authority. The decision of the bishop, who, in ordination, attests the soundness in regard to doctrine of every one admitted into the sacred ministry, is hereby pronounced erroneous, and an accusation *virtually* brought against him, by a self-constituted tribunal of a few of the inferior clergy, of sanctioning heterodox teachers and doctrine,—the supreme authority in the church is brought to the bar of five* clerical members of the sub-committee of the Church Pastoral Aid Society.

What, moreover, will be the consequences in the church itself of a *sectarian* system of this kind? A sound churchman, unable from his private resources to engage a curate, obtains a grant from the society,

* This number forms a quorum, which is permitted to investigate (thus claiming a power to authorize or rescind the bishop's decision) the tenets of every clergyman before his engagement by the society.

and of course nominates an assistant of similar sentiments with himself. The nomination is at once set aside, (and will be as often as a similar one is repeated, *at least the same reason will exist for this,*) and thus the "grant" ever remain *inoperative*, unless he consent to nominate a person of opposing sentiments, the miserable consequences of which, either in regard to the *harmony* or *religious instruction* of a parish, must be obvious to every one. Besides, what a mockery in reality is the ostentatious pretence of allowing the incumbent to nominate a curate when his nomination may thus summarily (no reason assigned, at least none was in my own case) be set aside. It would surely be a more honest, if not prudent course, if the society avowedly claimed the nomination and appointment for themselves. *This power is at present really exercised, whilst the opprobrium of such a flagrant violation of church order is evaded.*

The directors of this society may reply that they cannot *conscientiously* expend its funds in contributing to the support of clergymen whose sentiments they deem to be unsound; yet is it not strange, is the obvious answer, that a society where "the order and discipline of the church are strictly regarded," should not be aware that the determination of this matter entirely rests with the bishop, and, consequently, that the inquiry in question is an assumption of his office?

The principal object of this letter is, by an exposure of the *unchurch-like* system of this society, to put all the faithful members of our establishment, whether lay or clerical, upon their guard against it, (some having, we believe, *unthinkingly* afforded their support,) as they are hereby furthering the designs of a party instead of the real welfare of the church. Its dangerous nature in other respects, especially in the sanction given to lay teaching, needs not at present to be pointed out; enough has, we trust, been said to insure its condemnation by all who prefer the principles and discipline of the catholic church to a modern system of dangerous innovation under the mask of specious utilitarianism. I am, yours, &c.

H.

ON BAPTISM.

REV. SIR,—Permit me to make a remark on a letter signed "J. H. B." in the June Number of your Magazine, which has but lately come under my notice. While fully agreeing with him in his views respecting baptism, as the views at once of scripture and our church, and thanking him for the passages he has adduced as to "calling" in baptism, I would ask whether it be respectful to attribute "gross misconception," "ignorance of the language," and "want of discernment of catholic truth," to our venerable translators?

As to the first instance he adduces, I would observe that there is no misconception in taking *ἐκ πίστεως* with *ἀπεκδεχόμεθα*, as such transposition is most frequent both in St. Paul and the classical writings; and that "by the Spirit received from faith" would more correctly be *τῷ πνεύματι τῷ ἐκ πίστεως*. In the passage he adduces, ch. iii. 14, "that we through the Spirit might receive the hope of righteousness through

faith," I doubt not our translators connected "receive—through faith;" and so, according to your correspondent's principle, the structure of the Greek would require, *ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως*.

As to the second "blunder," I cannot see that our translators imply that "he who called them" was the apostle,—I rather understand them to have intended God the Father, for the marginal reference refers us to chapter v. 8, "this persuasion cometh not of him that calleth you," where God must be intended. Undoubtedly *τοῦ καλέσαντος* may be taken with *χριστοῦ*, but there is no reason why *ἐν χάριτι χριστοῦ* should not be joined, especially as the calling of believers is generally, if not always, attributed to God, as in the very verse cited by your correspondent, Gal. i. 15; also Acts, ii. 39, Rom. viii. 37, and in the answer in the Catechism well adduced by "J. H. B."

I should not have noticed this point had it not struck me that many readers of the New Testament in the original are apt to forget that our translators were ripe scholars and good churchmen.

I remain, Sir, respectfully yours,~

M. B.

ON THE ADMINISTRATION OF BAPTISM.

SIR,—In reply to the query of *Φιλόκοσμος* in your last Number, suffer me to suggest that *the minister contains the sacrament*; and that whatsoever decency there may be in the concurrence of the congregation or of the sponsors in the service of baptism, their gesture or deed can in no degree augment or diminish the grace of that rite. The outward and visible sign is water in the hands of the priest consecrated by his office, and the inward and spiritual grace is the Spirit of God, as effectually conveyed in a private house as in a church.

I am, Sir, your obedient servant,

AUCEPS.

ON READING THE PRAYER FOR THE CHURCH MILITANT AFTER THE SERMON.

SIR,—I have been much pleased with the manner in which your correspondent, "A Layman," has called the attention of your readers toward the rubrics, and especially toward that at the end of the communion service which declares that "upon Sundays and other holidays (if there be no communion) shall be said all that is appointed at the communion, until the end of the general prayer, [for the whole state of Christ's church militant here in earth,] together with one or more of these collects last before rehearsed, concluding with the blessing." I am convinced that the omission of this part of our prescribed order of prayer has tended to deepen the false impression so generally prevalent in the present day respecting the sermon; this is now apt to be considered a part of the service distinct from the rest, and is generally closed by the final and solemn blessing delivered from the pulpit. The

sermon, however, is in fact only a part of the communion service, and might, perhaps, in its original form, have been no more than an exposition of the epistle or gospel for the day, delivered from the altar rails; it is afterwards followed, according to rule, by such remaining parts of the order for the holy communion as are appointed to be read when the sacrament of the Lord's Supper is not administered; and the whole service is suitably concluded by the blessing pronounced from the only proper place, the altar. If this course be observed, the whole order for prayer is brought back into regularity and harmony of design; and I may add that the reading of the prescribed part of the communion service immediately after the doxology of the sermon has been found upon trial to add to the length of attendance in church only three minutes—an additional duty, which need not be very seriously felt by a congregation; or, if considered intolerable, may be alleviated in many cases, with no great loss, by a curtailment of so many minutes from the length of the sermon.

I may mention as another advantage of the practice which I would recommend, that it implies the reading of the offertory sentences, during which time the collections, whether they be weekly or on occasion of some particular charity, may be made from seat to seat with better effect and with greater propriety than at the church-door when divine service is over.

The sole difficulty that I know in the way of reading the prayer for the church militant after the sermon is, when there is only one officiating clergyman, who must resume his surplice before returning to the altar; for, if there be two clergymen, one remains of course in his place; this, however, may, by a little arrangement, be easily and speedily done, if necessary. But after all I would inquire, ought the clergyman to put off his surplice before he ascends the pulpit? In cathedrals and in colleges it is required that he should wear his surplice in preaching; I am inclined to think that such ought to be the general usage, even in parish churches, and that the practice, now so general, of preaching in the gown, was originally no more than an indulgence and permission granted to persons who were over-scrupulous touching the use of the surplice. My view of considering the sermon merely as a part of the order for the holy communion harmonizes with this notion, and if it be correct it removes the only difficulty in the way of the clergyman (if there be but one) returning to the altar to read the remaining part of the prescribed service; but this is a point on which I should be glad to hear the opinion of persons more conversant with such subjects than I pretend to be.

I am, Sir, yours,

D. C.

THE TRINITARIAN BIBLE SOCIETY.

SIR,—A pamphlet has been published, entitled, "A Statement presented to Mr. Justice Erskine," president of what the learned judge and his friends are pleased to call the "Trinitarian Bible Society,"

(as if the Christian Knowledge Society was antitrinitarian,) relative to some extraordinary proceedings in that society. It would not much entertain or edify your readers to discuss the special matters at issue; but the monitory lessons afforded by the calamitous history of this society are valuable, as shewing the floundering course and manifold evils incident to unauthorized test-making.

The following is a passage from a letter from the Rev. S. C. Wilks to the Rev. H. Melvill, who had incautiously connected himself with this ill-fated society, but retired from it "upon reaching the conviction that churchmanship ought to be the single test of membership." The members of the English branch of the church catholic are beginning to consider their duty in these matters more than perhaps many of them did a few years ago.

"Dr. Wolff has lately expressed in print my view *substantially* where he says: 'I am decidedly opposed to the Trinitarian Bible Society; for here a set of laymen order their subscribers to sign a creed composed by laymen, which is a most unheard of and impertinent assumption.' This is rough-and-ready, and also not quite accurate, for it is not a 'creed,' but a fragment of a creed; and it is not 'signed' so as really to be a test, but only taken for granted; but *substantially* I agree with Wolff. I must either go further than the Trinitarian Society, or not so far. If Bible distribution of necessity involves a creed, than I see not why I am to give up church order any more than church doctrines, why I am to relinquish the sacraments any more than the word, why I am to be satisfied with admitting trinitarianism while I exclude much that is in scripture connected with it, and I may add that, as a member of the Anglican church, I do not see why I am to stop short of its fullest requirements, where *any* test is necessary. I have always objected to the half-and-half Trinitarian Society principle, for reasons similar to those which have prevented my uniting myself with the Religious Tract Society, the British and Foreign School Society, and many other institutions."

ANGLICANUS.

ON THE LITERAL INTERPRETATION OF SCRIPTURE.

SIR,—Your correspondent "F. G.," in your Number for July, p. 36, having observed that "the kingdom of God cometh not with observation, and" that "the divine glory is not manifested in such a way as the carnal understanding would anticipate," adds in a note:—"This seems to me to serve as an answer to one of your correspondent's ('M. N. D.,' Brit. Mag., May, 1840,) objections to the more obvious interpretation of Heb. xii. 22—24, as applying to the present privilege of the church. He says that such an interpretation 'is greatly derogatory to the glory of God, as implying that the language of his promises conveys ideas much beyond what he actually bestows.' But surely the existing pentecostal glory of the church, and the privileges enjoyed by her members, though ever so poor in the eye of sense, are such in reality, and as seen by faith, as no language can be too magnificent for, &c."

To this I must beg leave to reply that such of God's promises and prophecies as we know have certainly, and by the consent of all believers, already received their accomplishment, have been fulfilled in their plain, literal, and grammatical signification. Hence we are led to conclude by analogy that what yet remains to be fulfilled will be accomplished in the same manner. The following words of

Bishop Horsley, on Isaiah, xxxiii. 20, exactly express my own sentiments upon this subject:—"Could Jerusalem, in the time of Hezekiah, be called 'the quiet habitation, the tabernacle not to be shaken, whose stakes should not be removed for ever, &c.,' when it was to be destroyed first by the Babylonians, and a second time by the Romans? To suppose that these promises had their accomplishment in the deliverance of the city from Sennacherib, and the prosperity of the remainder of Hezekiah's reign, is to suppose that the prophets describe things comparatively small under the greatest images. *And this being once granted, what assurance have we that the magnificent promises to the faithful will ever take effect in the extent of the terms in which they are conveyed?* The language of prophecy is indeed poetical and figurative; but *the hyperbole is a figure which never can be admitted in the divine promises*; on the contrary, it is always to be presumed that more is meant than the highest figures can express adequately."*

Certainly there is nothing in the present condition of the church which can be said in any adequate degree to correspond to the very elevated language under consideration. To reply that the not perceiving this is the result of "a carnal understanding" appears to me to be a mere begging the question, and to be somewhat too easy and summary a mode of disposing of a difficulty.

My other reasons given in my last for believing the language of the apostle to have reference to a *future*, and not to the present state of the church, "F. G." has not noticed, and therefore it is unnecessary to advert to them.

I do not see how those persons who dilute and explain away the grammatical meaning of the prophetic parts of holy scripture by the method called *spiritualizing*, can with any consistency refuse to allow the Socinians to apply the same method of interpretation to the texts on which the orthodox rely for the proof of the doctrine of the atonement, and of the grace conveyed in the holy sacraments. The well-known and forcible language of Hooker seems to me equally applicable to the one case as to the other—"I hold it for a most infallible rule, in expositions of sacred scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. *There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words, as alchymy doth, or would do, the substance of metals, maketh of anything what it listeth, and bringeth in the end all truth to nothing.*"†—Yours respectfully, M. N. D.

ON RUBRICS.

MR. EDITOR,—In the last Number of the British Magazine, in an article written by "a Layman," headed "On Rubrics," the following passage occurs:—"I will not enter into the *dispute*, at what part of the service the warning for the Holy Communion should be read." Vide p. 170. Allow me to ask, what *dispute* is there in the church,

* Horsley's Biblical Crit. vol. ii. p. 284.

† Hooker, Eccles. Polity. book v. 59.

or what dispute has there ever been, on this subject? To me the rubric appears very plain, satisfactory, and beyond dispute.

After reading the Nicene Creed, "the curate shall declare unto the people what holy days and fasting days are in the week following to be observed; and THEN also shall *notice* be given of the communion." The words of the notice are not prescribed; consequently, it might be as short as the following—"I hereby give notice that the holy communion will be administered in this church on Sunday next." But, injudiciously, as I maintain, the words generally adopted are—"Dearly beloved, on Sunday next I purpose, (or, it is purposed,) through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable sacrament of the body and blood of Christ." Then follows the sermon; then the priest returns to the Lord's table, and repeats one or more sentences from the offertory; the prayer for the church militant succeeds; then comes the *exhortation*, which, if I mistake not, your correspondent takes to be the warning, beginning with the words, "Dearly beloved, on Sunday next I purpose," &c., ending with "to the quieting of his conscience, and avoiding of all scruple and doubtfulness."

Surely such an exhortation, delivered from the Lord's table, with suitable devotion of manner, to a congregation just before they quit the house of prayer, is admirably fitted to awaken attention, and secure a large attendance of devout communicants on the day of celebration. I should be indeed sorry to think that we were living in days when any *dispute* could be raised in our church on such a subject, affecting the due administration of one of our blessed sacraments.

I have the honour to remain, Mr. Editor, your faithful servant,

J. T. L.

CONGREGATIONAL RESPONSES.

SIR,—Whoever will carefully compare the beautiful theory of the church of England with the careless and ignorant practice of churchmen in many important respects, may surely see cause enough for feelings of shame and sorrow. Such an inquirer may probably be led to think that the most effectual church reform would be found, not in the abolition of venerable and long-tried institutions to make room for novelties which would ere long be discarded for still newer and vainer imaginations, but in the attempt to carry out the existing system in all its excellence, and to give effect to the admirable conceptions of some of the loftiest and purest minds which have adorned the church of God. We have reason, indeed, to be thankful that a great awakening has taken place among us, and that many have become aware of the importance and advantage of strict adherence to the regulations of the church; but as yet much remains to be corrected. I shall not do more than allude to the strange nonconformity of some of her ministers, who, having solemnly declared that they would make use of no other than the prescribed form of the Liturgy, yet venture to alter it to suit their own views of doctrine or notions of propriety. Of such the church

may well say, "It was not an open enemy that hath done me this dishonour, for then I could have borne it." My present object being an inquiry connected with the grievous neglect of duty manifested in too great a number of congregations, and in too large a proportion of every congregation, who come not to join with heart and voice in the humbling confessions, the devout supplications, and the elevating thanksgivings of the church, but to *listen* to the solitary and comparatively unmeaning and tedious recitation of an individual, who, by what warrant or commission I know not, assumes to himself those portions of divine worship which are expressly intended for the whole congregation, and which lose much of their beauty and propriety by this unjustifiable perversion. I seriously believe that no one thing more demands reform in the church of England at the present moment than this heartless, indolent, unspiritual practice. It is no great wonder that dissenters should complain of the lifelessness and formality of our service: the fault, indeed, is not in the service; but transfer the epithets to the usual mode of conducting it, and they will be but too accurately applied. It is, indeed, great matter of thankfulness that in many quarters a decided improvement is said to have taken place in this respect: may the day speedily come when, wherever we may enter a church, in town or country, we shall hear the General Confession "said of the whole congregation after the minister;" when every worshipper shall join in ascribing glory to the ever-blessed Trinity; and when "all the people" shall "say, Amen." How different a thing would then be the worship of the church of England, and how great an increase of inward blessing might be reasonably hoped for as the result of so great, so impressive, and so affecting a change of outward deportment! Nor would this most influential reform be attended with either the difficulty or the danger of those visionary schemes which have so often been proposed for our improvement. For my own part, I take shame to myself that I have so much and so long neglected to enforce this important point upon my flock; and I hope to be enabled, under the divine blessing, speedily to take measures to correct my error.

I remain, Sir, yours very sincerely,

A COUNTRY CURATE.

THE CHURCH OF ROME AND SWEDENBORG.

SIR,—In a Roman catholic periodical, entitled "*L'Echo du Vatican*," published at Marseilles and at Rome, and, to use the words of the editors, "conducted in a manner under the glorious auspices of the pope, and destined to propagate the spirit of Rome in France," there appeared, as recently as 1838, a lengthy article against Swedenborgianism, from which I now send you the following brief extracts, illustrative of the progress of these principles in the Roman church.

"Let us then accept without any hesitation the new challenge which this heresy has offered to us. Other perils have menaced our faith; other enemies have assailed the church of Jesus Christ, and according to his divine promise the gates of hell have not prevailed against it."

"Let us hope that this attempt of the New Jerusalem will be the last mad effort of modern philosophy and rebellion against the authority of the sovereign pontiff, to whom as to a shepherd the Redeemer has confided the direction of his flock."

"Although for more than half a century the theories of Swedenborg have been patronised in England, whence they have successively spread in Switzerland, Germany, and different countries of the new continent, they have not until now appeared hostile enough to the doctrines we profess to inspire us with any serious uneasiness. We observed them more from curiosity than solicitude. Without either subjecting them to criticism, or holding them up to ridicule, we did not entirely lose sight of them, expecting, as we did, to be at length under the necessity of repelling the attacks of the new church. Could we have taken a wiser course than this?"

"*Our position with regard to the New Jerusalem has now altogether changed.* This heresy, formerly so silent and modest, now appears with its head uncovered. Its disciples attack and accuse the systems of others, instead of defending and excusing their own. They have their writings, their code, their periodical press, their missionaries; they lack nothing but miracles to prove their faith divine, and martyrs to seal with their blood the revelations of Swedenborg.... It is but too true that upon examining the dogmas of the New Jerusalem we shall find captious propositions, inextricable difficulties for stubborn minds, that will not refer the matter to the solemn decision of councils, or to the interpretation of holy doctors. We therefore implore the Holy Spirit to render us assistance in the controversy which is preparing, and enlighten us all with its celestial rays, the disciples of Swedenborg to understand, and ourselves to explain, the word of God."

.... "Alas! it is perhaps to the sad state of indifference in religious matters that we ought to attribute the deplorable facility with which citizens so commendable in other respects, men so upright in heart and elevated in sentiment, have deserted the bosom of the church of St. Peter, for the benefit of the reveries of Swedenborg."

.... "Nothing could be written in a more winning manner, nor contain more dangerous seducements, than the productions of the celebrated heresiarch, Mr. Richer, to whom the doctrines of Swedenborg owe all their interest. A preface by M. de Tollenare, his editor, abounding in fine thoughts and flowery language, adds still to the real dangers of his works, which have already brought forth such bitter fruits in certain towns of France, and led away from the catholic faith some excellent and meritorious men, whose defection we deplore. Without dwelling on the scandalous apostasy of the Abbé Ledru, who, deserting our banners,* became a most headstrong apostle of the Swedish visionary, how much have we not to lament upon seeing precipitate themselves into this heresy such honourable citizens as the mayor of St. Amand, the editor of the religious magazine, who has challenged us in such a daring manner; the learned M. de Tollenare, editor of Richer; the indefatigable Ofaker; the brave and candid

* With a large portion of his congregation.

Captain Fraische, author of a lucubration advocating these religious views with the utmost zeal."

After further observations it is added, "This important discussion will be continued and sustained to the end."

On this subject I will make only one remark. The Romanists object against the protestants that they are divided out into a multiplicity of sects, and in their controversies with the church of England take every opportunity of making them appear as numerous as possible. Among the varieties of these protestant sects are enumerated Swedenborgians. But it is a remarkable fact that Swedenborgianism is as much a heresy of the Roman catholic church as it is of the protestant, for Swedenborg declared that they who received his principles would, properly speaking, be neither protestant nor Roman catholic, although they would adopt certain truths common to writers in both churches. This is one reason why the Swedenborgians maintain that such as receive the principles of Swedenborg into their heart and life constitute a new church, and not a sect of the old one. If the fact that certain members of the protestant church have professed these principles justifies the Roman catholics in calling the Swedenborgians a protestant sect, surely, as the same things have taken place with regard to the church of Rome, they may equally be called a Roman-catholic sect. It may be replied that before the adoption of his new views, Swedenborg was a protestant, and the son of a protestant bishop. True; and in like manner Luther before he was a protestant was a Roman catholic, but who would call protestants a sect of the church of Rome? The Roman catholics do wrong, therefore, in enumerating Swedenborgians among protestant sects.

Yours very respectfully,

ANTITHEORIST.

N.B.—I am far from wishing to encourage a spirit of controversy, either among the clergy or among any other class of persons, but I have often thought there is something in the silent spread of Swedenborgianism in this country which is worthy of more serious consideration than many are apt to give it. The Roman-catholic church has not shrunk from what it has considered to be its duty, and men of great repute among them, such as the Abbé Barruel and Professor Moëhler, have come forward in defence of their own church, and in refutation of the principles of Swedenborg, while nothing of the kind has been directly attempted on the part of the church of England by any divine of learning, although it is known that various clergy of the church of England have themselves adopted Swedenborg's principles. In the last volume of Coleridge's literary remains, recently published, I find the following passage:—"So much, even from a very partial acquaintance with the works of Swedenborg, I can venture to assert, that as a moralist Swedenborg is above all praise, and that as a naturalist, psychologist, and *theologian*, he has strong and varied claims to the gratitude and admiration of the professional and philosophical student." (Vol. iv. p. 424.) In a monthly periodical it has also lately been stated that the pastor of Oberlin, whose life was written by Dr. Gilly, and whose praise is in all protestant churches, was known to have espoused the principal doctrines of Swedenborg.

QUESTIONS.

SIR,—I shall be obliged by your insertion of the following questions in the *British Magazine*. The first division, I think, ought to be answered in the affirmative; the second in the negative; the third I should like to see resolved by some of your many correspondents.

I remain, Sir, your obedient servant,

MELEAGER.

I.

Ought not the priest to stand at the west side of the altar (supposing the altar to be placed against the east wall of the chancel), turning his face to the east, when he says the prayer for the church militant and the prayer of consecration in the communion service?

Ought he not to kneel there when he says the prayer of address ("We do not presume," &c.) and receives the sacrament?

Ought he not to stand there when he says the Lord's prayer and thanksgiving in the post-communion office?

Ought he not to stand at the north side when he says the "Gloria in excelsis?"

Ought not the people to stand from the words, "Hear what comfortable words, &c." to "Glory be to thee, O Lord, Most High. Amen"?

Ought not the people to stand during the whole of the post-communion service, with the exception of the blessing?

Ought not the priest (or deacon, in his absence,) to make the sign of the cross in the water when he pronounces these words in the baptismal service, "Sanctify—this water to the mystical washing away of sin"?

II.

Is there any authority for singing between the Nicene creed and the sermon?

Are the metrical psalms of any authority in the church?

III.

What authority is there for placing the side table at the north side of the altar?

What authority is there for placing the pulpit on the south side?

Ought the bidding prayer to be used before every sermon, or only before sermons which are preached when no prayers are said before them?

Where ought the churching service to be read? at the font, litany-desk, or altar?

Where ought the psalms and lesson of the burial service to be read? in the reading-desk, at the altar, or at the head of the coffin?

Ought the choir to chant the Gloria Patri at the end of the sermon after the priest says, "Now to God the Father" &c.?

What is the proper place for the sermon if one be preached in the afternoon or evening?

THE HUNGERFORD BIBLE SOCIETY.

REV. SIR,—May I trouble you once more respecting that correspondence which passed, in 1839, between Mr. Trevelyan and myself? My chief object is, to clear both my own archdeacon and also the Dean of Sarum (both of whom are entitled to my unfeigned respect and sincere regard) of all blame, in having presided,* a few years ago, at the annual meeting of the Wilts Bible Society. I should have added, and now I do not hesitate to add, that when both the parties in question so took the chair, they did so without having received from the then rector of Devizes any request to the contrary, or any protest against the course they were pursuing. For having omitted to state this at the time referred to in my last to Mr. T., I was unquestionably chargeable with an oversight, though I solemnly assure you it was the result of much and pressing occupation.

I remain, Rev. Sir, very faithfully yours,

THOS. ANT. METHUEN.

All Cannings Rectory, Aug. 20th, 1840.

NOTICES AND REVIEWS.

The History of Christianity, from the Birth of Christ to the Abolition of Paganism in the Roman Empire. By the Rev. H. H. Milman, Prebendary of St. Peter's, and Minister of St. Margaret's, Westminster. In three volumes. London: Murray. 1840. 8vo.

It is a certain and notorious fact, that English literature is altogether destitute of any tolerable account of the Christian history. In the age of learning, when all who felt an interest in ecclesiastical knowledge read with facility the books which were written in Latin, no such work was likely to be produced; and for a century afterwards such subjects were in this country almost entirely neglected, and the few attempts which were made to illustrate church history in our own language only served to exhibit the general ignorance. But of the great mass of readers there are few among us now who read any other language than their own, and various causes have co-operated to excite an intense curiosity about the condition and fortunes of the church in past ages. From very different quarters a loud call is made for an accurate and trustworthy ecclesiastical history in our vernacular tongue; in due time the demand will, no doubt, produce the supply. Indeed, we have only to fear lest the urgency of our wants should lead to any premature attempt to furnish what is felt to be so greatly needed.

When Mr. Milman's work was announced, its title seemed to promise a church history. There were, probably, few serious persons who did not regret that he had taken up such a subject. His ill success

* Vide my last letter to Mr. Trevelyan.

in a former work, the unsatisfactory tone and dangerous principles which pervaded the "History of the Jews," led them to apprehend that Mr. Milman was not the man from whom we could wish to receive the history of the church. The "History of Christianity," however, proves not to be a history of the church. The author is himself particularly careful to remove any such misapprehension. As it is very desirable that this should be distinctly understood, it will be well to extract the whole passage in which he explains the "design" of his work.

"It is the author's object, the difficulty of which he himself fully appreciates, to portray the genius of the Christianity of each successive age, in connexion with that of the age itself; entirely to discard all polemic views; to mark the origin and progress of all the subordinate diversities of belief; their origin in the circumstances of the place or time at which they appeared; their progress from their adaptation to the prevailing state of opinion or sentiment,—rather than directly to confute error or to establish truth; in short, to exhibit the reciprocal influence of civilization on Christianity, of Christianity on civilization. To the accomplishment of such a scheme he is well aware, that besides the usual high qualifications of a faithful historian, is requisite, in an especial manner, the union of true philosophy with perfect charity, if indeed they are not one and the same. This calm, impartial, and dispassionate tone he will constantly endeavour, he dares scarcely hope, with such warnings on every side of involuntary prejudice and unconscious prepossession, uniformly to maintain. In the honesty of his purpose he will seek his excuse for all imperfection or deficiency in the execution of his scheme. Nor is he aware that he enters on ground pre-occupied by any writers of established authority, at least in our own country, where the history of Christianity has usually assumed the form of a history of the church, more or less controversial, and confined itself to annals of the internal feuds and divisions in the Christian community, and the variations in doctrine and discipline, rather than to its political and social influence. Our attention, on the other hand, will be chiefly directed to its effects on the social and even political condition of man, as it extended itself throughout the Roman world, and at length entered into the administration of government and of law; the gradual manner in which it absorbed and incorporated into the religious commonwealth the successive masses of population which, after having overthrown the temporal polity of Rome, were subdued to the religion of the conquered people; the separation of the human race into the distinct castes of the clergy and laity; the former at first an aristocracy, afterwards a despotic monarchy: as Europe sank back into barbarism, the imaginative state of the human mind, the formation of a new poetic faith, a mythology, and a complete system of symbolic worship; the interworking of Christianity with barbarism, till they slowly grew into a kind of semi-barbarous heroic period, that of Christian chivalry; the gradual expansion of the system, with the expansion of the human mind; and the slow, perhaps not yet complete, certainly not general, development of a rational and intellectual religion." Vol. i. pp. 47—49.

Much of this, especially the last clause, would furnish abundant matter for animadversion; but to the reviewer it is the object which is avowed in this passage which is peculiarly painful. Secular literature has seized upon one subject after another, till nothing was left to be treated as sacred but the inspired writings, and the doctrines and history of Christianity. It seems that the time is come when *they* must be secularized too. Philosophy, as it is called, will needs put its cold hand upon everything. Having found out, as well it might, that the views of the infidels of the last century were conceived in a spirit of vulgar ignorance, and that the phenomena of Christianity deserve respectful attention as matters of fact, it condescends to seek wisdom in a field hitherto cultivated only by pedants and fanatics. It has discovered that "man," as Mr. Milman expresses it, "as history and ex-

perience teach, is essentially a religious being," (vol. i. p. 8;) and it very coolly goes to work on this fact just as on any other fact. Having long ago practically excluded the doctrine of Providence from civil history, it proceeds to secularize the history of the church.

Probably this was inevitable. Sooner or later we must have had in our literature an attempt to write the Christian history, as a mere matter of human science. It is felt by the reviewer, however, as a very painful circumstance that it has first been made by a clergyman. He would speak of Mr. Milman more in sorrow than in anger. Though, as he proceeds, he will have to complain of something more than the object of his work, he is by no means disposed to charge him with having intentionally done anything to undermine the Christian religion, or to propagate the principles of rationalism. But he has evidently come under evil influences; he has sunk his sacred character in the mere man of letters—the man of letters of the nineteenth century. He has, no doubt unconsciously, caught the tone of a very dangerous school, which is peculiarly painful to such as have become familiar with the spirit of more holy and believing times. The reviewer is not insensible to the value of the excellences which Mr. Milman appears to have aimed at; he is well aware that it is the business of the historian of Christianity to trace its connexion with the progress of opinion, the revolutions of states, and the condition of society; he would not yield to the most philosophical thinker in regard for large views, for candour, and impartiality; he is fully conscious of the importance of deep and minute research in the collection, and of judicious distribution and grouping in the arrangement, of the materials of history. But nothing can compensate for the absence of a believing and religious spirit, which can reproduce in the writer's own heart the feelings which moved the actors who stand out in the Christian story. The man who can regard religion as a mere matter of natural history is destitute of the most necessary qualification for tracing the progress of the faith, and for recording the acts and sufferings of the saints of God.

Mr. Milman thinks that "the history of Christianity without the life of its divine Author appears imperfect and incomplete," and he accordingly begins his narrative with a life of our Saviour. "Many lives," he says, "have been composed with a devotional, none at least to my knowledge, in this country, with an historic design; none in which the author has endeavoured to throw himself completely back into the age when Jesus of Nazareth began to travel as the teacher of a new religion through the villages of Galilee; none which has attempted to keep up a perpetual reference to the circumstances of the times, the habits and national character of the people, and the state of public feeling; and thus, identifying itself with the past, to shew the origin and progress of the new faith, as it slowly developed itself, and won its way through the adverse elements which it encountered in Judea and the adjacent provinces." (Vol. i. p. 53.) That is to say, the gospel history has hitherto, in this benighted country, been regarded as a subject too sacred for mere literature; but an age of knowledge has succeeded the age of faith, and enlightened readers, who do not

want edification, must be supplied with a philosophical account of the origin of Christianity. In framing from the narratives of the evangelists an elegant history, which clever people may understand and approve. Mr. Milman has indeed been old-fashioned enough to retain the orthodox account of our blessed Lord's incarnation, and to notice his miracles as actual facts; but this part of his book is undoubtedly a great advance upon the labours of his bigoted predecessors. He is not disposed to retain a bit more of the supernatural than is absolutely necessary; he has cleared away a good deal; for the rest, allowances will be made by all reasonable persons for his clerical character and his station in the church.

But after all, imperfect as it is, it is very well for a beginning. If people can be got to stand this, they will soon be in a condition to bear a good deal more. For instance, the opinion which represents the descent of the dove and the voice from heaven, at our Lord's baptism, "as a symbolic vision," is pronounced to be undeserving of "the unpopular name of rationalism." (Vol. i. p. 151.) We are offered two ways of getting rid of the literal acceptance of our Lord's temptation:—

"According to one view, it is a parabolic description of an actual event; according to another, of a kind of inward mental trial which continued during the public career of Jesus. In the first theory, the tempter was nothing less than the high-priest, or one of the Sanhedrim, delegated by their authority to discover the real pretensions of Jesus."

According to the other view—

"At one particular period of his life, or at several times, the earthly and temporal thoughts thus parabolically described as a personal contest with the principle of evil, passed through the mind of Jesus, and arrayed before him the image constantly present to the minds of his countrymen, that of the author of a new temporal theocracy."—*Ibid.* p. 153—155.

A note on p. 153 says—

"Some of the older writers, as Theodore of Mopsuestia," [the great rationalist, by the way, of the ancient church,] "explained it as a vision; to this notion Le Clerc inclines. Schleiermacher treats it as a parable, p. 58. Those who are most scrupulous in departing from the literal sense, cannot but be embarrassed with this kind of personal conflict with a Being whom the devil must have known, according to their own view, to have been divine. This is one of those points which will be differently understood, according to the turn and cast of mind of different individuals. I would therefore deprecate the making either interpretation an article of faith, or deciding with dogmatic certainty on so perplexing a passage."

The moving of the waters in the pool of Bethesda, is thus disposed of:—

"The place was called Beth-esda (the house of mercy,) and the pool was supposed to possess remarkable properties for healing diseases. At certain periods there was a strong commotion in the waters, which probably bubbled up from some chemical cause connected with their medicinal effects. Popular belief, or rather, perhaps, popular language, attributed this agitation of the surface to the descent of an angel, for, of course, the regular descent of a celestial being, visible to the whole city, cannot for an instant be supposed."—*Ibid.*, p. 215.

Mr. Milman boldly expresses his disbelief of demoniacal possession.

"I have no scruple in avowing my opinion on the subject of the demoniacs to be that of Joseph Mede, Lardner, Dr. Mead, Paley, and all the learned modern writers. It was a kind of insanity, not unlikely to be prevalent among a people peculiarly

subject to leprosy and other cutaneous diseases; and nothing was more probable than that lunacy should take the turn, and speak the language, of the prevailing superstition of the times. As the belief in witchcraft made people fancy themselves witches, so the belief in possession made men of distempered minds fancy themselves possessed.... There is one very strong reason, which I do not remember to have seen urged with sufficient force, but which may have contributed to induce Jesus to adopt the current language on this point. The disbelief in these spiritual influences was one of the characteristic tenets of the unpopular sect of the Sadducees. A departure from the common language, or the endeavour to correct this inveterate error, would have raised an immediate outcry against him from his watchful and malignant adversaries, as an unbelieving Sadducee."—*Ibid.* p. 234, note.

Upon "the remarkable scene of the demoniacs among the tombs and herd of swine, the only act in the whole life of Jesus in the least repugnant to the uniform gentleness of his disposition, which would shrink from the unnecessary destruction even of the meanest and most loathsome animals," we have the following prodigious note:—

"The moral difficulty of this transaction has always appeared to me greater than that of reconciling it with the more rational view of *dæmoniæ*. Both are much diminished, if not entirely removed, by the theory of Kuinoël, who attributes to the lunatics the whole of the conversation with Jesus, and supposes that their driving the herd of swine down the precipice was the last paroxysm in which their insanity exhausted itself."—*Ibid.* p. 238.

After this, it is, of course, not surprising to hear the transfiguration spoken of as an "emblematical vision." (*Ibid.* p. 257.)

All this is bad enough; but there is, if possible, something still worse in the cool, hard manner in which Mr. Milman thinks it necessary to narrate the awful transactions of the last scenes which preceded the crucifixion,—the institution of the holy eucharist, for instance, and the agony in the garden. What good can come of robbing these transactions of their mysteriousness? The great mass of Mr. Milman's readers will be Christians, for he does not go far enough for Socinians and Rationalists; why should they be gratuitously pained or perverted? Good feeling and good taste alike reject this affectation. Affectation of course it is; for it would be severe indeed to suppose that on such subjects the reverend author can *feel* indifference.

Serious persons will not be disposed to accept Mr. Milman's advocacy of the reality of the gospel history against the wild speculations of Strauss, as a sufficient set off against the transgressions and omissions which have been alluded to. The very fact that he has thought the speculations of that notorious person worth refuting, (vol. i. p. 115—121,) is a proof that he has himself come into a state which renders him no very safe guide for Englishmen. There is, in good truth, a frightful amount of bad principles in this country, but the infidelity of Dr. Strauss is not calculated for the latitude of England. Our countrymen are always in danger of being perverted by the difficulties thrown in their way by the dabblers in science, but they have too much common sense, too little taste for idealism, to be imposed upon by marvellous inventions in history. The national mind must be entirely reconstructed, and we must move a good way downward in the descending scale of theology, before we are in a condition to receive the last fashion of rationalism. We must cease to be a nation of realists, and pass through the hands of a Semler, a Teller, an Eichhorn,

a Bertholdt, and a Paulus, before we are in a condition to suffer from the fancies of a Strauss.

It could scarcely be expected that Mr. Milman should become more reverential as he proceeds. He appears to be perfectly unconscious of the awful nature of his subject. He is too much the poet, indeed, not occasionally to feel the grandeur and dignity of the Christian worthies; but on every disputed question he habitually takes the low side; and in tracing the history of doctrine, he expresses himself with a freedom certainly not very becoming in a clergyman. It is clear that he has not edited Gibbon with impunity. Nothing that the reviewer could say could give so good a notion of what he means as the following extracts from the remarks on the Arian and Pelagian heresies:—

“During two reigns, Athanasius contested the authority of the emperor. He endured persecution, calumny, exile; his life was frequently endangered in defence of one single tenet, and that, it may be permitted to say, the most purely intellectual, and apparently the most remote from the ordinary passions of man: he confronted martyrdom, not for the broad and palpable distinction between Christianity and heathenism, but for fine and subtle expressions of the Christian creed. He began and continued the contest, not for the toleration, but for the supremacy of his own opinions.”—Vol. ii. p. 450—451.

So much for the controversy respecting the Holy Trinity; that respecting the doctrines of grace is treated much in the same way.

“These questions now became unavoidable articles of the Christian faith; from this time the simpler apostolic creed, and the splendid amplifications of the divine attributes of the Trinity, were enlarged, if not by stern definitions, by dictatorial axioms on original sin, on grace, predestination, the total depravity of mankind, election to everlasting life, and final reprobation. To the appellations which awoke what was considered righteous and legitimate hatred in all true believers, Arianism and Manicheism, was now added as a term of equal obloquy, Pelagianism.”—Vol. iii. pp. 269, 270.

No remark need be made upon these passages, except that the work teems with others equally offensive, and that the same sarcastic tone recurs *ad nauseam*. But the reviewer declines going into the subject of its literary merits. It will be enough to have put the readers of the British Magazine on their guard against a very objectionable publication.

CHURCH MATTERS.

BETHNAL GREEN CHURCHES FUND.

THIS fund, raised for the purpose of erecting ten new churches, schools, and parsonage houses, in the destitute parish of Bethnal Green, which contains upwards of 70,000 inhabitants, progresses favourably. The committee report that they have raised upwards of 53,000*l.*, leaving a deficiency of little more than 20,000*l.* to make up the sum necessary to complete their design. The first stone of the first of the churches was laid on the third of August by the Right Hon. the Lord Mayor. It is proposed to supply the sum still required by opening an annual

subscription list for the limited term of four years. The Editor would be glad to find room for the whole of the report, but it may be obtained, he presumes, at the Society's Office, 3, Crosby Square, Bishopsgate.

NATIONAL SOCIETY.

It has been stated in the preceding Number, that an arrangement had been made by the heads of the church with the Committee of Council on Education as to the right of inspecting church-of-England schools for elementary instruction. The following letter has since been addressed by the secretary of the National Society to the managers of national schools aided by public grants through the lords of her Majesty's Treasury, and therefore not subject to inspection :—

*National Society's Office, Sanctuary, Westminster,
12th August, 1840.*

REVEREND SIR,—I have the honour to inform you that, in consequence of communications between the Lord President of the Council and his Grace the Archbishop of Canterbury, the Committee of Council have laid before Parliament the following minute, preparatory to the vote for education this year :—

" 1. That before any person is recommended to the Queen in council to be appointed to inspect schools receiving aid from the public, the promoters of which state themselves to be in connexion with the National Society or the Church of England, the Archbishops of Canterbury and York be consulted by the Committee of Privy Council each with regard to his own province; and that they be at liberty to suggest any person or persons for the office of inspector, and that no person be appointed without their concurrence.

" 2. That the inspectors of such schools shall be appointed during pleasure; and that it shall be in the power of each archbishop at all times, with regard to his own province, to withdraw his concurrence in such appointment, whereupon the authority of the inspector shall cease, and a fresh appointment shall take place.

" 3. That the instructions to the inspectors with regard to religious instruction shall be framed by the archbishops, and form part of the general instructions to the inspectors of such schools; and that the general instructions shall be communicated to the archbishops before they are finally sanctioned.

" That each inspector shall, at the same time that he presents any report relating to the said schools to the Committee of the Privy Council, transmit a duplicate thereof to the archbishops, and shall also send a copy to the bishop of the diocese in which the school is situate for his information.

" 4. That the grants of money be in proportion to the number of children educated and the amount of money raised by private contribution, with the power of making exceptions in certain cases, the grounds of which will be stated in the annual returns to Parliament.

" 5. That a minute embracing these points be laid before Parliament."

At a meeting held on the 15th instant, the above minute having been read by his Grace the Archbishop of Canterbury to the Committee of the National Society, the following resolution was unanimously agreed upon :—

" That the best thanks of the Committee be conveyed to his Grace the President for the trouble he has taken in conducting the negotiations with the Committee of Council, and for concluding an arrangement by which the National Society is enabled to resume its recommendation of cases for aid out of the sums voted by Parliament for education."

You will perceive that, by the arrangement now agreed upon, the objections

stated by the National Society to the plan of inspection proposed by the Committee of Council have been removed. It is provided that the two archbishops are to be consulted by the Committee of Council in the nomination of inspectors of church-of-England schools; that no such inspector is to be appointed without their concurrence; and that any person so appointed will retain his office only so long as he is approved by the archbishops, who, by withdrawing their sanction, may at any time cancel his appointment. Thus the inspection will be "derived from and connected with the authorities of the National Church."

Again, the general instructions under which the inspector is to act will not be finally sanctioned till after they have been communicated to the archbishops, who will thus have an opportunity of observing upon any points which may even indirectly bear upon religious teaching; while that part which has a direct regard to religious instruction is to be framed by the archbishops. Provision is further made, that a duplicate of the report on each school shall be sent by the inspectors to the archbishop of the province, and that a copy shall also be transmitted to the bishop of the diocese.

To give the above provisions additional authority, the Committee of Council have laid before Parliament the above minute, and have satisfactorily explained that they have no intention of interfering with the discipline and management of schools, but will rely upon the friendly suggestions of the inspectors, the good sense of the managers, and the influence of public opinion, for the introduction of every necessary or valuable improvement.

The Committee of the National Society are of opinion that the visits of a judicious inspector, acting under such an arrangement, cannot fail to be highly beneficial; and they are especially desirous that all schools, which have been at any time aided by public money, should be open to inspection, in order to satisfy Parliament that its bounty has been usefully applied. I should be happy, therefore, to be enabled to inform the Committee of Council that you will be ready to admit any duly authorized inspector who may be appointed to visit your schools. I have the honour to be, Reverend Sir,

Your faithful and obedient servant, JOHN SINCLAIR, Secretary:

The following letter also, which has been sent by Mr. Sinclair to R. W. S. Lutwidge, Esq., Honorary Secretary to the Subscription Committee in aid of the National Society, will be interesting to the readers of the British Magazine.

*National Society's Office, Sanctuary, Westminster,
August 10th, 1840.*

SIR,—I had the honour to receive your letter of the 3rd instant, inquiring in what relation the National Society now stands to the Committee of Council on Education, and whether applicants for government assistance in building church-of-England schools are encouraged under the new arrangements to seek the recommendation of the Society.

In reply, I have the pleasure to inform you, on the authority of the Lord President of the Council, "that the Committee of Council will continue to receive recommendations from the National Society; and that although not precluded from receiving and considering others, they will listen to those of the Society with the greatest attention and desire to comply with them, so far as the circumstances of the case and the means at their disposal will admit."

To this highly satisfactory statement I have only to add, that the National Society does not confine its recommendations to schools in union with itself, but is prepared to recommend any church-of-England school, whether united or not, which appears to be a proper object of parliamentary bounty. I have the honour to be, Sir, your faithful and obedient servant,

(Signed) JOHN SINCLAIR, Secretary.

R. W. S. Lutwidge, Esq., &c.

SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES IN POPULOUS PLACES.

THE committee having examined the applications transmitted to this society subsequently to the last meeting of the board, and having ascertained the amount of income which, when the grants for this year were made, was directed to be reserved, found that they were in a condition to make further grants for the ensuing year to the amount of 740*l.*; and this sum they have apportioned among the cases named below.

They have been led to select these cases from the many important applications now before them by the circumstance that in almost every instance there is a prospect of their being otherwise provided for in the course of two or three years.

By this means a sufficient sum will be set at liberty to meet the eleven cases to which in 1839 the society made a grant for three years. At the end of that period the sum appropriated to those cases will be exhausted, and there is reason to expect that most of them will then still be dependent on the assistance of the society for the continuance of the curate's services.

Parish or District.	Dioceses.	Population.		Grants.	Local Contributions.
		Parish	District.		
The Quinton, parish of Hales Owen	Worcester	15,000	12 to 1500	80	..
Bethnal Green, chapel in St. John Street . .	London	70,000	6800	80	..
Horton, Christ Church	..	80,000	9000	80	..
Limehouse, St. James's	..	15,000	3000	80	..
Bromley, by Bow	..	5,000	1000	80	..
Curtain Road, St. James's	..	68,000	10,000	80	..
Mile End, St. Peter's	..	60,000	6000	80	40
Ryde, Isle of Wight.	Winchester	Winter	5000	80	..
Oldcot, parish of Tunstall	Lichfield	Summer	12,000	40	60
Shelton, parish of Stoke.	..	9,000	1200	40	60
A Chaplain to the Boatmen on the Mersey Canal	..	25,000	10,000	60	50

Grants varying in amount have likewise been made towards the endowment of the new churches at the following places:—

St. David, Carmarthen.	Rotherhithe, All Saint's Church.
Rathmel, parish of Giggleswick	Rotherhithe, Trinity Church.

W. J. RODGER, *Secretary.*

RATING OF TITHES TO THE RELIEF OF THE POOR.

THE following circular, on the subject of the rating of tithes to the relief of the poor, has recently been forwarded to the churchwardens and overseers of the various parishes throughout the kingdom, by order of the Poor Law Commissioners:—

"Poor Law Commission Office, Somerset House.

"RATING OF TITHES TO THE RELIEF OF THE POOR.

"Gentlemen,—The judgment of the Court of Queen's Bench has been delivered in the case of *The Queen v. the Hon. and Rev. William Capel, clerk.* The court has decided that the tithe-owner is to be rated for his tithes, upon the same estimate of their net annual value as is provided for all other rateable hereditaments, by the 1st section of the Parochial Assessment Act (6 and

7 William IV., cap. 96), and that the tithe-owner is not entitled, under the proviso in that section, to any deduction or allowance corresponding with the profits of occupiers of lands, houses, &c.

"While the question as to the extent of the tithe-owners' responsibility was in dispute, and with a view to prevent unnecessary litigation in the multitude of appeals which were then to be apprehended, the poor law commissioners recommended, by a minute of the 8th of September, 1838, that a single case should be selected in some one parish for argument, and that in all other parishes provisional arrangements should be adopted between the overseers and the tithe-owners, which would allow of an eventual settlement of the payments to be made by the tithe-owners in conformity with the principle of any decision which might be obtained upon the selected case.

"The case of 'The Queen v. Capel' was eventually selected to try the question in dispute, and in accordance with the recommendation contained in the minute of the poor law commissioners, the rates were in many parishes laid on the net annual value of tithes, and a portion only of such rates was collected, an arrear being allowed to remain proportionate to the amount of the deduction which the tithe-owners claimed.

"But rates on the whole net annual value being now, by the decision in the case of 'the Queen v. Capel,' determined to be correct, it has become the duty of overseers to proceed to collect from the tithe-owners any arrears which may have been allowed to accrue; and in future rates to assess the tithe-owners on the whole net annual value, and to collect the whole rate so assessed.

"By order of the board,

"EDWIN CHADWICK, Secretary.

"To the Churchwardens and Overseers of the Poor."

CHURCH RATES.

[Extracted from the Wolverhampton Chronicle.]

The Vicar of Rochdale's Address on the Subject of the Late Poll for Church-rates, which thus terminated :—

For the rate	6594
Against it	6481

Majority for the rate 113

"My first impulse, and indeed my first duty, on the contemplation of this event, is to offer my warmest thanks and congratulations to those by whose sacrifices and exertions (under God) it was achieved. Christian and patriotic sacrifices and exertions in support of the law, and for the sake of the gospel, were made not only by *consistent churchmen* but also by *religious dissenters*, whose sense of what is due to the *grand interests of Christianity*, and of the obedience due to the ordinances of man for *the Lord's sake*, has raised them above the power and the arts of sectarian jealousy and party intolerance. To these men—supporting the honest payment of a lawful charge on their own property—not tempted by the desire of pocketing, under the plea of *conscience*, what the law has appropriated to another; to these men, not even the appearance, nay, not the suspicion of sordid motives can be imputed. And when I see such a body of men roused in defence of religion and order, to put forth their strength, and overcome a combination of *mistaken dissenters*, with socialists, chartists, jacobins, infidels, and atheists, urged on by sectarian jealousy, political rancour, inflammatory appeals to avarice, and to the worst passions of our nature, I cannot but feel cheered and encouraged—I cannot

but rejoice that there is a noble band in this parish who have not 'bowed the knee to Baal.' I should be wanting] to these men, and I should be wanting also in a reasonable trust in the candour and good intentions of many of my opponents (who are in ERROR OF JUDGMENT, not WILFULLY PERVERSE), if I dared not entertain a confident hope that a better feeling and a better cause will ultimately prevail.

"For when I speak of the above combination, I advisedly use the words *mistaken* dissenters, that I may not be misunderstood or misrepresented as asserting that there are not many among them who *believe* that their conscience requires them to oppose church-rates. But while I admit this, I must at the same time declare my conviction that they are under a grievous delusion, and that theirs is an *erroneous* conscience. A man should not only act according to conscience, but take care that his conscience is *rightly informed*, and clear of prejudice, otherwise he will be acting upon his own mistakes and corrupt passions, instead of God's law. It is to such persons that I have especially addressed my remarks, and continue to address them. I trust that, even among some of my most violent opponents, there are men who (if they shall plainly see that the *supposed* plea of conscience rests upon imperfect considerations of the case or upon prejudiced views) will have the moral courage of St. Paul to acknowledge that they have "*ignorantly*," under an *erroneous* conscience, "persecuted the church of God;" and who will therefore repair their error by enrolling themselves, as he did, among the most zealous supporters of the church, and by glorying to "*labour more abundantly*" to uphold it.

[The vicar then answers at length some of the most important charges made against him, and says,]

"Compare the address I have put forth with those published against me—*By our fruits ye shall know us!* I have *openly* given my reasons. I have not *reviled* any person. I have attacked *measures* and *opinions*, not individuals; I have boldly put my *name*, and staked my *character*, to what I have stated. What have they done? They have had recourse to *personal abuse*,—to *false assertions* respecting me as an individual,—to *sneers* at my motives, to *misrepresentations* of my conduct, to all the arts by which appeals to the *ignorant* and *wicked* may look for success. And in making these attacks upon an individual who stood fearlessly before his country, they dared not *put their names* to their malignant effusions, but, like assassins, covered themselves under the cloak of secrecy, and strove to stab and hide. Miserable men! do they not see the advantages they give me? Do they not perceive that they exhibit me and my cause as *coming to the day—standing in the consciousness of truth and integrity before the world*, while they *skulk in darkness*, as those whose *deeds and intentions are evil*, and who feel *ashamed* of their cause, or that the *respectable friends* of any cause would be *ashamed* of them?

"I have not entered upon the conduct of some of those young men who have taken upon themselves to lead this great parish—the blasphemies in the church—the ruffian insults offered by them to their elders, the most respectable and respected citizens of Rochdale. I would not *name* these persons, but they will be conscious of this allusion; and I make it not to expose them, but in the hope that they will, when more calm, accept my counsel, to repent and apologize to the parties outraged, not for the satisfaction of those parties, but for their *own sakes*, and as the only opening to retrieve their *own character*.

"I have done my duty honestly and impartially; the people will know it and feel it when this excitement is over. I am 'strongly armed in honesty'—I know its power—IT WILL PREVAIL—I defy the arts of the factious and irreligious. I appeal to the *candour* and *good principles* of the friends of reason, order, and religion, who may have been misled to support proceedings which, on reflection, they cannot approve.

"This contest has placed Rochdale and myself, as the vicar of it, upon an eminence, on which the eyes of England will be turned on me. From that

eminence I will speak in charity, but 'boldly, as I ought to speak.' I will say, '*Fear God and honour the Queen.*' Obey and uphold the law, while it is law, in its plain intention, for '*the Lord's sake.*' From that eminence I will hoist the signal to which heretofore, in the hour of trial, the hearts of Britons have enthusiastically and nobly responded; and before which the powers of anarchy and infidelity quailed.

"The cause, not of mere church-rate, but of ORDER, LAW, and RELIGION, is at issue in this conflict. CHURCHMEN! RELIGIOUS dissenters! ALL who are interested in maintaining the authority of the law* and the influence of religion,

"ENGLAND EXPECTS EVERY MAN TO DO HIS DUTY.

"J. E. N. MOLESWORTH, *Vicar.*"

Attempts have been made to mystify the question, as though the point at issue were, whether the *system* of church-rates is expedient, just, and reasonable. I could easily shew that system to be so; that it puts the *national* religious establishments upon the same footing as all other *national* establishments, and that if the supply of the religious necessities of the kingdom were left to the voluntary system, it must prove a most miserable failure, attended with the most fatal consequences to the people. But this point would come to be argued only if the question were whether the law of church-rates should be repealed or not—this is a question for the *legislature*. The question for the *parish* is whether the law, as long as it is law, should be obeyed by *faithful Christians*, according to its *plain meaning and intention*, and not evaded, or obstructed, by combinations, quibbles, sham martyrdoms, or violence. I have stated my views on this and the rules given in the Bible. Those views I am happy to be able to confirm, by the authority of an eminent judge, in the recent case of *Oliver versus Wood*, in which those views were by the learned counsel introduced to the notice of the court.

"Church rate," the learned judge said, "was a legal obligation upon every one for the support of divine worship." The learned judge read Dr. Oliver's speech, and, among other remarks, said he was by no means a perfect moralist, who gave up a law on account of the difficulty of enforcing it. Even the dissenter was not right as a moralist who gave up the law; he was not required to give up the exercise of his political right to obtain its alteration; but as long as it was law, he was bound to use persuasion to obey the law, not to *resist* it. Dr. Oliver gave up the right for a time, but although there might be difficulty in enforcing the law, this was no justification *in foro conscientie*.

DOCUMENTS.

THE number of bills relating more or less directly to ecclesiastical affairs which have been passed during the session of parliament just closed, and which are now printed, is so great that though but few of them are voluminous, it is impossible to give them all at once. The subjects, however, are so interesting and important that it is hoped room may be found for most of them; and in the meantime, the following list of their titles is all that can be given with the "*Ecclesiastical Duties and Revenues Bill.*"

An Act to Amend an Act of the 1st and 2nd years of the Reign of Her

* 1 Kings, xviii. 17, 18. See my two addresses, headed, "How does the Bible teach Christians to obey the Law of the Land;" and "Reason and Principle against Prejudice and Passion."

present Majesty, to Abolish Compositions for Tithes in *Ireland*, and to Substitute Rent-charges in lieu thereof.

An Act further to Explain and Amend the Acts for the Commutation of Tithes in England and Wales.

An Act to further Amend the Church-Building Acts.

An Act to Provide for the Solemnization of Marriages in the Districts in or near which the Parties Reside.

An Act for Improving the Condition and Extending the Benefits of Grammar Schools.

An Act to Provide for the Sale of the Clergy Reserves in the Province of Canada, and for the Distribution of the Proceeds thereof.

An Act for better Enforcing Church Discipline.

An Act to Amend the Act for the Establishment of County and District Constables.

An Act to Exempt, until the 31st day of December, 1841, Inhabitants of Parishes, Townships, and Villages from Liability to be Rated as such, in respect of Stock in Trade or other Property, to the Relief of the Poor.

An Act for Enabling Courts of Justice to Admit Non-Parochial Registers as Evidence of Births or Baptisms, Deaths or Burials, and Marriages.

An Act to Amend the Act for the Better Regulation of Ecclesiastical Courts in England.

An Act to Amend several Acts relating to the Temporalities of the Church in Ireland.

An Act to Amend an Act passed in the first year of the Reign of His late Majesty King George the First, intituled, An Act for Rendering more Effectual Her late Majesty's gracious Intentions for the Augmentation of the Maintenance of the Poor Clergy; and to render valid certain Agreements which have been made in Pursuance of the said Act, and for other Purposes.

An Act to continue to the 1st day of August, 1843, and thence to the end of the then next Session of Parliament, Two Acts relating to the Removal of Poor Persons born in Scotland and Ireland, and Chargeable to Parishes in England.

An Act to make certain Provisions and Regulations in respect to the Exercise, within England and Ireland, of their office, by the Bishops and Clergy of the Protestant Episcopal Church in the United States of America; and also to make further Regulations in respect to Bishops and Clergy other than those of the United Church of England and Ireland.

**AN ACT TO CARRY INTO EFFECT, WITH CERTAIN MODIFICATIONS,
THE FOURTH REPORT OF THE COMMISSIONERS OF ECCLESIASTICAL
DUTIES AND REVENUES.**

ANNO TERTIO ET QUARTO VICTORIÆ REGINÆ.—CAP. CXIII.

[11th August, 1840.]

6 & 7 W. 4. c. 77.—*Members of chapters to be deans and canons.*

WHEREAS an act was passed in the seventh year of the reign of his late Majesty, intituled "An Act for carrying into effect the Reports of the Commissioners appointed to consider the State of the Established Church in England and Wales with reference to Ecclesiastical Duties and Revenues, so far as they relate to Episcopal Dioceses, Revenues, and Patronage," constituting the ecclesiastical commissioners for England to be one body politic and corporate for the purposes set forth in the said act: and whereas the commissioners first mentioned in the said act, in their fourth report to his late Majesty, bearing

date the twenty-fourth day of June, in the year one thousand eight hundred and thirty-six, made certain recommendations touching cathedral and collegiate churches, and other things in the said report specified: and whereas it is expedient that the said recommendations should be adopted, with certain alterations: be it therefore enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present parliament assembled, and by the authority of the same, that from henceforth all the members of chapter, except the dean, in every cathedral and collegiate church in England, and in the cathedral churches of Saint David and Llandaff, shall be styled canons; and the precentor of the cathedral church of Saint David and the warden of the collegiate church of Manchester shall be respectively styled dean.

Number of canons.

II. And be it enacted, that, subject to the provisions hereinafter contained, the number of canons in the several cathedral and collegiate churches of the new foundation, and in the cathedral churches of Saint David and Llandaff, and in the Queen's free chapel of Saint George within the castle of Windsor, and of canons residentiary in the several cathedral churches of the old foundation in England, shall be the number respectively specified in the schedule hereto annexed.

Residence of dean and canons.

III. And be it enacted, that in every cathedral and collegiate church the term of residence to be kept by every dean thereof hereafter appointed shall be eight months at the least in every year, and the term of residence to be kept by every canon thereof hereafter appointed shall be three months at the least in every year.

Six canonries suspended at Canterbury.

IV. And be it enacted, that in the chapter of the cathedral church of Canterbury six canonries shall be suspended in the following order; that is to say, the canonry firstly vacant shall be suspended; and the canonry now held by the Archdeacon of Canterbury and the canonry secondly vacant shall be subject to the provisions hereinafter contained respecting the endowment of archdeaconries by the annexation of canonries thereto; and the canonry thirdly vacant shall be suspended; and the canonry fourthly vacant shall be filled up by her Majesty; and the two canonries fifthly and sixthly vacant shall be suspended; and the then next vacant canonry shall be filled up by her Majesty; and the two canonries which shall then next be vacant shall be suspended; and that thereafter, upon every fourth vacancy among the canonries not annexed to any archdeaconry, the Lord Archbishop of Canterbury shall appoint a canon, and all other vacancies among such last-mentioned canonries shall be filled up by her Majesty.

Canonry at Christchurch annexed to a professorship instead of canonry at Worcester.

V. And be it enacted, that in the chapter of Christchurch in Oxford the first vacant canonry, not being one of the two canonries which are respectively annexed to regius professorships in the university of Oxford, shall immediately become and be permanently annexed and united to the Lady Margaret's professorship of divinity in the said university, and shall and may be held by the present and every future Lady Margaret's professor of divinity therein; and that upon such annexation as aforesaid the canonry in the cathedral church of Worcester, which is now annexed to the last-mentioned professorship, shall be *ipso facto* detached therefrom, and shall become vacant; and the canonry secondly vacant in the said chapter of Christchurch shall be subject to the provisions hereinafter contained respecting the endowment of archdeaconries by the annexation of canonries thereto.

Two canonries at Christchurch annexed to new professorships in the university of Oxford.

VI. And whereas her Majesty has graciously intimated to parliament her royal will and intention to found two new professorships in the said university of Oxford, and it is expedient that the same should be competently endowed; be it therefore enacted, that the two canonries in the said chapter of Christchurch (not being either of them a canonry annexed or to be annexed to any of the professorships already founded in the said university) which shall be thirdly and fourthly vacant shall, upon the vacancies thereof respectively, and the foundation of such professorships respectively, become and be permanently annexed and united thereto, in such order as her Majesty shall, in and by her royal letters patent founding such professorships, direct and appoint; and if either of such last-mentioned canonries be vacant before the foundation of such professorships, the same shall not be filled up until after such foundation; and after such annexation the said canonries shall and may be held by the holders of such professorships respectively for the time being; provided that if the member of any college or hall in the said university except Christchurch shall hereafter accept any professorship to which a canonry of Christchurch is or shall be annexed, he shall thereby cease to be a member of such other college or hall.

Act not to apply otherwise to Christchurch.

VII. And be it enacted, that, except as herein particularly specified, nothing in this act contained shall in any manner affect or apply to the cathedral church of Christ in Oxford.

Six canonries suspended at Durham, Worcester, and Westminster.

VIII. And be it enacted, that in the chapters of the cathedral churches of Durham and Worcester, and of the collegiate church of Saint Peter, Westminster, respectively, six canonries shall be suspended in the following order; that is to say, the first two vacant canonries shall be suspended, and the canonry thirdly vacant shall be filled up; and the two canonries fourthly and fifthly vacant shall be suspended, and the then next vacant canonry shall be filled up; and the two canonries which shall then next be vacant shall be suspended.

Eight canonries suspended at Windsor.

IX. And be it enacted, that in the chapter of the Queen's free chapel of Saint George within her castle of Windsor eight canonries shall be suspended in the following order; (that is to say,) the first two vacant canonries shall be suspended, and the canonry thirdly vacant shall be filled up; and the two canonries fourthly and fifthly vacant shall be suspended, and the then next vacant canonry shall be filled up; and the two canonries which shall then next be vacant shall be suspended, and the then next vacant canonry shall be filled up; and the two canonries which shall then next be vacant shall be suspended.

Seven canonries suspended at Winchester.

X. And be it enacted, that in the chapter of the cathedral church of Winchester seven canonries shall be suspended in the following order; (that is to say,) the two canonries secondly and thirdly vacant shall be suspended, and the canonry fourthly vacant shall be filled up; and the two canonries fifthly and sixthly vacant shall be suspended, and the then next vacant canonry shall be filled up; and the two canonries eighthly and ninthly vacant shall be suspended, and the then next vacant canonry shall be filled up; and the canonry which shall then next be vacant shall be suspended.

Three canonries suspended at Exeter.

XI. And be it enacted, that in the chapter of the cathedral church of Exeter three canonries shall be suspended; (that is to say,) the canonry held in commendam with the bishoprick of Exeter shall immediately upon the vacancy

thereof be suspended, and the two canonries thirdly and fourthly vacant (not being either of them the canonry so held in commendam) shall be also suspended; and the canonry secondly vacant shall be subject to the provisions hereinafter contained respecting the endowment of archdeaconries by the annexation of canonries thereto.

Two canonries at Ely to be annexed to professorships at Cambridge.

XII. And be it enacted, that so soon as conveniently may be, and by the authority hereinafter provided, the two canonries in the chapter of the cathedral church of Ely which shall be secondly and thirdly vacant shall be permanently annexed and united to the regius professorships of Hebrew and Greek respectively in the university of Cambridge.

Two canonries suspended at Bristol, Chester, Ely, Gloucester, Lichfield, Norwich, Peterborough, Ripon, Rochester, Salisbury, and Wells, respectively.

XIII. And be it enacted, that in the chapters of the cathedral churches of Bristol, Chester, Ely, Gloucester, Lichfield, Norwich, Peterborough, Ripon, Rochester, Salisbury, and Wells, respectively, two canonries shall be suspended in the following order; (that is to say,) in the said churches of Bristol, Chester, Gloucester, Norwich, Peterborough, Ripon, Rochester, Salisbury, and Wells, respectively, the first vacant canonry shall be suspended, and the canonry secondly vacant shall be filled up, and the canonry thirdly vacant shall be suspended, and the sub-deanery in the said church of Ripon shall, immediately upon the vacancy thereof, be also suspended; and that in the chapter of the said church of Ely the two canonries fourthly and fifthly vacant shall be suspended; and that in the chapter of the said church of Lichfield the first vacant canonry shall be suspended, and the canonry annexed to the rectory of the church of Saint Philip in Birmingham shall, immediately upon the first vacancy thereof, be detached from the said rectory, and be also suspended; and that in the chapter of the said church of Peterborough the canonry secondly vacant shall be subject to the provisions hereinafter contained for the endowment of archdeaconries by the annexation of canonries thereto.

One canonry suspended at Hereford.

XIV. And be it enacted, that in the cathedral church of Hereford the first vacant canonry shall be suspended.

Proviso respecting the suspension of canonries. 2 & 3 W. 4, c. 10.

XV. Provided always, and be it enacted, that the provisions hereinbefore contained respecting the suspension of canonries shall not be construed to extend to the suspension of the canonry in the said chapter of Canterbury now held by the Archdeacon of Canterbury, or of any canonry in the said chapter of Ely which may be annexed to any professorship in the university of Cambridge, or of the canonry in the said cathedral church of Durham which is prospectively annexed to the archdeaconry of Durham by an act passed in the second year of the reign of his late Majesty, intituled "An Act for separating the Rectory of Easington in the County and Diocese of Durham from the Archdeaconry of Durham, and annexing in lieu thereof a Prebend or Canonry founded in the Cathedral Church of Durham," or of either of the canonries in the said collegiate church of Saint Peter, Westminster, to which the rectories of Saint Margaret and Saint John, Westminster, are hereinafter respectively annexed, or of the canonry in the said cathedral church of Gloucester which is annexed to the mastership of Pembroke college in Oxford, or of either of the canonries in the said cathedral church of Rochester which are respectively annexed to the provostship of Oriel college in Oxford and to the archdeaconry of Rochester, or of the canonry in the said cathedral church of Norwich which is annexed to the mastership of Catherine hall in Cambridge, or of the canonry in the said cathedral church of Salisbury which is connected with the residentiary house called Leydon or Leaden Hall, or of any canonry in any cathed-

dral or collegiate church which shall hereafter, under the authority of this act, be permanently annexed to any archdeaconry or archdeacons, or to any office in the university of Durham; but that if any canonry so held annexed or connected or to be annexed shall be vacant in such order as that according to the said last-mentioned provisions it would be one of the canonries to be suspended, the vacancy thereof shall not be counted as a vacancy subject to such provisions; and that upon the passing of this act all then subsisting vacancies of canonries shall be deemed vacancies within the meaning of the said last-mentioned provisions and of this proviso, and shall be counted, subject also to this proviso, in the numerical order in which they shall have occurred.

One suspended canonry may be filled up to endow archdeacons.

XVI. Provided always, and be it enacted, that in any cathedral church in which by the suspension of canonries the number of canons shall be reduced to four, one of such suspended canonries may by the authority hereinafter provided, if it be deemed necessary for the purpose of endowing any archdeaconry or archdeacons, be filled up, subject to the provisions hereinafter contained respecting the endowment of archdeacons by the annexation of canonries thereto.

A fourth canonry founded at St. Paul's London, and at Lincoln.

XVII. And be it enacted, that in the chapters of the cathedral churches of Saint Paul in London and of Lincoln respectively there shall be a fourth canonry, and such canonry shall be in the patronage of the Bishops of London and Lincoln respectively, subject nevertheless to the limitation as to the exercise of such patronage hereinafter contained.

All canonries but one suspended at Southwell.

XVIII. And be it enacted, that in the collegiate church of Southwell the canonries now vacant, and all the other canonries except the canonry now held by the Archdeacon of Nottingham, as vacancies occur, shall be suspended.

All canonries but two suspended at St. David's and Llanduff.

XIX. And be it enacted, that no appointment shall hereafter be made to any canonry in either of the cathedral churches of Saint David or Llandaff, excepting any canonry by the vacancy of which the canons shall be reduced below the number of two; and that all canonries vacant previously to such reduction shall be suspended.

Power to remove the suspension from canonries under special circumstances.

XX. And be it enacted, that a plan may from time to time be laid before the ecclesiastical commissioners for England by any of the said chapters of the several cathedral and collegiate churches, with the sanction of the visitors of the said churches respectively, for removing the suspension from and re-establishing any canonry or canonries which shall have been suspended by or under the provisions of this act, by assigning towards the re-endowment of any such canonry or canonries a portion of the divisible corporate revenues remaining to the said chapters respectively, after paying to the said ecclesiastical commissioners the profits and emoluments accruing to the said commissioners from the suspended canonry or canonries, so that the profits and emoluments of such suspended canonry or canonries be not diminished by the removal of such suspension; and also by accepting and assigning for the same purpose any further endowment in money, or in lands, tithes, or other hereditaments, such lands, tithes, or other hereditaments not exceeding in yearly value the sum of two hundred pounds for each canonry from which the suspension shall have been so removed; and also by annexing to any such canonry from which the suspension shall have been so removed any suitable benefice or other preferment in the patronage of the said chapters respectively, or of any other patron, with the consent of such patron, and where any bishop is

patron, with consent of the archbishop; and any such plan may be carried into effect by the authority hereinafter provided, and such alterations may be made in the existing statutes and rules of the said chapters respectively, as the case may require, under the authority herein provided for making alterations in existing statutes.

Non-residentiary deaneries suppressed.

XXI. And be it enacted, that no new appointment shall be made to the deaneries of Wolverhampton, Middleham, Heytesbury, and Brecon respectively, but that the said deaneries shall, as to any which may be vacant at the passing of this act, immediately upon its so passing, and as to any other immediately upon the vacancy thereof, be suppressed.

Non-residentiary prebends and offices not to give right to any endowment.

XXII. And be it enacted, subject to the provisions hereinafter contained, that after the passing of this act no presentation, collation, donation, admission, election, or other appointment to the dignity or office of sub-dean, chancellor of the church, vice-chancellor, treasurer, provost, precentor, or succentor, nor to any prebend not residentiary, in any cathedral or collegiate church in England, or in the cathedral churches of Saint David and Llandaff, or in the collegiate church of Brecon, shall convey any right or title whatsoever to any lands, tithes, or other hereditaments, or any other endowment or emolument whatsoever, now belonging to such dignity, office, or prebend, or enjoyed by the holder thereof in right of such dignity, office, or prebend, or any part thereof; provided that nothing herein contained shall be construed to deprive any present or future holder of any office in any cathedral or collegiate church, actually performing duties in respect of such office, of any stipend or other emolument heretofore accustomedly assigned to such office, or paid to the holder thereof, according to the statutes of such church, out of the revenues thereof.

Foundation of honorary canonries.

XXIII. And whereas it is expedient that all bishops should be empowered to confer distinctions of honour upon deserving clergymen; be it enacted, that honorary canonries shall be hereby founded in every cathedral church in England in which there are not already founded any non-residentiary prebends, dignities, or offices; and the holders of such canonries shall be styled honorary canons, and shall be entitled to stalls, and to take rank in the cathedral church next after the canons, and shall be subject to such regulations respecting the mode of their appointment, and otherwise, as shall be determined on by the authority hereinafter provided, with the consent of the chapters of the said cathedral churches respectively; and the number of such honorary canonries hereby founded in each cathedral church shall be twenty-four; and it shall be lawful for the archbishops and bishops respectively, if they shall think fit, from time to time, to appoint spiritual persons to such honorary canonries; provided that not more than eight of such honorary canons shall be appointed in any diocese within the year next after the passing of this act, nor more than two in any subsequent year, except in the case of the vacancy of any honorary canonry by death, resignation, or otherwise; provided also that no emolument whatever, nor any place in the chapter of any cathedral church, shall be taken or held by any honorary canon in virtue of his appointment as such canon.

Deans of old cathedrals and three canons of St. Paul's to be appointed by her Majesty.

XXIV. And be it enacted, that the deanery of every cathedral and collegiate church upon the old foundation, excepting Wales, and the three existing canonries in the cathedral church of St. Paul's in London, shall henceforth be in the direct patronage of her Majesty, who shall and may, upon the vacancy of any such deanery or canonry, appoint, by letters patent, a spiritual person

to be dean or canon as the case may be, who shall thereupon be entitled to installation as dean or canon of the church to which he may be so appointed.

Canons of old cathedrals to be appointed by the bishops.

XXV. And be it enacted, that in the cathedral church of York, so soon as a vacancy shall occur in the deanery, and in the cathedral churches of Chichester, Exeter, Hereford, Salisbury, and Wells respectively, so soon as every person who was a member of the respective chapters of such churches at the passing of this act shall cease to be such member, all the said canonries shall be in the direct patronage of the Lord Archbishop of York and of the bishops of the said respective sees, as the case may be, who shall respectively, upon the vacancy of any canonry in such churches respectively, collate thereto a spiritual person, who shall thereupon be entitled to installation as a canon of the church to which he shall be so collated.

Canons of Ripon and Manchester to be appointed by the respective bishops.

XXVI. And be it enacted, that in the cathedral church of Ripon the canonries shall from henceforth be in the patronage of the Bishop of Ripon for the time being, and not of the Archbishop of York, and that it shall not be necessary for the person to be appointed a canon in the said church to be nominated by the chapter thereof; and that the Bishop of Ripon for the time being shall be the visitor of the said chapter, and not the said Archbishop of York; and that in the collegiate church of Manchester, so soon as the see of Manchester shall have been founded, and every person who shall be a member of the said chapter at the passing of this act shall have ceased to be such member, the canonries shall be in the direct patronage of the Bishop of Manchester for the time being, who may, upon the vacancy of any canonry, collate thereto a spiritual person, who shall thereupon be entitled to installation as a canon of the said last-mentioned church.

Qualifications of deans, archdeacons, and canons.

XXVII. And be it enacted, that no person shall hereafter be capable of receiving the appointment of dean, archdeacon, or canon until he shall have been six years complete in priest's orders, except in the case of a canonry annexed to any professorship, headship, or other office in any university.

Repeal of statutes and customs for appropriating separate estates.

XXVIII. And be it enacted, that in every cathedral or collegiate chapter wherein there exists any statute or custom for assigning to the dean or to any canon any land, tithes, or other hereditament, in addition to his share of the corporate revenues, or for appropriating separately to the dean or any canon during his incumbency the proceeds of any land, tithes, or other hereditament, part of the corporate property of the chapter, every such statute and custom, or every such part thereof as relates to such assignment or appropriation, shall be repealed and annulled as to all deans and canons hereafter appointed: provided nevertheless, that any small portion of land situate within the limits and precincts of any cathedral or collegiate church, or in the vicinity of any residuary house, may be reserved to such church, or permanently annexed to such residuary house, by the authority hereinafter provided.

Annexation of St. Margaret's and St. John's to two canonries of Westminster.

XXIX. And be it enacted, that the rectory of the parish of Saint Margaret in the city of Westminster shall immediately become and be permanently annexed and united to the canonry in the said collegiate church of Saint Peter Westminster held by Henry Hart Milman, clerk, master of arts, and the rectory of the parish of Saint John in the same city shall immediately become and be permanently annexed and united to the canonry in the same church held by John Jennings, clerk, master of arts; and the said Henry Hart Milman and his successors, and the successors of the said John Jennings, in the said

respective canonries, shall, as canons of the said church, become *ipso facto* rectors of the said respective parishes and the parish churches thereof, to all intents and purposes; and the said parishes shall become and be part of the province of Canterbury, of the diocese of London, and of the archdeaconry of Middlesex; and the said parishes, and the rectors and other ministers and officers thereof, shall, in ecclesiastical matters, be subject only to the jurisdiction of the Archbishop of Canterbury, the Bishop of London, and the Archdeacon of Middlesex respectively, in the same manner as other parishes in the said province, diocese, and archdeaconry are respectively subject thereto, and be exempted and relieved from all other ecclesiastical jurisdiction whatsoever: provided always, that nothing herein contained shall in any manner affect or prejudice any of the rights, customs or claims of the parishioners of the said parish of Saint Margaret, or the vestry or churchwardens thereof for the time being, nor render them liable to or chargeable with the repairs of the said Broadway chapel further or otherwise than as they now are or may become liable thereto by any law in force at the time of the passing of this act.

Rectory House of St. Margaret's.

XXX. And be it enacted, that such one of the prebendal houses belonging to the chapter of the said collegiate church of Saint Peter, Westminster, as shall be determined on by the authority hereinafter provided shall be, as soon as conveniently may be, exempted from the rule of option subsisting in the chapter thereof, and be permanently annexed to the said canonry now held by the said Henry Hart Milman, and shall thenceforth be the house of residence for the rector of the said parish of Saint Margaret for the time being.

Division and application of the revenues of the two canonries of Westminster.

XXXI. And be it enacted, that when and so often as, according to the statutes or usages of the chapter of the said collegiate church of Saint Peter Westminster, any dividend or division shall be made of any profits or emoluments, from whatever source accruing, or any stipend or other sum of money shall become payable to the members of the said chapter as such members, the shares of such profits and emoluments, which according to such statutes or usages, shall be found to belong to the said two last-mentioned canonries, or the incumbents thereof respectively, and every such stipend or other sum of money so payable to such incumbents respectively, instead of being paid to such incumbents or either of them, shall, by the treasurer for the time being of the said chapter, be divided into twelve equal parts; and eight only of such parts shall be paid to or for the use of the incumbents for the time being of the said canonries respectively, and the remaining four parts shall be paid in such manner and to such uses as shall by the authority hereinafter provided be directed: provided always, that so much of the last-mentioned monies as shall appertain to the canonry now held by the said Henry Hart Milman shall be applied, in such proportions as by the like authority shall be determined, towards providing a house or houses of residence for the minister or ministers of one or more district church or churches in the said parish of Saint Margaret, and for endowing such minister or ministers, and the minister of Broadway chapel in the same parish; and so much of the said monies as shall appertain to the canonry now held by the said John Jennings shall be in like manner applied towards providing a house or houses of residence for the minister or ministers of one or more district church or churches in the said parish of Saint John, and for endowing such minister or ministers.

New archdeaconries and rural deaneries may be formed.

XXXII. And whereas, under the first-recited act, certain new archdeaconries therein named may, by the authority thereby provided, be created, and districts may be assigned thereto, and the limits of the existing archdeaconries and rural deaneries may be newly arranged: and whereas it is

expedient to extend the power of creating new archdeaconries and rural deaneries; be it enacted, that in any case in which it shall appear, upon the representation of the bishop, to be proper to divide any archdeaconry or rural deanery on account of the magnitude thereof, or any other peculiar circumstance connected therewith, such archdeaconry or rural deanery may, by the authority hereinafter provided, be divided into two or more portions, and each of such portions may be constituted a separate archdeaconry or rural deanery, as the case may be, and a district may be assigned thereto; provided always, that no such division shall be made without the consent of the bishop under his hand and seal.

Bishops of London and Lincoln may appoint an archdeacon to the new canonry of St. Paul's and Lincoln.

XXXIII. And be it enacted, that the Bishops of London and Lincoln respectively may forthwith and from time to time appoint one of the archdeacons of their respective dioceses to the new canonries hereby added to the respective chapters of the cathedral churches of Saint Paul in London and of Lincoln; and that every archdeacon so appointed to a canonry shall thereupon become and be a canon of the cathedral church of Saint Paul or Lincoln, and a member of the chapter of such church, to all intents and purposes, and possessed of and entitled to the like rights, privileges, dignities, and emoluments as are possessed by other canons in the same church, subject nevertheless to the provisions herein contained.

Provision for archdeaconries. 1 & 2 Vict. c. 106.

XXXIV. And be it enacted, that, so soon as conveniently may be, and by the authority hereinafter provided, subject to the consent of the bishop, any archdeaconry may be endowed by the annexation either of an entire canonry or of a canonry charged with the payment of such portion of its income as shall be determined on towards providing for another archdeacon in the same diocese, or with such last-mentioned portion of the income of a canonry, or by augmentation out of the common fund hereinafter mentioned, provided that the said augmentation shall not be such as to raise the average annual income of any archdeaconry to an amount exceeding two hundred pounds; and that no canonry shall be so charged with the payment of a portion of the income thereof to any archdeacon, unless the average annual income of such canonry, after the payment of such portion as aforesaid, shall amount to or exceed five hundred pounds: provided always, that no archdeacon shall be entitled to hold any endowment or augmentation, or other emolument as such archdeacon under the provisions of this act, unless he shall be resident for the space of eight months in every year within the diocese in which his archdeaconry is situate, or as to any present archdeacon, within the diocese in which his archdeaconry was situate before the passing of the first-recited act, subject to the same provisions as to licences for non-residence which are enacted with respect to incumbents of benefices by an act passed in the second year of her present Majesty, intituled "An Act to abridge the Holding of Benefices in Plurality, and to make better Provision for the Residence of the Clergy."

Further provision for archdeaconries.

XXXV. And be it enacted, that instead of appointing one archdeacon to either of the new canonries respectively founded in the cathedral churches of Saint Paul in London and of Lincoln, or of annexing a canonry in any cathedral or collegiate church to an archdeaconry as aforesaid charged with any payment to another archdeacon in the same diocese, the rights, duties, and emoluments of any canonry, the average annual income of which may exceed eight hundred pounds, may, by the authority hereinafter provided, be annexed to two archdeaconries jointly within the same diocese, not otherwise

competently endowed, each archdeacon taking his turn of residence for such time, and taking such share of the emoluments, as shall be directed by the scheme and order authorizing such annexation; and each archdeacon shall during his turn of residence have all the rights and privileges of a canon, (except as to the division of the emoluments;) and every future archdeacon whose archdeaconry shall be endowed as last aforesaid shall be deemed the holder of cathedral preferment within the meaning of the last recited act.

Provision for the archdeaconry of Nottingham and the parish of Southwell.

XXXVI. And be it enacted, that, so soon as conveniently may be, and by the authority hereinafter provided, the canonry remaining in the collegiate church of Southwell shall be annexed to the archdeaconry of Nottingham, and a better provision shall be made for the cure of souls in the parish of Southwell by the application of so much of the revenues arising from the suspended canonries in the collegiate church of Southwell, and in such manner as shall by the like authority be determined on.

Further provision for the University of Durham. 2 & 3 W. 4, c. 19.

XXXVII. And be it enacted, that, so soon as conveniently may be, and by the authority hereinafter provided, such arrangements shall be made with respect to the deanery and canonries in the cathedral church of Durham, and their revenues, as, upon due inquiry and consideration of an act passed in the second year of the reign of his late Majesty, intituled "An Act to enable the Dean and Chapter of Durham to appropriate Part of the Property of their Church to the Establishment of a University in connexion therewith for the Advancement of Learning, and of the Engagements entered into by William late Bishop of Durham and the Dean and Chapter of Durham," shall be determined on, with a view to maintaining the said university in a state of respectability and efficiency; provided that in such arrangements due regard shall be had to the just claims of any existing officer of the said university.

Provision for the chapter of St. David's and the archdeaconry of Cardigan.

XXXVIII. And be it enacted, that the canonries of the cathedral church of Saint David shall be in the direct patronage of the Bishop of Saint David's, and that so soon as conveniently may be the canons may be respectively instituted or licensed, as the case may be, to the cure of souls in the parish of Saint David; and the whole divisible corporate revenues shall be divided into twenty-four parts, ten of which parts shall be assigned to the dean, and five to each canon, and the remaining four parts shall be assigned as an endowment to the Archdeacon of Cardigan.

Provision for archdeaconries of Brecon and Carmarthen.

XXXIX. And be it enacted, that, so soon as conveniently may be, and by the authority hereinafter provided, due provision shall be made out of the endowments belonging to the prebends in the collegiate church of Brecon for the archdeaconries of Brecon and Carmarthen.

Provision for the chapter of Llandaff.

XL. And be it enacted, that the archdeacon of Llandaff shall from henceforth be also dean of the cathedral church of Llandaff, and that, so soon as conveniently may be, the canons of the said church may be instituted or licensed, as the case may be, to the cure of souls in the parishes of Llandaff and Whitchurch respectively; and, after the reservation to the Lord Bishop of Llandaff of one-seventh part (being his present share) of the whole divisible corporate revenues, the remainder thereof shall be divided among the three members of the chapter, in the proportions of one-half to the dean and one-quarter to each of the canons.

Separate patronage of members of chapters to be vested in the bishops.

XLI. And be it enacted, that, subject to the provisions hereinafter contained, the patronage of all benefices with cure of souls possessed by deans and other individual members of chapters in right of any separate estates held by them as such members, or possessed by prebendaries, dignitaries, or officers not residentiary, in right of their prebends, dignities, or offices respectively, shall be transferred to and vested in the respective bishops of the dioceses in which the benefices shall be respectively situate, subject nevertheless to all such provisions respecting the apportionment or exchange of ecclesiastical patronage as are contained in the first hereinbefore recited act: provided always, with respect to any benefice now or heretofore possessed by any dean in right of any separate estate held by him as such dean, that every future dean of the same deanery may, upon any vacancy of such benefice, present himself thereto; that with respect to benefices in the patronage of the prebendaries of the collegiate church of Southwell, the same shall, so soon as conveniently may be, and by the authority hereinafter provided, be transferred so as to become vested, as the prebends fall in respectively, partly in the Bishop of Ripon and partly in the Bishop of Manchester, in such proportion as shall be determined on; and that upon the vacancy of any such last-mentioned benefice before the patronage thereof shall have been so transferred as aforesaid it shall be lawful for the Bishop of Ripon for the time being to present thereto.

Spiritual person not to sell or assign any right of patronage.

XLII. And be it enacted, that it shall not be lawful for any spiritual person to sell or assign any patronage or presentation belonging to him by virtue of any dignity or spiritual office held by him, and that every such sale or assignment shall be null and void to all intents and purposes.

Haseley rectory to be severed from the deanery of Windsor.

XLIII. And be it enacted, that in the construction of this act the said free chapel of Saint George in Windsor shall be held to be included in the term collegiate church, and that immediately upon the first vacancy of the deanery of the said free chapel so much of an act passed in the reign of Queen Anne, for annexing the rectory or parsonage of Haseley to the deanery of the said free chapel, as relates to the rectory, parsonage, and parish of Haseley, shall be repealed, and the rectory of Haseley in the county of Oxford shall be absolutely detached and dissevered from the said deanery, and, subject to such appropriation of the revenues thereof as shall be determined on by the authority hereinafter provided, shall be in the patronage of the chapter of the said chapel: provided always, that such patronage shall in the first instance be exercised in favour of William Birkett, clerk, if at the time of such vacancy he shall be curate of the parish of Haseley.

Exercise of patronage of chapters.

XLIV. And be it enacted, that upon the vacancy of any benefice in the patronage of the chapter of any cathedral or collegiate church, the chapter shall present or nominate thereto either a member of such chapter, or one of the archdeacons of the diocese, or a non-residentiary prebendary or honorary canon, as the case may be, or any spiritual person who shall have served for five years at the least in the office of minor canon or lecturer of the same church, or of master of the grammar or other school (if any) attached to or connected with such church, or as incumbent or curate in the same diocese, or as public tutor in either of the universities of Oxford and Cambridge, or who, so far as relates to the cathedral church of Durham, shall have served for the like term in the office of professor, reader, lecturer, or tutor in the said university of

Durham, or shall have been educated thereat and shall be a licentiate or graduate in theology therein, or who shall have served as incumbent or curate within the same diocese for the period aforesaid; and that every such office of minor canon, lecturer, schoolmaster, professor, reader, lecturer, or tutor shall immediately upon the expiration of one year from the time of his institution to such benefice, if not previously resigned, become and be vacant; and that if neither a member of the chapter, nor an archdeacon of the diocese, nor a minor canon nor lecturer, nor such schoolmaster, incumbent, or curate, professor, reader, lecturer, tutor, licentiate, or graduate, as the case may be, shall be presented or nominated to such benefice within six calendar months from the time of the vacancy thereof, the bishop of the diocese in which the same is situate may within the next six calendar months collate or license thereto a spiritual person who shall have actually served within such diocese, as incumbent or curate for five years at the least; and if no such collation or licence shall be granted within such time, the right of presentation or nomination to such benefice for that turn shall lapse to the archbishop of the province.

Minor canons to be appointed by the chapters. Their number and salary.

XLV. And be it enacted, that from henceforth the right of appointing minor canons shall be in all cases vested in the respective chapters, and shall not be exercised by any other person or body whatsoever; and that so soon as conveniently may be, and by the authority hereinafter provided, regulations shall be made for fixing the number and emoluments of such minor canons in each cathedral and collegiate church; provided that there shall not in any case be more than six nor less than two; and that the stipend of each such minor canon hereafter to be appointed shall not be less than one hundred and fifty pounds per annum; and that arrangements may from time to time be made by the like authority for securing to any minor canon not otherwise competently provided for such annual sum as shall make up to him an income as minor canon, not exceeding in any case the said sum of one hundred and fifty pounds.

Minor canons not to hold any benefice beyond six miles.

XLVI. And be it enacted, that no minor canon hereafter to be appointed in any cathedral or collegiate church shall be allowed to take and hold together with his minor canonry any benefice beyond the limit of six miles from such church.

Chapters, or visitors in their default, to propose alterations in their statutes.

XLVII. And be it enacted, that the chapters of the several cathedral and collegiate churches shall from time to time, of their own accord, or upon being required by the visitors of the said churches respectively, propose to such visitors such alterations in the existing statutes and rules as shall provide for the disposal of the benefices in their patronage, so as to meet the just claims of the minor canons of such churches, and as shall make them consistent with the constitution and duties of the chapters respectively as altered under the authority of this act; and all such alterations, if approved, may be confirmed by the authority of such visitor; and that in any case in which such alterations shall not be approved, or in which such requisition shall not be complied with within twelve calendar months after the making thereof, the visitor shall be at liberty of himself to make the necessary alterations; and all such statutes and rules when so altered shall be submitted to the ecclesiastical commissioners for England, and may be confirmed by the authority hereinafter provided; and that as to any alteration made by a visitor alone, the said commissioners shall communicate a draft thereof to the chapter to be affected thereby, and shall, together with any scheme to be prepared by them under the authority hereinafter contained, lay before her

Majesty in Council such remarks as may within three months have been made thereon by such chapter; and that out of the proceeds of the suspended canonries in any chapter provision may from time to time be made, by the authority hereinafter provided, for relieving the present canons of such chapter from the performance of any additional duty by reason of such suspension, by the employment of substitutes, to be approved by the respective bishops: provided always, that nothing herein contained shall be construed to affect any existing right of chapters with their visitors to make statutes.

Suppression of sinecure rectories.

XLVIII. And be it enacted, that all ecclesiastical rectories without cure of souls in the sole patronage of her Majesty, or of any ecclesiastical corporation, aggregate or sole, where there shall be a vicar endowed or a perpetual curate, shall, as to all such rectories as may be vacant at the passing of this act immediately upon its so passing, and as to all others immediately upon the vacancies thereof respectively, be suppressed; and that as to any such ecclesiastical rectory without cure of souls, the advowson whereof or any right of patronage wherein shall belong to any person or persons or body corporate other than as aforesaid, the ecclesiastical commissioners for England shall be authorized and empowered to purchase and accept conveyance of such advowson or right of patronage, as the case may be, at and for such price or sum as may be agreed upon between them and the owner or owners of such advowson or right of patronage, and may pay the purchase money and the expences of and attendant upon such purchase out of the common fund herein-after mentioned; and that after the completion of such purchase of any such rectory, and upon the first avoidance thereof, the same shall be suppressed; and that upon the suppression of any such rectory as aforesaid all ecclesiastical patronage belonging to the rector thereof as such rector shall be absolutely transferred to and be vested in the original patron or patrons of such rectory.

Profits of suspended canonries to be paid to and their estates vested in the commissioners.

XLIX. And be it enacted, that all the profits and emoluments of each and every canonry suspended by or under the provisions of this act, whether consisting of or arising from rents, fines, compositions, dividends, stipends, or other emoluments whatsoever, shall forthwith, as to every such canonry vacant at the passing of this act, and as to every other immediately upon and from the vacancy thereof, and from time to time, be paid to the ecclesiastical commissioners for England for the purposes of this act in like manner as the holder of such canonry, if he had remained in possession, or the successor thereto, if a successor had been appointed and had duly qualified himself by residence and otherwise according to the statutes and usages of his church to receive his full portion of the emoluments thereof, would have been entitled to receive the same; and that all the estate and interest, if any, which such successor would have had in any lands, tithes, and other hereditaments (except any right of patronage) annexed or belonging to or usually held and enjoyed with such canonry, or whereof the rents and profits have been usually taken and enjoyed by the holder of such canonry, as such holder separately and in addition to his share (if any) of the corporate revenues of such chapter, shall forthwith, as to all vacancies subsisting at the passing of this act, and as to all others immediately upon such vacancies respectively, accrue to and be vested absolutely in the ecclesiastical commissioners for England and their successors for the purposes of this act, without any conveyance thereof or any assurance in the law other than the provisions of this act: provided nevertheless, that the profits and emoluments arising from corporate revenues belonging to the canonries suspended in the chapters of the cathedral churches of Chester, Lichfield, and Ripon, respectively shall become, as the vacancies occur, part of

the divisible corporate revenues of the said chapters respectively: provided also, that nothing herein contained shall be construed to affect the right of any chapter, according to the statutes or customs of such chapter in force at the passing of this act, to make due provision out of the divisible corporate revenues for the maintenance of the fabric, the support of the grammar school, if any, and all other necessary and proper expenditure.

Separate estates of deaneries and canonries not suspended to vest in commissioners.

L. And be it enacted, that, subject to the provisions herein contained, all the estate and interest which the holder of any deanery or canonry not suspended by or under the provisions of this act, and his successors, have and would have in any lands, tithes, and other hereditaments or endowments whatsoever annexed or belonging to or usually held or enjoyed with such deanery or canonry (except any right of patronage), or whereof the rents and profits have been usually taken and enjoyed by the holder of such deanery or canonry as such holder separately and in addition to his share of the corporate revenues of such chapter, shall, without any conveyance or assurance in the law other than the provisions of this act, accrue to and be vested absolutely in the ecclesiastical commissioners for England, and their successors, for the purposes of this act.

Estates of non-residentiary prebends, &c., vested in commissioners.

LI. And be it enacted, that all lands, tithes, and other hereditaments, excepting any right of patronage, and all other the emoluments and endowments whatsoever belonging to the deaneries of Wolverhampton, Middleham, Heytesbury, and Brecon, and to the dignity or office of sub-dean, chancellor of the church, vice-chancellor, treasurer, provost, precentor, or succentor, and to any prebend not residentiary in any cathedral or collegiate church in England, or in the cathedral churches of Saint David's and Llandaff, or in the collegiate church of Brecon, or enjoyed by the holder of any such deanery, dignity, office, or prebend as such holder, shall, as to all such of the said deaneries, dignities, offices, and prebends respectively as may be vacant at the passing of this act immediately upon its so passing, and as to all others immediately upon the vacancies thereof respectively, without any conveyance or assurance in the law other than the provisions of this act, accrue to and be vested absolutely in the ecclesiastical commissioners for England and their successors for the purposes of this act: provided always, that all other rights and privileges whatsoever now by law belonging to any of such dignities, offices or prebends, except the said last-named deaneries, shall continue to belong thereto, except so far as any of such rights or privileges may be controlled or affected by any of the provisions of this act, respecting the right of election now exercised by any chapter: provided always, that nothing herein contained shall in any manner apply to or affect any dignity, office, or prebend which is permanently annexed to any bishoprick, archdeaconry, professorship, or lectureship, or to any school or the mastership thereof, or the prebends of Burgham, Bursalis, Exceit, and Wyndham, in the cathedral church of Chichester.

Proviso respecting the separate estates.

LII. Provided nevertheless, and be it enacted, that so much and such parts of the lands, tithes, or other hereditaments annexed or belonging to or usually held and enjoyed with the respective deaneries or any of the dignities or canonries of the cathedral churches of York, Chichester, Exeter, Hereford, Lichfield, Salisbury, and Wells, respectively, or belonging to the prebends not residentiary in such churches, as may be deemed proper, shall, by the authority hereinafter provided, be from time to time, upon the vacancies of the said respective deaneries, dignities, prebends, or offices, transferred to and vested

in the chapters of the said last-mentioned churches respectively, so as to augment the divisible corporate revenues of such chapters, or be applied by the like authority to make such provision for the deans of the said cathedral churches respectively as by the like authority shall be deemed just and proper.

Commissioners may contribute, in certain cases, to fabric fund.

LIII. Provided also, and be it enacted, that in any cathedral church on the old foundation in which any contribution to the fabric fund of such church has heretofore, either usually or occasionally, been made out of the rents, profits, or proceeds of any lands, tithes, or other hereditaments so vested or to be vested in the ecclesiastical commissioners for England, it shall be lawful for the said commissioners to contribute to such fund such sum as they shall deem necessary, out of the rents, profits, or proceeds of the same lands, tithes, or other hereditaments, not exceeding in amount the proportion of such rents, profits, or proceeds which has usually been applied to like purposes.

Endowments of suppressed sinecure rectories vested in commissioners.

LIV. And be it enacted, that upon the suppression of any ecclesiastical rectory without cure of souls all the estate and interest which the rector thereof, or his successor, has or had, or would have or have had, as such rector, in any lands, tithes, or other hereditaments or endowments whatsoever, shall, without any conveyance thereof, or any assurance in the law other than the provisions of this act, accrue to and be vested in the ecclesiastical commissioners for England and their successors for the purposes of this act.

As to certain sinecure rectories.

LV. And be it enacted, that if in any case it shall appear to be expedient, on account of the extent or population or other peculiar circumstances of the parish or district in which any such rectory without cure of souls shall be situate, or from the incompetent endowment of the vicarage or vicarages, or perpetual curacy or curacies, dependent on such rectory, to annex the whole or any part of the lands, tithes, or other hereditaments or endowments belonging to such rectory to such vicarage or vicarages, curacy or curacies, such annexation may be made, and any such vicarage or curacy may be constituted a rectory with cure of souls by the authority hereinafter provided; and that wherever any rectory heretofore deemed a rectory without cure of souls has been held together with the vicarage dependent thereon for the period of twenty years last past, the same shall not be construed to be a rectory without cure of souls within the meaning of this act, but such last-mentioned rectory and vicarage shall continue and be permanently united, and shall be a rectory with cure of souls; subject nevertheless to all the provisions of the thirdly recited act, and to the provisions of this act which relate to the division of benefices or the apportionment of the incomes thereof.

Estates of newly endowed archdeaconries vested in commissioners.

LVI. And be it enacted, that upon the endowment of any archdeaconry by either of the modes of endowment herein provided, and with the consent of the bishop of the diocese and of any archdeacon in possession at the time of the passing of this act, all lands, tithes, and other hereditaments (except any right of patronage) belonging to such archdeaconry at the time of such endowment may, by the authority hereinafter provided, be vested in the ecclesiastical commissioners for England, and their successors, for the purposes of this act, and any benefice annexed to such archdeaconry may be, by the like authority, disannexed therefrom, and the patronage of such benefice shall thenceforth

revert to the patron to whom it belonged before such annexation, subject to any transfer of patronage provided by this act.

Commissioners to have all legal powers of enforcing payments, &c.

LVII. And be it enacted, that the ecclesiastical commissioners for England shall, for the purpose of enforcing payment of all profits and emoluments to be paid to them, and of obtaining possession of all lands, tithes, or other hereditaments vested in or accruing to them as aforesaid, and of recovering the rents and profits thereof, have and enjoy all rights, powers, and remedies, at law and in equity, which belonged or belong, or would belong or have belonged, to the holder of the deanery, canonry, prebend, dignity, or office, or the rector of the rectory, in respect of which such profits and emoluments, lands, tithes, and other hereditaments and endowments respectively, are by or under the provisions of this act to be paid or to accrue to and be vested in the said commissioners.

Appropriation of residence houses not wanted.

LVIII. And be it enacted, that, so soon as conveniently may be, measures shall be taken by the deans and chapters of the several cathedral and collegiate churches for the disposal of such residence houses now under their control, and houses attached to any dignity, office, or prebend in the precincts of the respective cathedral and collegiate churches as may no longer be required, in such way as they shall deem fit, according to plans be from time to time prepared by the respective chapters, and, when approved by the visitors, be submitted to the ecclesiastical commissioners for England, and may be confirmed by the authority hereinafter provided.

1 & 2 Vict. c. 23, relating to residence houses, to apply to deans and canons.

LIX. And be it enacted, that it shall be lawful for the said commissioners to authorize any dean or canon of any cathedral church to raise monies on his deanery or canonry, for the purpose of building, enlarging, or otherwise improving the residence house thereof, on such terms and conditions as the said commissioners, with the concurrence of the bishop and the chapter, shall approve; and all the provisions of an act passed in the first year of the reign of her present Majesty, intituled "An act to amend the law for providing fit houses for the beneficed clergy," shall be applied, *mutatis mutandis*, to all such cases in which any dean or canon shall be authorized as aforesaid to raise monies on his deanery or canonry for the purpose aforesaid.

*Repeal of 5 & 6 W. 4. c. 30., 6 & 7 W. 4. c. 67., and 2 & 3 Vict. c. 55.
Treasurer of Queen Anne's Bounty to account.*

LX. And be it enacted, that an act passed in the sixth year of the reign of his late majesty, intituled "An act for protecting the revenues of vacant ecclesiastical dignities, prebends, canonries, and benefices with cure of souls, and for preventing the lapse thereof during the pending inquiries respecting the state of the established church in England and Wales;" and also another act passed in the seventh year of the reign of his late majesty, intituled "An act for suspending for one year appointments to certain dignities and offices in cathedral and collegiate churches, and to sinecure rectories; and also so much of another act passed in the last session of parliament, intituled "An act to suspend until the first day of August one thousand eight hundred and forty certain cathedral and other ecclesiastical preferments, and the operation

of the new arrangement of dioceses upon the existing ecclesiastical courts, as relates to the two last-recited acts of the reign of his late majesty, be and the same are hereby repealed, except only as to the dioceses or cathedral churches of Saint Asaph and Bangor, and as to all matters and things done under the authority of the said three last-recited acts, or either of them, all which matters and things shall remain in full force and effect as if the said acts were not repealed; and the said acts, so far as they relate to the said two last-mentioned dioceses and churches, shall be continued and remain in force until the first day of August in the year one thousand eight hundred and forty-one, and, if parliament shall be then sitting, until the end of the then session of parliament; but, notwithstanding anything in the said acts contained, it shall be lawful for the bishop of Bangor for the time being to collate to any vacant canonry, prebend, dignity, or office not having any estate or endowment belonging thereto; and that within one calendar month after the passing of this act the treasurer of the governors of the Bounty of Queen Anne shall deliver to the said ecclesiastical commissioners for England a full and particular account of all monies received and paid by him under and by virtue of the said acts or any of them, and of all things done by him, and of all proceedings then pending in respect thereof, except so far as concerns the said two last-mentioned dioceses and churches; and that within such time after the delivery of such account as shall be specified in any order made upon him for that purpose by the said commissioners, he shall pay and deliver, or cause to be paid and delivered, to the said commissioners, or into such bank as shall be named in such order, to their account, for the purposes of this act, all monies then remaining in his hands or to his account, and all exchequer bills and other securities for money, and all books of accounts, papers, and writings in his possession or power in respect thereof, except as last herein excepted; and that it shall be lawful for the said commissioners to allow to the said treasurer in his accounts such sum of money as shall appear to them to be just and reasonable in compensation for his pains and trouble, and also all proper costs, charges, and expenses incurred in the execution of the trusts reposed in him by the said acts; and that the receipt in writing of the said commissioners, under their common seal, shall be an effectual discharge to the said treasurer for all monies and other things therein expressed to be received by them; and this act shall not in any other manner than herein or in the first-recited act expressly provided extend or apply to either of the said two last-mentioned dioceses and cathedral churches or the chapters of such churches.

Prebends of Chulmleigh.

LXI. And be it enacted, that the rectory and five prebends of the church of the parish of Chulmleigh in the county of Devon shall immediately become and be permanently annexed and united, and form one entire rectory and benefice, (subject and without prejudice to any existing lease or leases of the prebendal houses, glebes, and tithes, or any of them;) and that the reverend George Hole, the present incumbent of the said rectory and prebends, and also all future incumbents of the said rectory, shall henceforth hold the same rectory, with all and every the emoluments, rights, and privileges of the said several prebends attached thereto, as one benefice to all intents and purposes; and that the rector for the time being of the said parish of Chulmleigh may grant such and the same or the like leases of the houses, lands, and tithes of the same prebends respectively as have been heretofore granted, save and except that no such lease shall henceforth be granted of the house in which the present rector resides, or of the gardens attached thereto; but such house and gardens (subject to any such existing lease as aforesaid) shall henceforth be deemed and used as the residence of the rector for the time being of the said parish, and shall be repaired accordingly.

Provision for St. David's College at Lampeter.

LXII. And be it enacted, that, if it be deemed fit, any part of the lands, tithes, or other hereditaments, or of the rents and profits thereof, which shall be vested in or accrue to the ecclesiastical commissioners for England from or in respect of the cathedral church of St. David or the collegiate church of Brecon, may by the authority hereinafter provided be transferred to the college of Saint David's at Lampeter, in exchange for benefices with cure of souls which are now connected with the said college; and the said college is hereby empowered upon the completion of any such arrangement to convey any such benefices to such person or body corporate, and in such manner, as shall by the like authority be directed.

How proceeds of prebends in cathedral church of Lichfield, and endowments of Wolverhampton, Heytesbury, and Middleham, to be applied.

LXIII. And be it enacted, that out of the endowments belonging to the suspended prebends in the cathedral church of Lichfield, after setting apart so much of the rents and profits of the prebend of Sawley as hath been heretofore applied as an addition to the fabric fund of the said cathedral church, such provision as shall be deemed fit shall by the like authority be made for the rector of the church of Saint Philip and for the perpetual curate of Christ's church in Birmingham for the time being respectively; and that out of the endowments, of whatsoever kind, belonging to the collegiate churches of Wolverhampton, Heytesbury, and Middleham better provision shall be made by the like authority for the cure of souls in the districts or places with which the said churches are respectively connected.

Endowments of Wimborne Minster applied to care of the parish.

LXIV. And be it enacted, that so much of the property belonging to the collegiate church of Wimborne Minster in the county of Dorset as shall upon due inquiry be found legally applicable thereto, shall by the like authority be applied to the purpose of making a better provision for the cure of souls in the parish of Wimborne Minster in the said county.

Inquiry into hospitals which were promotions spiritual in the reign of King Henry the Eighth.

LXV. And be it enacted, that so soon as conveniently may be the ecclesiastical commissioners for England shall inquire, and report to Her Majesty in council, respecting the state of all such hospitals as were returned as promotions spiritual in the reign of King Henry the Eighth; and in those cases in which it may appear, upon such inquiry, that the endowments of such hospitals are capable, after satisfying the objects of the founder's bounty, of affording a better provision for the cure of souls in the parishes with which they are connected, the said commissioners may in their report make such suggestions as they may deem advisable for effecting such provision.

Augmentation of certain smaller dignities from surplus revenues of certain larger dignities.

LXVI. And be it enacted, that so soon as conveniently may be, and by the authority hereinafter provided, and subject to the provisions herein contained respecting the University of Durham and the canonries in the collegiate church of Westminster annexed to the rectories of Saint Margaret and Saint John, such fixed annual sums shall be determined on to be paid, and shall accordingly be paid to the ecclesiastical commissioners for England, by the deans and canons of the cathedral churches of Durham and St. Paul in London, and

the collegiate churches of Westminster and Manchester, as, after due inquiry, and a calculation of the present average annual revenues of the chapters of such churches respectively, shall leave to the Dean of Durham an average annual income of three thousand pounds, and to the Deans of St. Paul's, Westminster, and Manchester respectively an average annual income of two thousand pounds, and to the canons of the said four last-mentioned churches respectively the average annual income of one thousand pounds; and such other annual sums shall be determined on to be paid, and shall be accordingly paid, by the said commissioners, or such deductions shall be allowed to be made out of the proceeds of any suspended canonry or canonries, as, after like inquiry and calculation, shall give to the dean of every cathedral and collegiate church in England an average annual income of one thousand pounds, and to the deans of St. David's and Llandaff respectively an average annual income of seven hundred pounds, and to the respective canons of every cathedral church in England an average annual income of five hundred pounds, and to the canons of the said churches of Saint David and Llandaff an average annual income of three hundred and fifty pounds, and as shall also enable the respective chapters of Chester and Ripon to provide for the efficient performance of all the duties of the said churches and the maintenance of the fabrics thereof.

Mode of applying the revenues at the disposal of the commissioners.

LXVII. And be it enacted, that, except as herein otherwise specified, all the monies and revenues to be paid to the ecclesiastical commissioners for England, and all the rents and profits of the lands, tithes, and other hereditaments vested and to be vested in them the said commissioners by and under the authority of this act, together with all accumulations of interest produced by and arising therefrom, shall be from time to time carried over by the said commissioners to a common fund, and by payments or investments made out of such fund, or, if in any case it be deemed more expedient, by means of an actual conveyance and assignment of such lands, tithes, or other hereditaments, or of a portion thereof, additional provision shall be made, by the authority hereinafter provided, for the cure of souls in parishes where such assistance is most required, in such manner as shall, by the like authority, be deemed most conducive to the efficiency of the established church: provided always, that in making any such additional provision out of any tithes, or any lands or other hereditaments allotted or assigned in lieu of tithes, so vested or to be vested in the said commissioners, or out of the rents and profits thereof, due consideration shall be had of the wants and circumstances of the places in which such tithes now arise or have heretofore arisen.

Special arrangements, with consent of bishop or chapter.

LXVIII. And be it enacted, that, by the authority hereinafter provided, and for the purpose of fully carrying into effect any of the provisions of this act or of the said first-recited act, any sum of money which shall have been invested in the public funds, or in other security or securities, in trust for any ecclesiastical body corporate, aggregate or sole, may, upon an application in writing to the ecclesiastical commissioners for England, under the hand and seal of such body corporate, and in the case of any chapter, with the consent of the visitor thereof, be directed to be sold, and the same shall be sold accordingly; and the produce of such sale shall be applied to such purpose and in such manner as shall appear most conducive to the permanent benefit of such body corporate; and also, for any like purpose, and by the like authority, any arrangement may from time to time be made, with the consent in writing under the corporate seal of any bishop or chapter, for the sale, transfer, or exchange of any lands, tithes, or other hereditaments belonging to the see of such bishop, or to such chapter, or for the purchase of other lands, tithes, or

other hereditaments in lieu thereof, or for substituting in any case any lands, tithes, or other hereditaments for any money payment.

Benefices annexed to headships of colleges may be sold.

LXIX. And be it enacted, that, so soon as conveniently may be, and by the authority hereinafter provided, such arrangements may be made with respect to benefices which are annexed by act of parliament or otherwise to the headships of colleges in the universities of Oxford and Cambridge, as may enable the respective colleges, if they shall think fit, to sell, or themselves to purchase, the advowsons of such benefices, and to invest the proceeds in proper securities, with provisions for the payment of the interest and annual profits thereof to the respective heads of the colleges for the time being: and that upon the completion of the said arrangements respectively the existing incumbents of such benefices respectively shall be at liberty, upon resigning the same, to receive the interest and annual profits of the proceeds arising from such sales respectively.

Benefice annexed to the professorship of divinity in Cambridge may be sold.

LXX. And be it enacted, that, so soon as conveniently may be, and by the like authority, arrangements may be made to enable the university of Cambridge, if they shall so think fit, to sell the advowsons of the benefices annexed to the regius professorship of divinity in the said university, or any of them, and to invest the proceeds of any such sale in proper securities, with a provision for the payment of the interest and annual profits thereof to the regius professor of divinity for the time being; and that upon the completion of the sale of any such advowson the existing incumbent of the benefice shall be at liberty, upon resigning the same, to receive such interest and annual profits.

Sinecure preferments may be annexed to benefices with cure of souls, with consent of patrons.

LXXI. And be it enacted, that with respect to any benefice with cure of souls which is held together with or in the patronage of the holder of any prebend or other sinecure preferment belonging to any college in either of the universities, or to any private patron, arrangements may be made by the like authority, and with the consents of the respective patrons, for permanently uniting such preferment with such benefice; provided that this act shall not apply to or affect any prebend or other sinecure preferment in the patronage of any college or of any lay patron in any other manner than as is herein expressly enacted.

Benefices may be divided or consolidated, with consent of patrons.

LXXII. And be it enacted, that with respect to any parish in which both the profits and the spiritual charge are divided between two or more incumbents, each having a mediety or portion of the benefice, a plan or plans may be framed by the bishop of the diocese, with the consent of the patron or patrons, and so as not to prejudice the interests of any existing incumbent, for constituting any of such portions separate benefices, or for consolidating two or more of such portions into one benefice to be held by one incumbent, or for making such other arrangements as he may judge likely to promote the efficient discharge of pastoral duties in such parishes; and any such plan may be carried into effect by the authority hereinafter provided: provided always, that nothing herein contained shall restrain the bishop from doing any act or exercising any power which he may now lawfully do or exercise without the consent of the patron or without the aid of the said commissioners.

Provisions for securing the better performance of spiritual duties in ill-endowed parishes.

LXXIII. And be it enacted, with an especial view to the better care of populous parishes, that arrangements may from time to time be made by the like authority, for improving the value or making a better provision for the spiritual duties of ill-endowed parishes or districts, by means of such exchange of advowsons, or of such other alterations in the exercise of patronage, as may be agreed upon by patrons, with the consent of the bishop in every such case, or in the case of benefices lying in more than one diocese, then with the consent of the bishop of each diocese, and where a bishop is himself one of the patrons, with the consent of the archbishop.

Income of benefices belonging to one patron may be apportioned in certain cases.

LXXIV. And be it enacted, that arrangements may be made by the like authority for the apportionment of the income of two benefices belonging to the same patron between the incumbents or ministers of such benefices, or the churches or chapels connected therewith; provided that no such arrangement shall be made with respect to benefices in lay patronage without the consents of the respective patrons, nor in any case so as to prejudice the interests of any existing incumbent, nor without the consent of the bishop of the diocese, nor, in the case of benefices lying in more than one diocese, without the consent of the bishop of each diocese, nor, where a bishop is himself one of the patrons, without the consent of the archbishop also.

Saving of existing interests.

LXXV. Provided always, and be it enacted, that nothing in this act contained respecting the division of corporate property, the diminution of the income of any deanery or canonry, the severance of separate property, or the limitation of the exercise of patronage possessed in right of separate property, shall affect any dean, canon, prebendary, dignitary, or officer in possession at the passing of this act, except as hereinbefore expressly enacted; but every dean, canon, prebendary, dignitary, and officer hereafter appointed shall be subject to such regulations as shall be made in pursuance of this act; and that the provisions herein contained respecting the qualification of persons to be presented to any benefice in the patronage of any chapter, or the apportionment of the income of any such benefice, shall not affect such chapter so long as any person who shall be a member thereof at the passing of this act shall continue such member; and that with respect to benefices in the patronage of either of the chapters of Saint Paul in London and of Lincoln, the fourth or junior canon for the time being shall not have any voice in the exercise of such patronage so long as any one of the present members of such chapter shall continue to be a member thereof.

Declaration as to 1 & 2 W. 4, c. 45.

LXXVI. And be it declared and enacted, that nothing in this act or in the said first-recited act contained shall be construed to prejudice or affect any of the provisions of an act passed in the second year of the reign of his late Majesty King William the Fourth, intituled "An Act to extend the Provisions of an Act passed in the Twenty-ninth Year of the Reign of his Majesty King Charles the Second, intituled 'An Act for confirming and perpetuating Augmentations made by Ecclesiastical Persons to small Vicarages and Curacies,' and for other Purposes," or of the act therein recited: provided nevertheless, that after the passing of this act no augmentation made under such provisions,

by any bishop or by any chapter whose revenues are affected by this act or the said first-recited act, shall be valid and effectual without the consent of the ecclesiastical commissioners for England.

Valuation of ecclesiastical revenues to be amended.

LXXVII. And be it enacted, that the ecclesiastical commissioners for England shall forthwith, and from time to time as they shall think necessary, cause to be amended the valuation of the revenues of the bishoprics, cathedrals, collegiate churches, ecclesiastical corporations, aggregate and sole, and benefices, in England and Wales, which was made and estimated according to the returns made to the commissioners appointed to inquire into the revenues and patronage of the established church in England and Wales, and specified in the report made by the said last-mentioned commissioners bearing date the sixteenth day of June in the year one thousand eight hundred and thirty-five; and when any such amended valuation shall be completed, and shall have been approved by her Majesty in council, the same shall be printed by her Majesty's printer, and when so printed shall be taken and held to be evidence of the value of every dignity, office, or benefice therein mentioned, for all the purposes of this act and of the said first-recited act.

Appointment of additional commissioners.

LXXVIII. And be it enacted, that, in addition to the commissioners named in and appointed or to be appointed by or under the provisions of the first-recited act, the following persons shall be ecclesiastical commissioners, and members of the corporation of the ecclesiastical commissioners for England, for all the purposes of the said first-recited act and of this act; that is to say, all the bishops of England and Wales for the time being respectively, the lord chief justice of England, the master of the rolls, the lord chief justice of her majesty's court of common pleas, the lord chief baron of her majesty's court of exchequer, the judge of the prerogative court of the Archbishop of Canterbury, the judge of the high court of admiralty for the time being respectively, (such chief justices, master of the rolls, chief baron, and judges being respectively members of the united church of England and Ireland,) the deans of the cathedral churches of Canterbury and Saint Paul in London, and of the collegiate church of Saint Peter, Westminster, for the time being respectively; and also four such lay persons (being members of the said united church) as shall be duly appointed by her Majesty, and whom her Majesty is hereby authorized to appoint, under her royal sign manual, to be such commissioners; and such other two lay persons (being members of the said united church) as shall be duly appointed by the Lord Archbishop of Canterbury for the time being, and whom the said archbishop is hereby authorized to appoint, under his hand and archiepiscopal seal, to be such commissioner.

How vacancies to be filled up.

LXXIX. And be it enacted, that when any vacancy shall occur among such six last-mentioned commissioners, by death, resignation, or otherwise, it shall be lawful for her Majesty, or for the said archbishop, as the case may be, to fill up such vacancy by the appointment of some other lay person (being a member of the said united church) to be a commissioner; and the person so appointed shall thereupon become and be an ecclesiastical commissioner, and a member of the corporation of the ecclesiastical commissioners for England, for all the purposes of the said first-recited act and of this act.

New commissioners to subscribe declaration.

LXXX. And be it enacted, that every lay commissioner appointed by or under the provisions of this act shall, before acting as such commissioner,

subscribe the declaration required of the other lay commissioners by the said first-recited act.

Commissioners not to be removeable.

LXXXI. And be it enacted, that so much of the first-recited act as relates to the removal by her Majesty of any commissioner shall be and the same is hereby repealed; and every commissioner appointed or to be appointed by name by or under the provisions of the said first-recited act or of this act shall hold his appointment as an ecclesiastical commissioner, and shall be a member of the corporation of the ecclesiastical commissioners for England, so long as he shall well demean himself in the execution of his duties as such commissioner.

Notice of meetings.

LXXXII. And be it enacted, that the provisions of the first-recited act, whereby it is required that due notice of every meeting shall be given to every commissioner, shall not be construed to apply to any commissioner who at the time of giving notice of any meeting shall not be within England or Wales, nor to any commissioner who shall have intimated to the secretary that for any specified time (such time including the period of holding any meeting) he the said commissioner will not be able to attend the meetings of the commissioners: provided always, that no act, matter, or thing affecting any commissioner, being a bishop or dean, or the see or diocese or cathedral or collegiate church of such commissioner, shall be done at any meeting whereof due notice shall not have been given to such commissioner, without his consent in writing previously obtained.

Ecclesiastical commissioners to lay schemes before Queen in council, for carrying into effect the said recommendations.

LXXXIII. And be it enacted, that the ecclesiastical commissioners for England shall from time to time prepare and lay before her Majesty in council such schemes as shall appear to the said commissioners to be required and to be best adapted for carrying this act into full effect, and shall in such schemes recommend and propose all such measures as may, upon further inquiry, which the said commissioners are hereby authorized to make, appear to them to be necessary for that purpose: provided always, that, previously to laying any such scheme before her Majesty in council, notice thereof shall be given to any corporation aggregate or sole affected thereby; and the objections, if any, of such corporation shall be laid before her Majesty in council, together with such scheme: provided also, that nothing herein contained shall be construed to prevent the said commissioners from proposing in any such scheme such modifications or variations, as to matters of detail and regulation, as shall not be substantially repugnant to any provision of this act or of the said last-mentioned act.

Queen in council may make order for carrying schemes into effect.

LXXXIV. And be it enacted, that when any such scheme shall be approved by her Majesty in council it shall be lawful for her Majesty in council to make an order or orders ratifying the same, and specifying the time or times when such scheme or the several parts thereof shall take effect, and to direct every such order to be registered by the registrar of each of the dioceses whereof the bishop, or within which any cathedral or collegiate church, dignitary, chapter, member of a chapter, officer, incumbent, or any other person or body corporate, may or shall be in any respect affected thereby.

Orders need only refer to act.

LXXXV. And be it enacted, that in any order made by her Majesty in council under the authority of this act or of the first-recited act it shall be sufficient to refer to the act under the authority whereof the order is made, and it shall not be necessary to recite any of the provisions of this act, or of the said first-recited act.

Orders gazetted to be of full effect.

LXXXVI. And be it enacted, that every such order shall, as soon as may be after the making thereof by her Majesty in council, be published in the *London Gazette*; and so soon as any order in council made under the authority of this act or of the first-recited act shall be so gazetted it shall in all respects, and as to all things therein contained, have and be of the same force and effect as if all and every part thereof were included in this act.

Copies of orders to be laid before parliament.

LXXXVII. And be it enacted, that a copy of every order of her Majesty in council made under this act shall be laid before each house of parliament in the month of January in every year, if parliament shall be then sitting, or if parliament be not then sitting within one week after the next meeting thereof.

Penalty for neglect of registration.

LXXXVIII. And be it enacted, that the registrar of every diocese to whom any order of her Majesty in council made by virtue of this act shall be delivered shall forthwith register the same in the registry of his diocese; and if any such registrar shall refuse or neglect to register any such order he shall for every day during which he shall so offend forfeit twenty pounds, and if his offence shall continue for the space of three months he shall forfeit his office, and it shall be lawful for the bishop of the diocese to appoint a successor thereto.

Fee to registrar.

LXXXIX. And be it enacted, that for such registration as aforesaid the registrar shall not be entitled to receive any fee or reward, but on every search for any such order he shall be entitled to receive a fee of three shillings, and for every copy or extract of any such order certified by him he shall be entitled to receive fourpence for every folio of ninety words; and the copy of every such entry, certified by the registrar, shall be admissible as evidence in all courts and places whatsoever.

Provisions of 6 & 7 W. 4, c. 77, to extend to this act.

XC. And be it enacted, that all the powers and authorities vested in the ecclesiastical commissioners for England by the first-recited act with reference to the matters therein contained shall be continued, and extended and apply to the said commissioners, and to the commissioners appointed by or under the provisions of this act, with reference to all matters contained in this act, and may be used and exercised by them as fully and effectually as if the said powers and authorities were repeated in this act; and the said first-recited act and this act shall be construed as if they were one and the same act.

Office of treasurer and secretary.

XCI. And be it enacted, that, notwithstanding anything in the first-recited act contained, the offices of treasurer and secretary to the said commissioners shall be united and shall be one office, and shall be held and the duties

thereof performed by the same person; and Charles Knight Murray, Esquire, Barrister at Law, shall continue to be treasurer and secretary, and may hold the said office so long as he shall well demean himself therein; and upon any vacancy of the said office by death, resignation, or otherwise, the ecclesiastical commissioners for England shall appoint a successor thereto, by an instrument in writing under their common seal.

Ecclesiastical jurisdictions continued.

XCII. And be it enacted, that the temporary provisions of the said first recited act shall continue and be in force until the first day of August, one thousand eight hundred and forty-one, and if parliament shall be then sitting until the end of the then session of parliament: provided always, that, notwithstanding anything in the said first-recited act or in this act contained, any bishop or archdeacon may hold visitations of the clergy within the limits of his diocese or archdeaconry, and at such visitations may admit churchwardens, receive presentments, and do all other acts, matters, and things by custom appertaining to the visitations of bishops and archdeacons in the places assigned to their respective jurisdiction and authority, under or by virtue of the provisions of the said first-recited act; and any bishop may consecrate any new church or chapel or any new burial ground within his diocese.

Construction of the terms "canon" and "minor canon."

XCIII. And be it enacted, that in the construction of this act the term "canon" shall be construed to mean only every residentiary member of chapter, except the dean, heretofore styled either prebendary, canon, canon residentiary, or residentiary; and the term "minor canon" shall be construed to extend to and include every vicar, vicar choral, priest vicar, and senior vicar, being a member of the choir in any cathedral or collegiate church.

Act may be amended this session.

XCIV. And be it enacted, that this act may be amended or repealed by any act to be passed in the present session of parliament.

SCHEDULE TO WHICH THIS ACT REFERS.

Cathedral or Collegiate Church.	Number of Canons.	Cathedral or Collegiate Church.	Number of Canons.
Canterbury - - -	6	Manchester - - -	4
Durham - - -	6	Norwich - - -	4
Ely - - -	6	St. Paul's, London - - -	4
Westminster - - -	6	Peterborough - - -	4
Winchester - - -	5	Ripon - - -	4
Exeter - - -	5	Rochester - - -	4
Bristol - - -	4	Salisbury - - -	4
Carlisle - - -	4	Wells - - -	4
Chester - - -	4	Windsor - - -	4
Chichester - - -	4	Worcester - - -	4
Gloucester - - -	4	York - - -	4
Hereford - - -	4	Saint David's - - -	2
Lichfield - - -	4	Llandaff - - -	2
Lincoln - - -	4		

AN ACT TO MAKE CERTAIN PROVISIONS AND REGULATIONS IN RESPECT TO THE EXERCISE, WITHIN ENGLAND AND IRELAND, OF THEIR OFFICE, BY THE BISHOPS AND CLERGY OF THE PROTESTANT EPISCOPAL CHURCH IN SCOTLAND, AND ALSO TO EXTEND SUCH PROVISIONS AND REGULATIONS TO THE BISHOPS AND CLERGY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA; AND ALSO TO MAKE FURTHER REGULATIONS IN RESPECT TO BISHOPS AND CLERGY OTHER THAN THOSE OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

Bishops of England or Ireland may permit clergy of the protestant episcopal church in Scotland to officiate in their dioceses under certain restrictions.

WHEREAS an act was passed in the thirty-second year of the reign of his late Majesty King George the Third, intituled, "An Act for granting Relief to Persons of the Episcopal Communion in Scotland:" and whereas it is expedient to alter and amend the said act, and to enable the bishops of the protestant episcopal church in Scotland, and the priests of such church canonically ordained, under certain limitations and restrictions, to perform divine service, to preach, and to administer the sacraments, according to the rites and ceremonies of the united church of England and Ireland, in churches or chapels within England or Ireland where the liturgy of the said united church is used: be it enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present parliament assembled, and by the authority of the same, that it shall be lawful for the bishop of any diocese in England or Ireland, if he shall think fit, on the application of any bishop of the protestant episcopal church in Scotland, or of any priest of such church canonically ordained by any bishop thereof, residing and exercising at the time of such ordination episcopal functions within some district or place in Scotland, to grant permission under his hand, and from time to time also under his hand to renew such permission, to any such bishop or priest to perform divine service, and to preach, and administer the sacrament, according to the rites and ceremonies of the united church of England and Ireland, for any one day or any two days, and no more, in any church or chapel within the diocese of the said bishop, where the liturgy of the said united church is used, such day or days and church or chapel to be specified in such permission or renewed permission; and thereupon it shall be lawful for the party mentioned in such permission or renewed permission, with the consent of the incumbent or officiating minister of such church or chapel, to perform divine service, and to preach, and administer the sacraments therein, according to the rites and ceremonies of the united church of England and Ireland, on the day or days specified in such written permission or renewed permission, and on no other.

Certain letters commendatory to be produced to the bishop before permission granted.

II. Provided always, and be it enacted, that no such written permission or renewed permission shall be granted, unless the party applying for the same shall first produce to the bishop of the diocese letters commendatory given within six months before the production thereof, in the case of a bishop under the hand and seal of two other bishops of the church to which he belongs, and in the case of a priest under the hand and seal of the bishop exercising episcopal functions within the district or place in which such priest usually officiates, and also a testimonial given within six months before the production thereof, under the hand and seal of such last-mentioned bishops or bishop, that the party applying is a person of honest life and godly conversation, and profeseth the doctrines of the united church of England and Ireland.

Provisions of this act as to the clergy of the episcopal church in Scotland extended to the clergy of the episcopal church in the United States.

III. And whereas another act was passed in the twenty-sixth year of the reign of his said late Majesty, intituled, "An Act to empower the Archbishop of Canterbury and the Archbishop of York for the time being to consecrate to the office of a Bishop persons being subjects or citizens of countries out of her Majesty's dominions:" and whereas it is expedient to alter and amend the said act, and to enable the bishops and priests of the protestant episcopal church in the United States of America to officiate in England and Ireland, under restrictions and limitations similar to those hereinbefore enacted and provided with respect to the bishops and priests of the protestant episcopal church in Scotland; be it therefore enacted, that all the several provisions hereinbefore contained with respect to the bishops and priests canonically ordained of the protestant episcopal church in Scotland shall respectively extend to the bishops of the protestant episcopal church in the United States of America, and to the priests canonically ordained by a bishop of such church, residing and exercising at the time of such ordination episcopal functions within some district or place in the United States of America.

Penalty on allowing clergy of the protestant episcopal church in Scotland or in the United States of America to officiate without such permission, or on allowing other clergy to officiate.

IV. And be it enacted, that any incumbent or stipendiary curate, who, without the production of such written permission or renewed permission as aforesaid, shall allow any bishop or priest of the protestant episcopal church in Scotland or in the United States of America, or who shall allow any deacon of either of such churches, or any other bishop, priest, or deacon, not being a bishop, priest, or deacon of the united church of England and Ireland, or of any of her Majesty's foreign possessions, to officiate in any church or chapel of which he is incumbent or curate, shall for the first offence be liable to be called to appear before the bishop of the diocese in person, and, if he shew no sufficient cause to the contrary, to be publicly or privately monished, at the discretion of the said bishop; and for the second and every subsequent offence, if a curate, he shall, after having been in like manner called to appear, and shewing no sufficient cause to the contrary, be liable to be removed, or to be temporarily suspended from his curacy, at the discretion of the said bishop; and if an incumbent, he shall, on proof of the offence in due course of law, be suspended from his office and benefice for any time not exceeding three months, or be subject to other ecclesiastical censures; and the said bishop shall, during any such suspension, provide for the performance of the spiritual duties of such benefice by sequestration or otherwise, as in the case of non-residence.

Penalty on officiating contrary to recited acts or this act, save as herein mentioned.

V. And be it enacted, that if any bishop or priest of the protestant episcopal church in Scotland, or in the United States of America, shall, save as hereinbefore mentioned, or if any deacon of either of such churches shall officiate, contrary to the provisions of the said recited acts, in any church or chapel in England or Ireland where the liturgy of the said united church is used, or if any bishop, priest, or deacon, not being a bishop, priest, or deacon of the united church of England or Ireland, or of any of her Majesty's foreign possessions, or of the protestant episcopal church in Scotland or in the United States of America, shall officiate in any such church or chapel, he shall for every such offence forfeit and pay the sum of fifty pounds to the governors of Queen Anne's Bounty, to be recovered by action of debt, brought in the name of the treasurer of the said Bounty, in any of her Majesty's courts of record

at Westminster, or in the courts of session in Scotland at the suit of the public prosecutor.

Deacons ordained out of England or Ireland, and afterwards ordained priests in England or Ireland.

VI. And be it enacted, that no person who has been or shall be ordained a deacon by any protestant bishop other than an archbishop or bishop of the united church of England and Ireland, and who shall after the passing of this act be ordained a priest by any archbishop or bishop of the united church of England and Ireland, shall be thereby enabled, save as in this act is provided, to exercise his office within England or Ireland.

Admissions &c. to benefices and curacies contrary hereto void.

VII. And be it further enacted, that all admissions, institutions, and inductions to benefices in the church of England or church of Ireland, and all appointments to act as curates therein, which shall be made contrary to the provisions of this act, shall be to all intents and purposes null and void; provided always, that nothing herein shall be construed to affect any admission, institution, or induction to any benefice, or any appointment as curate which shall have been made previous to the passing of this act.

Not to affect the Act 59 G. 3, c. 60.

VIII. Provided always, that nothing in this act contained shall be construed to affect or to repeal any of the provisions of an act passed in the fifty-ninth year of the reign of his late Majesty King George the Third, intituled, "An Act to permit the Archbishops of Canterbury and York, and the Bishop of London, for the time being, to admit persons into holy orders specially for the Colonies."

EDUCATION.

RETURN TO AN ADDRESS OF THE HON. THE HOUSE OF COMMONS, DATED JULY 15, 1840, FOR EXTRACTS FROM MINUTES OF COMMITTEE OF COUNCIL ON EDUCATION OF JANUARY 4, 1840, AND JULY 15, 1840.

Extract from minutes of January 4, 1840.

Read, the following letter from the secretary to the Education Committee of the General Assembly of the Church of Scotland :—

"Edinburgh, Dec. 19, 1839.

"SIR,—The Education Committee of the General Assembly of the Church of Scotland respectfully request of the Education Board of the Privy Council some further information than the published regulations afford on that part of their plan which relates to the inspection of schools aided by the funds at their disposal.

"They beg to learn whether the proposed inspection is meant to be in connexion and in co-operation with the Church of Scotland, to which the superintendence of schools is by law committed; if so, in what manner such connexion and co-operation are to be effected; and they would feel obliged by receiving such information generally, in regard to the nomination and purposes of the inspectors, as may enable them to judge whether there may be no hazard of any interference taking place with the established system of inspection by the church.

"The committee take leave, with deference, to suggest whether it might

not be advantageous that the proposed inspection were incorporated with the existing system, by the board consulting the church on the appointment of the inspectors.

"I have, &c.,

JOHN GORDON,

"Secretary to the General Assembly's
Education Committee."

"To the Secretary of the Education Board
of the Privy Council, &c."

Ordered, that the following reply be made :—

"Committee of Council on Education, Council-
office, Whitehall, Jan. 4."

"Sir,—I am directed by the Committee of Council on Education to acknowledge the receipt of your letter, dated December 19.

"I am also to acknowledge the receipt of the Report made by the Education Committee of the General Assembly 'On the Returns from Presbyteries regarding the examination of schools in the year 1839,' which my Lords have perused with great interest and satisfaction.

"The Committee of Council direct me to inform you, in reply to your inquiries, that the inspectors of schools aided by public grants are appointed by her Majesty in Council, on the recommendation of the Committee of Council on Education; and, in order to afford you the fullest information respecting the duties of the inspectors, my Lords direct me to transmit the enclosed copy of instructions addressed to the inspectors for England and Wales. Instructions framed on the same principles, but modified so as to render them applicable to any peculiar circumstances in Scotland, will be issued to the inspectors for that country. With respect to such modifications, my Lords will be glad to receive any observations from the Committee of the General Assembly.

"In these documents you will perceive that the inspection of schools is intended to be a means of co-operation between the government and the ministers, local committees, and trustees of schools, for the improvement and extension of elementary education; and my Lords embrace the opportunity of expressing their intention to co-operate with the church of Scotland for the attainment of these results, as regards the schools which are placed by law, or by the condition of their endowments or constitution, under the superintendence of the church of Scotland.

"In further reply to your inquiry, my Lords direct me to assure you that, with respect to these schools, my Lords will at all times feel it their duty to communicate and co-operate with the Education Committee of the General Assembly, and will direct copies of their inspectors' reports to be transmitted to the committee from time to time.

"My Lords conceive this co-operation may best be promoted by selecting for the inspection of such schools gentlemen who possess the confidence of the church of Scotland, while their acquaintance with all the technical details of elementary instruction, and their zeal for the education of the poorer classes, will afford a guarantee that they are fit agents for promoting the improvement and extension of such elementary education as may secure the religious and moral improvement of the children of the poor.

"The Committee of Council consider that much advantage will arise from their Lordships having the opportunity of consulting the Education Committee of the General Assembly with respect to the selection of the inspectors of such schools; before, therefore, a recommendation of any gentleman for this office is made to her Majesty in Council, my Lords will communicate the name to the committee of the General Assembly for their observations.

"I have, &c.,

J. P. KAY.

"John Gordon, Esq., Secretary to the Education Committee of the
General Assembly of the Church of Scotland."

*Extract from the Minutes of the Committee of Council on Education,
July 15, 1840.*

The Lord President having called the attention of the committee to their previous minutes relating to the appointment of inspectors of schools in connexion with the church of England, their Lordships deliberated thereon, and resolved that a report be presented to her Majesty in Council embodying the following recommendations :—

1. That before any person is recommended to the Queen in Council, to be appointed to inspect schools receiving aid from the public, the promoters of which state themselves to be in connexion with the National Society or the church of England, the Archbishops of Canterbury and York be consulted by the Committee of Privy Council, each with regard to his own province; and that they be at liberty to suggest any person or persons for the office of inspector, and that no person be appointed without their concurrence.

2. That the inspectors of such schools shall be appointed during pleasure, and that it shall be in the power of each archbishop, at all times, with regard to his own province, to withdraw his concurrence in such appointment, whereupon the authority of the inspector shall cease, and a fresh appointment take place.

3. That the instructions to the inspectors with regard to religious instruction shall be framed by the archbishops, and form part of the general instructions to the inspectors of such schools, and that the general instructions shall be communicated to the archbishops before they are finally sanctioned.

That each inspector, at the same time that he presents any report relating to the said schools to the Committee of the Privy Council, shall transmit a duplicate thereof to the archbishop, and shall also send a copy to the bishop of the diocese in which the school is situate, for his information.

4. That the grants of money be in proportion to the number of children educated, and the amount of money raised by private contribution, with the power of making exceptions in certain cases, the grounds of which will be stated in the annual returns to parliament.

AMERICAN EPISCOPAL CHURCH.

THE following letter has been addressed to the Bishop of Barbadoes, by Bishop Griswold :—

Boston, Massachusetts, April 4, 1839.

Right Reverend and Dear Sir,—During the last general convention of the protestant episcopal church, in the United States of America, the house of bishops adopted the following resolutions :—

“ 1st. That it is absolutely essential to the proper discipline of this church, that no clergyman from a foreign episcopal church should be received into union with any diocese of the United States, except he bring a regular and formal dismissory letter from the foreign bishop with whose diocese he was last connected; and further, that when so received he should be regarded on all sides as having entirely passed from the ecclesiastical jurisdiction of the bishop from whom the letter dismissory is brought, to that of the bishop by whom it is accepted; and, further, that in the opinion of this house no such clergyman, or any other desirous of passing from the church in the United States to that of any foreign state, ought to be received by any foreign bishop into connexion with his diocese, except upon the receipt of a regular and formal dismissory letter from the bishop within whose jurisdiction he was last connected here; and that when thus accepted, and only then, can he be considered as discharged from all obligations of canonical obedience to the discipline of this church.

" 2nd. That the presiding bishop of this church be appointed to enter into correspondence with the Archbishop of Canterbury, the Archbishop of Armagh, as primate of all Ireland, the primate of the episcopal church in Scotland, the bishops of the protestant episcopal churches in the West India Islands, and in the colonies of Canada and Nova Scotia, for the purposes of arranging, as soon as possible, a general concurrence in the above regulations, and to report to this house at the next general convention."

In performance of the duty thus assigned me, I have the honour to address your lordship, and request that you will be pleased to take into consideration a subject which so much concerns the common good of the church with which we are connected, and that you will have the goodness to communicate to me, in Boston, Massachusetts, what is your pleasure or advice respecting the above resolutions. With much reverence and respect, &c.

(Signed)

ALEXANDER P. GRISWOLD,

Presiding Bishop of the House of Bishops.

To the Right Rev. W. H. Coleridge, D.D.,
Bishop of Barbadoes, &c.

ROMAN CATHOLICS IN ENGLAND AND WALES.

From the Ecclesiastical Gazette.

As the Roman catholics still continue to assert, or to intimate indirectly, that their numbers in Great Britain amount to about two millions, and as it is evident that this is an enormous exaggeration, made to serve a particular purpose, it seems desirable to ascertain, as nearly as may be, their real numerical strength.

By the returns made to parliament last session, of the number of marriages solemnized in Roman-catholic chapels and other dissenting places of worship, from the 1st of January to the 31st of December, 1838, it appears that the number of Roman-catholic marriages in England and Wales was 1629. Now we know that marriage is made a sacrament in the church of Rome, and it is not considered valid by her members unless celebrated by a priest of their own communion. It is, therefore, reasonable to conclude, that in all cases where both the parties are Romanists the marriages are so celebrated. And in cases where one of the parties is a protestant it is the almost universal practice to celebrate the marriage according to both rites, in order to make it binding on the conscience of both parties. The number of marriages celebrated in Roman-catholic chapels may, therefore, be taken as being a fair criterion of the number of the Roman-catholic population.

Now it appears from the first annual report of the registrar-general, that the whole number of marriages in England and Wales, from Jan. 1st to Dec. 31st, 1838, was 111,481; and that the whole amount of the population of England and Wales, in the middle of that year, amounted to about 15,324,720. This will give one marriage for $137\frac{1}{2}$ persons; and applying this rule to Roman-catholic marriages we have $(137\frac{1}{2} \times 1,629 =) 223,987$ for the whole amount of the Roman-catholic population of England and Wales. These results agree most remarkably with an estimate which we formerly made from the number of Roman-catholic chapels in Great Britain, see *Ecclesiastical Gazette*, vol. i. p. 117, where, by estimating them at 500 to each chapel, we computed the number of Roman catholics in England and Wales to be about 223,000. Instead, therefore, of amounting to two millions, the Roman catholics amount to little more than one-ninth of that number; and their proportion to the whole population is little more than the seventieth part. It seems, however, that even this is a somewhat greater proportion than that of the latter part

of last century. Bishop Porteous says (in his letter to the clergy of Chester) that the number of Papists, as returned to the House of Lords in 1767, was 67,916, and in 1780 it was 69,376, making an increase of 1460. He states that the population was in 1781 estimated at eight millions, so that the Papists did not make a hundredth part of the whole.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bishop of Norwich, Norwich Cathedral July 26.
Bishop of Worcester, Worcester Cathedral July 26.

DEACONS.

<i>Name.</i>	<i>Degres.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Aitkens, Charles H.....	B.A.	New Inn Hall	Oxford	Worcester
Baber, Harry	B.A.	Trinity	Camb.	Norwich
Brothers, James.....	B.A.	Corpus Christi	Camb.	Norwich
Chevalier, John.....	B.A.	Gonville&Caius	Camb.	Norwich
Cchurchill, Smith.....	B.A.	Pembroke	Camb.	Norwich
Collins, Charles M.....	M.A.	Exeter	Oxford	Worcester
Eade, William.....	B.A.	Sidney	Camb.	Norwich
Eller, George.....	B.A.	Queens'	Camb.	Norwich
Faulkner, William A....	B.A.	Magdalen Hall	Oxford	Worcester
Fisher, Charles James..	B.A.	St. John's	Camb.	Norwich
Foy, John.....	B.A.	Trinity Hall	Camb.	Norwich
Francis, James	B.A.	Christ's	Camb.	Worcester
Hay, Hon. Somerville..	M.A.	Trinity	Camb.	Norwich
Hill, Abraham	B.A.	St. John's	Camb.	Norwich
Jones, Samuel (Lit.)...				Worcester
Kemp, Augustus	B.A.	Caius	Camb.	Norwich
Morris, Geo. Eddison..	B.A.	Worcester	Oxford	Worcester
Moyle, George	M.A.	Lincoln	Oxford	Worcester
Reeves, John Wm.....	B.A.	Christ's	Camb.	Worcester
Richings, Fred. H.....	B.A.	Queens'	Camb.	Worcester
Royle, Jermyn P.....	B.A.	St. John's	Camb.	Norwich
Savile, Bouchier W....	B.A.	Emmanuel	Camb.	Worcester
Smythe, Thomas R.....	B.A.	Brasenose	Oxford	Worcester
Snooks, William Chas.	B.A.	St. Peter's	Camb.	Norwich
Spencer, Charles.....	B.A.	Pembroke	Camb.	Norwich
Wright, Daniel F.....	B.A.	Caius	Camb.	Norwich

PRIESTS.

Alston, Edward C.....	B.A.	Gonville&Caius	Camb.	Norwich
Arthur, Lucius.....	M.A.	Trinity	Camb.	Worcester
Barrow, Geo. Martin...	B.A.	Trinity	Camb.	Worcester
Baxter, Robert H.....	M.A.	Brasenose	Oxford	Worcester
Bellman, Arthur H.....	B.A.	Gonville&Caius	Camb.	Norwich
Brewer, Edward.....	B.A.	Christ's	Camb.	Norwich
Brophy, Henry Robert	B.A.	Trinity	Dublin	Worcester
Cottingham, Henry	B.A.	Magdalen	Camb.	Worcester
Cunningham, F. M.....	B.A.	Trinity	Camb.	Norwich
Drew, Heriot S.....	B.A.	St. John's	Camb.	Norwich
Eade, Thomas French...	B.A.	Jesus	Camb.	Norwich
Fortescue, E. B. K.....	B.A.	Wadham	Oxford	Worcester

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Hare, Frederick J.....	B.A.	Clare Hall	Camb.	Norwich
Hobson, Wm. Welles..	B.A.	St. John's	Camb.	Norwich
Ingram, Richard Hunt.	M.A.	Worcester	Oxford	Worcester
Meeres, Nathaniel	B.D.	St. John's	Camb.	Norwich
Merivale, Alex. Fred...	M.A.	Trinity	Camb.	Worcester
Poley, William Weller	B.A.	Queens'	Camb.	Norwich
Reid, John.....	B.A.	St. John's	Camb.	Worcester
Rudd, L. H.....	M.A.	Pembroke	Oxford	Worcester
Smith, Sydney.....	B.A.	Trinity	Camb.	Norwich
Smith, James Ind.....	M.A.	Trinity	Camb.	Norwich
York, Thomas.....	B.A.	Queens'	Camb.	Norwich

ORDINATIONS APPOINTED.

The Lord Bishop of Salisbury will hold his next ordination on Sunday, Sept. 20.

The Lord Bishop of Lincoln will hold his next ordination in Lincoln cathedral, on Sunday, Sept. 20.

The Lord Bishop of Bath and Wells intends to hold his next ordination at Wells, on Sunday, Sept. 20.

The Lord Bishop of Bristol will hold his next ordination on September 20.

The Lord Bishop of Winchester will hold his next ordination at Farnham Castle on the 13th of December. Candidates must send their papers to the Bishop at Farnham, not later than the 1st of November.

The Lord Bishop of Hereford will hold his next ordination on Sunday, the 30th of December, in the cathedral church of Hereford.

CLERICAL APPOINTMENTS.

Gadsden, Christopher Edwards, D.D.,	Bishop of South Carolina
Aitkens, C. H.....	C. of Honington.
Atkinson, T.....	Chaplain to the Earl of Cavan.
Brodrick, J. B.....	Domestic Chaplain to the Duchess of Gordon.
Brophy, H. R.....	C. of St. James, Birmingham.
Calthorp, H.....	Examining Chaplain to the Bishop of Lichfield, to the Archdeaconry of Derby.
Cannon, George.....	Chaplain of the Marlborough Bridewell.
Corfield, R., R. of Pitchfield,	Rural Dean in the Archdeaconry of Salop.
Crane, J.....	One of the Domestic Chaplains to the Earl of Mountnorris.
Dudley, W. M.....	C. of Broughton, Hants.
Dunning, R., C. of Torpoint,	Devon, Domestic Chaplain to Lord Lisle.
Faussett, Godfrey, D.D.	Canon of Christ's Church, Oxford.
Faulkner, W. A.....	C. of Norton, near Kempsey, Worcester.
Goddard, G. F.....	One of the Domestic Chaplains to H. R. H. the Duke of Cambridge.
Greene, C.....	Domestic Chaplain to the Duke of Richmond.
Gunning, W.....	An Honorary Prebendary of Wells Cathedral.
Hall, W., Fellow of Clare Hall,	Cambridge, C. of St. Mary's Church, Manchester.
Harris, J.....	Afternoon Lecturer of St. Ann's, Limehouse.
Jessop, J.....	To the British Chaplaincy at Ostend, on the nomination of the Bishop of London.
Jodrell, H.....	One of the Domestic Chaplains to the Duke of Leeds.
Jones, R., Incumbent of Cromford,	Derbyshire, Domestic Chaplain to Lord Seaton.
Lane, Edmund.....	C. of Ilkington, in the parish of Halifax.
Lear, Ven. Francis, Archdeacon of	Salisbury, Official of the Peculiar Decanal Jurisdiction of Salisbury.
Malcolm, G.....	A Rural Dean of Campden, Diocese of Gloucester and Bristol.
Malcolm, D.....	To the Prebendal Stall of Warminster in Wells Cathedral.
Menzies, F.....	C. of Hambleden.

Nussey, J.....	One of the Domestic Chaplains to Lord Blayney.
Pinder, John.....	Precentor and Honorary Prebendary in Wells Cathedral.
Paul, G.....	To the Chaplaincy of the city of Ghent, on the nomination of the Bishop of London.
Prior, — D.D.....	To the Vice-Provoostship of Dublin University.
Reid, John.....	To the Chaplaincy of Down.
Richings, F. H.....	C. of Mancetter, Warwick.
Saville, B. W.....	C. of Hales Owen, Salop.
Stirling, O. W. N.....	C. of Belper, Derbyshire.
Sullivan, H. W.....	C. of Bishopstoke, Leicester.
Taylor, D. D.....	Lecturer of Dedham, Essex.
Thomas, R.....	Chaplain of Bancroft's Hospital, Mile End.
Trelawny, E.....	Domestic Chaplain to the Earl of Edgecombe.
White, S. G. B., C. of Biddenden, Kent, one of the Domestic Chaplains to his Grace the Duke of Marlborough.	
Wilberforce, Ven. S...	A Prebendary of Winchester Cathedral.
Wilkinson, W.....	The Lay Vicarship of Winchester Cathedral.
Willis, W. D.....	An Honorary Prebendary of Wells Cathedral.

RESIGNATIONS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Kirkness, W. J....	Kennerleigh R.	Devon	Exeter	Governors of Crediton Charity
Manning, Alexander, the Chaplaincy of the Marlborough Bridewell.				

PREFERMENTS.

Archer, W. J. B.	Churchill P. C.	Somerset		
Bayfield, B.	Ripponden, P. C.	W. York	York	V. of Halifax
Berkeley, Geo. C.	Southminster V.	Essex	London	Governors of the Charter-house
Buckeridge, A. N.	Kennerleigh R.	Devon	Exeter	
Busfield, Wm.....	Keighley R.	York	York	Governors of Crediton Charity
Buttmer, R. D., Incumbency of the New Church at Wrecesham				Duke of Devonshire
Clare, G. T.	Bainton R.	E. York	York	Farnham, Surrey
Cooper, Mark.....	Bramshaw P. C.	Wilts	{	St. John's College, Oxford
Croft, J.	Catterick V.	W. York		
Daniel, Alfred ...	{	{	{	D. & C. of Salisbury
Davies, C. G., the Incumbency of Trinity Church, Wakefield				
Deedes, Lewis ...	Bransfield R.	Herts	Lincoln	Abel Smith, Esq.
Foxton, F. J.	{	{	{	Rev. G. Woodhouse
Griffiths, Thomas..	Kidwelly V.	Carmar.	St. David's	Lord Chancellor
Hamilton, J.	Gt. Baddow V.	Essex	London	Mrs. Bullen
Houlditch, Edward	Stapelgrove, R.	Somerset	B. & W.	V. Stuckey, Esq.
Hubert, H. S. M...	Croxton V.	Norfolk	Norwich	Christ Coll. Camb.
Kelk, W. Hastings	{	{	{	W. Christopher, Esq. and Lady Mary Christopher
Miller, R.	Newton Hamilton R.	Armagh	Ireland	
Morrell, B., the Incumbency of Sibford New Church, Oxfordshire				
Owen, T., the Incumbency of St. Clements, Manchester				
Percy, Henry.....	Warkworth V.	Northam.	Durham	Bishop of Carlisle

Name.	Preferment.	County.	Diocese.	Patron.
Phillips, Francis R.	Oadby V.	Leicest.	Lincoln	Countess of Listowel
Prattent, J. C. ...	Steepleton Iwerne R.	Dorset	Bristol	Lord Rivers
Rees, B.	Egglwys Cymmin R.	Carmar.	St. David's	Lord Chancellor
Ridley, W. H. ...	Hambledon R.	Bucks	Lincoln	Lord Colborne
Sparke, E.	Hapton P. C.	Norfolk	Norwich	Christ Coll. Camb.
Symes, R., the Incumbency of Trinity Church, Cleve,	Somerset			
Talbot, G.	{ Evercreech V. w. Chesterblade C.	{ Somerset	B. & W.	Hon. J. Talbot
Tuffnell, J. C. F. ...	Edburton R.	Sussex	Canterb.	Abp. of Canterbury
West, John.	Coleford P. C.	Somerset	B. & W.	V. of Kilmerston
Wilberforce, R. I. {	{ Burton Agnes V. w. Harpham C.	{ E. York	York	R. Raikes, Esq.
Wintle, Thomas ...	Leckford Sin. R.	Hants	Winches.	St. John's Coll. Oxf.
Wodehouse, Hon. {	{ Litcham R. w. Lex- ham East R.	{ Norfolk	Norwich	Lord Wodehouse
Woollaston, W. C.	Dereham E. Sin. R.	Norfolk	Norwich	Rev. C.H. Woollaston

CLERGYMEN DECEASED.

Otter, William, D.D., Lord Bishop of Chichester				
Alexander, Robert, R. of Aghoghill, and formerly Archdeacon of Down				
Alington, M.	Walsoken R.	Norfolk	Norwich	— Watson, Esq.
Bowen, Right Rev. Dr., Bishop of South Carolina				
Cutler, James	Leckford Sin. R.	Hants	Winches.	{ St John's College, Oxford
Daniel, H.	Swinstead V.	Lincoln	Lincoln	{ Lord Willoughby D'Eresby
Duppa, J. Wood ..	Puddleston V.	Hereford	Hereford	
Grape, R.	{ Hoggston R. and Domestic Chaplain to the Earl of Mountmorris	Bucks	Lincoln	Worc. Coll. Oxford
Harries, David ...	Colwen P. C.	Brecon	St. David's	V. of Deveyneck
Hannan, A., C. of Ulpha				
Ince, Edward	{ Wigtoft w. Quadring V.	{ Lincoln	Lincoln	Bishop of Lincoln
Marsh, M., Canon Residentiary, Sub-Dean and Chancellor of the Diocese of Salisbury				
Ord, H. Craven ...	{ Stratfield Mortimer V. and one of the Prebendaries of Lincoln Cathedral	Berks	Salisbury	Eton College
Pickard, Geo.	{ Warmwell R. w. Poxwell R.	{ Dorset	Salisbury	Trenchard family
Proctor, Robert ...	Hornby Chapel P. C.	Lancas.	Chester	{ Proprietors of Hornby Castle
Redford, A., Windsor				
Rogers, J.	{ Bedstone R. & Stow V.	{ Salop	Hereford	B. Brown, Esq.
Schomberg, J. B. ...	Edburton R.	Salop	Hereford	Lord Chancellor
Scott, A. J., D.D.	Catterick V.	Sussex	Canterb.	Abp. of Canterbury
Sinclair, E., V. of Kilberron, Tipperary		W. York	York	The Queen
Smith, Philip	{ Worthin R. w. Wolston C.	{ Salop	Hereford	New Coll. Oxford
Thomas, J.	Brockhill House, Shelsea		Worcea.	
Woodecock, H., D.D.	{ Michaelmersh R. A Canon of Christ Church Cathedral, Oxford, and a Prebendary of Salisbury	Hants	Winches.	Bishop of Winchester.

UNIVERSITY NEWS.

OXFORD.

August 1.

On Saturday last, the Rev. Francis Minden Knollis, M.A., and William Robert Emerin, B.A., Probationary Fellows of Magdalen College, were admitted Actual Fellows of that Society. At the same time, the following gentlemen were admitted Probationary Fellows and Demies:—

Probationary Fellows—John Earle Welby, B.A., Robert Drummond Burrell Rawnsley, B.A., late Demies of Magdalen College; and the Rev. James Bowling Mosley, M.A. of Oriel College.

Demies—George Hunter Fell, Lord Crewe's Exhibitioner of Lincoln College (county of Oxford); George Theophilus Cooke, Commoner of Balliol College, (county of Oxford); and John Rigaud, Exhibitioner of Corpus Christi College (diocese of Winchester).

August 22.

FIVE HUNDREDETH ANNIVERSARY OF THE FOUNDATION OF QUEEN'S COLLEGE.—This being the fifth centenary of this college, it was observed by the society with the accustomed pomp and hospitality. All its members of the degree of M.A. and upwards were invited to attend, and were lodged within its walls. They began to assemble on the 18th, and on the following day a numerous party dined in the hall. On the 20th, (the principal day) all the assembled members breakfasted in the hall, and at eleven o'clock proceeded from the Provost's lodgings, in procession, to the College chapel, where the morning service was read by the Rev. J. B. Maude, and an appropriate sermon was preached by the Rev. Dr. Fox, the Provost. At five the whole party sat down to a sumptuous dinner in the hall, and a public breakfast on the following morning concluded the festivities of the week.

The funeral of the late Dr. Woodcock took

place on Saturday last, at the cathedral. The corpse was attended by a large body of persons connected with Christ Church, as well as four of the canons—Rev. Dr. Barnes, Rev. Dr. Buckland, Rev. Dr. Jelf, and Rev. Dr. Hampden. The full Cathedral Morning and Burial Services were performed by the choir in a most impressive manner.

At the late meeting of the Oxford Ashmolean Society, some ecclesiastical notices from Domesday Book were read by E. E. Eastcourt, Esq., of Exeter College. It appears that, at the time of the Norman Conquest, the proportion of the number of churches to the population was about 1 for every 490 persons; and that in many districts the actual number of churches, without reference to population, was greater than at present; from which it would appear that subsequently one large church was built in the place of two or three small ones. This is probably one of the causes why we have so few Saxon churches remaining at present. The existence of about 2,600 parish churches is either distinctly mentioned, or implied by the mention of the priest; and as only those churches are mentioned which were in other hands than those of the pariah priests, or of which the revenues were partly applied to secular purposes, there must have been at least double the number in the time of Edward the Confessor.

CAMBRIDGE.

J. Jeffreys Bumpsted has been admitted a Scholar of King's College.

The following gentlemen of Jesus College were lately elected Fellows of that Society, on the foundation of Mr. Jones:—David Thomas Ansted, Esq., M.A., Professor of Geology to King's College, London; Wm. Henry Hodgson, Esq., M.A.; Robert Merry, Esq., B.A.

BIRTHS AND MARRIAGES.

BIRTHS.

Or Sons—The Lady of

Annesley, Rev. W., Ebrington V., Gloucestershire, (twin sons.)
Bernard, Rev. S. E., Wraxhall, near Bristol.
Bond, Rev. R., Aldringham.
Braithwaite, Rev. Samuel.
Brown, Rev. J. M., Isham R., Northampton.

Campbell, Rev. R. R., Blue Anchor, Somerset.
Dalton, Rev. T., Whitehaven.
Dews, Rev. J., Hockland St. Mary R.
Elers, Rev. C. T., Bickenhill V., Warwickshire.
Eyre, Rev. E. W., Carlton-in-Lindric R., Notts.
Fisher, Rev. G., Llanidloes, North Wales.
Gray, Rev. H., Aldmondsbury.

Greenwood, Rev. J. H., Thurstonland, (still born.)
 Harvey, Rev. T., Cowden R., Kent.
 Hardinge, Rev. H., Woodbridge, Suffolk.
 Hill, Rev. J., the Citadel, Hawkestone.
 Jacobson, Rev. W., Vice-Principal of Magdalen Hall, Oxford.
 Lane, Rev. Charlton, Kennington Oval P.
 Law, Rev. R. V., M.A. of St. Peter's Coll. Camb. at Bath.
 Moberley, Rev. G., D.C.L. of Balliol College Oxon, at Winchester.
 M'Murray, Rev. W., Dundas.
 Myers, Rev. T., Trinity V., Micklegate, York.

Nash, Rev. G. E., Allhallows V., Ho, Kent.
 Ormerod, Rev. Oliver, M.A., Brasenose Coll. Oxford.
 Paynter, Rev. S., 11, Queen Anne-street, London, (still born.)
 Powys, Rev. L. C., Stalbridge R., Dorset.
 Ridsdale, Rev. G. H. W., Crowcombe R., near Taunton, (twin sons.)
 Roberts, Rev. G., Monmouth V.
 Smith, Rev. H., c. of Barton-le-Street, Yorkshire.
 Thrupp, Rev. E., Coddington, near Ledbury.
 Wilson, T. D. H., Hinderclay R., of premature twins.
 Wright, J. W., St. Peter's-street, Winchester.
 Way, Rev. J. C., Spaynes Hall, Great Yeldham, Essex.

OF DAUGHTERS—The Lady of

Backhouse, Rev. R.D., Incumbent of Walmer, Kent.
 Bethune, Rev. A. N., Cobourg R., Canada.
 Borradaile, Rev. F., Balham.
 Cartmell, Rev. G., Pwllerochan R.
 Clarke, Rev. T. Lecturer of South Melton Church.
 Clements, Hon. and Rev. F.
 Coffin, Rev. John T. P., Portledge, Devon.
 Dukinfield, Rev. C. E., Edenhall V., Cumberland.
 Eaton, Rev. W. G., Chester.
 Ellis, Rev. R., Llanystumdwy.
 Evanson, Rev. C., Bristol.
 Eyton, Rev. R. W., Sickwood Hall, Salop.
 Ffrench, Rev. M. D., Nottingham Park.
 Gambier, Rev. S. J., Church Stretton, Salop.
 Goring, Rev. C., Twineham R.
 Gregory, Rev. C., c. of Sandford, Devon.
 Grout, Rev. G. R. F., Grimaby.
 Hordern, Rev. J., Roatherne, V.
 Howard, Rev. W., Great Withingham V., Norfolk.
 Howell, Rev. B., Hughley R., Salop.
 Lee, Rev. W. Blackstone, Wooton R.
 Luxford, Rev. Geo. G., Bognor.
 Maitland, Rev. T. H., South Molton P.C., Devon.
 Morgan, Rev. J., Corston V., Somersetshire.
 Nixon, Rev. F. R., Ash P.C., next Wingham, Kent.
 Prescott, Rev. C. K., Stockport R.
 Pregrave, Rev. W., Head Master of the Grammar School, Maidstone.
 Price, Rev. J., Rhosymedre, Ruabon.

Punnett, Rev. J., St. Erth V., Cornwall.
 Sandys, Rev. W. T., Beverley V., Yorkshire.
 Stone, Rev. G., Longburton, Dorset.
 Wilkinson, Rev. W. H., Incumbent of All Saints, Langport.

MARRIAGES.

Adams, Rev. R. N., r. of Rempstone, Notta, to Louisa, y. d. of the late Charles Martindale, Esq., of Sawston.
 Aitkens, Rev. Charles H., B.A. of New Inn Hall, to Caroline, eldest d. of Robert Webb, Esq. of Leamington, and late of Camp Hill, near Birmingham.
 Atlay, Rev. C., r. of Barrowden, Rutland, to Mary Priscilla, second d. of the late John Barnes, Esq., of Stamford.
 Auchmuty, Rev. S. F., of Brasenose Coll., Oxford, to Louisa Caroline, only d. of the late Rev. K. Freeman, of Pedmore Hall, Staffordshire.
 Brailsford, Rev. H., B.C.L., to Anne Martha, eldest d. of John Hudson, Esq., of Charlotte Street, Leeds.
 Caffin, Rev. Geo. Benjamin, v. of Brimpton, Berks, to Ellen Mary, y. d. of B. Caffin, Esq., late of North Street, Chichester.
 Christian, Rev. William Bell, to Charlotte Elizabeth, eldest d. of the late Thomas Brine, Esq., of Castletown.
 Connor, Rev. J. R., incumbent of St. Simon's, Liverpool, to Margaret Green, fourth d. of the late J. Hornby, Esq., of Liverpool.
 Davenport, Rev. J. C., r. of Skeffington, Leicestershire, to Mary Anne, only d. of the late Rev. J. S. Mathews, r. of Hitcham, Suffolk.
 Donaldson, Rev. John Wm., Fell and Assist. Tutor of Trin. Coll., Camb., to Eleanor Leathes, d. of Sir John C. Mortlock, one of her Majesty's Commissioners of Excise.
 Dunkin, Rev. T., B.A. of Trinity Coll., Camb., to Eliza, d. of the Rev. R. Olpherts, r. of Charlestown, Lowth.
 Glenorchy, Rev. J. C., to Catherine Mac Neil, d. of the late Rev. William Fraser, of Killchrean.
 Gooch, Rev. H., Head Master of the Heath Grammar School, near Halifax, to Miss Sannanah, eldest d. of F. Maude, Esq., of Alverthorpe Hall, Yorkshire.
 Greenslade, Rev. W., to Miss Eliza Grace, d. of the late Captain Grace, of the North Devon Militia.
 Hodgson, J. S., r. of Brincklow, Warwickshire, to Sophia, eldest d. of Sir Thomas D. Heskest, Bart., of Rufford Hall, Lancashire.
 Holmes, Rev. P., Head Master of Plymouth Grammar School, to Anne Eliza, only d. of the late Mr. Saml. French, of Merriott, Somersetshire.
 Holmes, Rev. W. R., M.A. of Magdalen Coll., Camb., to Margaret, d. of Mr. A. Comber, of Liverpool.
 Hotchkin, Rev. R. C. H., r. of Thimbleby, near Horncastle, to Julia Pearson, y. d. of the Rev. J. Banks, r. of Braytoft, near Spilaby.

Hughes, Rev. William, c. of Llandarnfawr and Aberystwith, to Mrs. Martin, of Llanrhipid.

Hunt, Rev. Theodore, of William, Herts, to Sarah, d. of the late Mr. Stedman, of Cobham.

Huntingford, Rev. H., canon residentiary of Hereford Cathedral, to Eugenia Jane, third d. of the Rev. V. E. Money, v. of Much Marcle, and preb. of Hereford Cathedral.

Jackson, Rev. W., incumbent of St. John's, Workington, to Susan, second d. of the late R. Marsh, Esq., of Westleigh Hall.

Karslake, Rev. J. W., late of Magdalen Coll., Camb., to Frances Elizabeth, d. of the Rev. J. Comyns, of Wood House.

Loveday, Rev. H. A., B.A. of St. Peter's Coll., Camb., to Eliza Louisa, d. of Wm. Mules, Esq., and Lady Pilkington, of the Grove, Dedham.

Maughan, Rev. John, r. of Bewcastle, to Mary, only d. of Mrs. Twentyman, George Street, Carlisle.

Miner, Rev. Wm. Holme, of Moreland, to Jane Mary, d. of the late R. S. Stephenson, Esq., of Appleby.

Morrison, Rev. George, M.A. of Trin. Coll., Camb., to Emily, y.-d. of the late Robert Adamson, Esq.

Morison, Rev. C., of Antrim, to Margaret, d. of Wm. Oliphant, Esq., of Edinburgh.

Morton, Rev. R., Barrowford, near Colne, to Ann, eldest d. of S. Marrow, Esq., of Sutton, near St. Helen's.

Norton, Rev. William, of Bow, Middlesex, to

Mary Anne, eldest d. of Mr. Wm. E. Franks, of Stratford.

Ogilby, Rev. Frederick, to Elizabeth, d. of the late William Stewart Ross, Esq., of Barley Park, Londonderry.

Pope, Rev. J. W., of Heavitree, Devon, to Christians, d. of Bracy Clark, Esq., F.R.S., Regent's Park, London.

Randall, Rev. H. G. Michel Fell, of Queen's Coll., Oxford, to Ann, eldest d. of John Walker, Esq., of Nevill Park, Tonbridge Wells.

Sladen, Rev. H. M., of Balliol Coll., Oxon, to Hannah, d. of John B. Sladen, Esq., of Ripple Court, Kent.

Stokes, Rev. George, LL.B., to Mary, d. of Marley Robson, Esq., of Chatham Street, Liverpool.

Sykes, Rev. J., of Garstang, Lancashire, to Mary, d. of J. Gaskell, Esq., of Prescott.

Warner, Rev. G. T., c. of St. Paul's, Leeds, to Susan Hobson, second d. of Wm. Samways Oke, Esq., M.D., of Southampton.

Weguelin, Rev. W. A., r. of Southstoke, to Harriet, eldest d. of the Rev. Wm. Penny, of Fox Hall, Essex.

Wilmer, Rev. T. G., to Emma, second d. of the late H. R. Raven, Esq., of Croydon.

Wilmot, Rev. E. Eardley, B.A. of Trin. Hall, Camb., to Frances Anne, d. of the late Rev. Charles Ekina, canon of Salisbury.

Wright, Rev. R. T., Preston, to Eliza Philippe, only d. of W. Williams, Esq., of Hackney.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 23rd of each Month.

TESTIMONIALS OF RESPECT TO CLERGY.—The following gratifying marks of esteem and respect have recently been presented to the undermentioned clergy by their congregations and parishioners:—

Rev. James Boucher, by the inhabitants of Blanchland, a silver pocket communion service.

Rev. J. P. Eden, by the inhabitants of Gillingham, Dorset, a silver inkstand.

Rev. H. G. Eland, of St. Paul's, Westminster, with plate.

Rev. E. B. Elliott, late vicar of Tuxford, Yorkshire, a piece of plate.

Rev. C. Hemming, Stogumber, by the parishioners, with books.

Rev. T. T. Leete, late curate of Bishops Stortford, by the inhabitants, with a silver tea and coffee service.

Rev. Thomas Lowe, late curate of St. Peter's Church, Oldham, with a purse of gold, containing fifty guineas.

Rev. B. Tuckness, incumbent of Raskef, Yorkshire, a handsome silver sugar bowl.

BUCKINGHAMSHIRE.

ETON COLLEGE. — ELECTION, 1840. — Since last year there has been an increase in the number of scholars of nearly fifty. There were, on election Saturday last, 590 boys on the books of the college, thus distributed:—Upper School, 6th form, 27; 5th form, 288; remove, 126; 4th form, 118; unplaced, 7. Lower School, 3rd form, 17; 2nd form, 2; 1st form, 2; unplaced, 3. Since last year various changes have taken place amongst the heads and the masters of the college, consequent upon deaths and preferments. The authorities &c. of the college are now thus constituted:—Provost: the Rev. Mr. Hodgson, B.D.; Vice-Provost: Rev. Mr. Grover; Fellows: the Rev. Messrs. Bethell, Plumtre, Carter,

Green, Dupuis, and Wilder; Steward of the Courts: J. G. Harris, Esq.; Conducts: the Rev. Messrs Harper and Voules; Head Master: Rev. Dr. Hawtrey; Lower Master: Rev. Mr. Okes; Assistant Masters: the Rev. Messrs. Coleridge, Cooksley, Pickering, Abraham, Carter, Dunford, and Luxmoor, and Messrs. Balston, Dupuis, Goodford, and Eliot; Mathematical Master: Rev. Mr. Hawtrey; with six extra Masters.

CAMBRIDGESHIRE.

Coates Chapel, Whittlesey, was consecrated by the Lord Bishop of Ely, on Tuesday, July 28th. The prayers were read by the Rev. S. L. Pope, vicar of Whittlesey, Saint Mary, and a sermon preached by his lordship; after which a collection was made at the doors. The cost of the building, which is defrayed by the commissioners, is about 1,400*l*. The site for the chapel and burial-ground, as also a small portion of land to increase the income of the incumbent, were kindly given by the Hon. Mrs. Childers and J. W. Childers, Esq.—*Cambridge Chronicle*.

CUMBERLAND.

We understand that a new chapel will shortly be erected at Buttermere, at the sole expense of the Rev. Vaughan Thomas, of Oxford. It is intended to rear the new building upon the site of the present old one.—*Carlisle Patriot*.

DERBYSHIRE.

RIDGEWAY NEW CHAPEL.—On the 1st of July, the new chapel-of-ease at Ridgeway, in the parish of Eckington, was opened, when a sermon was preached by the Rev. W. F. Hook, D.D., vicar of Leeds. The attendance was numerous and highly respectable, and a collection was made in aid of the building fund.—*Derbyshire Courier*.

ESSEX.

The new church at Barking Side, near Ilford, was consecrated on the 22nd of July, by the Bishop of London. The Marquis of Salisbury contributed 50*l*., Sir C. Hulse, Bart., Mrs. Hall Dare, 100*l*., towards the erection. The building, which is dedicated to the Holy Trinity, will contain about 500 persons.

WEST HAM CHURCH-RATES.—On the 8th of August, a vestry meeting was held at West Ham, for the purpose of passing the churchwardens' accounts, and to make a church-rate; the archdeacon (Jones) presided. After some discussion on several items of the accounts, they were passed. A rate of 3*d*. in the pound was unanimously agreed to, for the purpose of paying the interest of the debt on the Stratford and Plaistow chapels, and such portion of the principal as the church-building act directs. The churchwardens then moved that a rate of 4*d*. should be

granted for the current expenses. One of the anti-church party moved, as an amendment, "that the further consideration of church-rates be adjourned for six months." The chairman refused to put the amendment, and the original motion was carried, on a show of hands. A poll was demanded, at the close of which the question was decided in favour of the rate, as follows:—

Votes for the rate	149
Against a rate.....	52
Majority by votes for the rate...	—97
Number of persons who voted for the rate.....	80
Against it.....	39
Majority of persons for the rate	—41

Essex Herald.

GLOUCESTERSHIRE.

CHELTEMHAM.—The town of Cheltenham has been thrown into a state of excitement by the radicals, who have been exerting themselves to defeat the clergy and others, who had found it necessary to propose a small church-rate. There were three days' polling, during the whole of which the greatest confusion prevailed. At the close of the poll the numbers stood as follow:—For the church-rate, 872; against it, 653; majority, 219.

HAMPSHIRE.

WINCHESTER.—The Warden of New College, Oxford, and the Rev. Messrs. A. D. Stackpole and G. B. Heathcote, Fellows, attended at Winchester College, according to custom, on the 22nd of July, and after the recitation of the speeches, the following had prizes awarded them:—Gold Medals.—Latin Verse, "*Vitrum*," to A. R. Wood. English Prose, "On the Utility of Eloquence in a well-ordered State," to H. B. R. Barker.

Silver Medals.—Latin Speech, "*Hannibalis ad Milites Oratio*," to W. S. Miller. English Speech, "Speech of Germanicus to his mutinous Soldiers," to N. E. Moberley.

Bishop Maltby's Prize.—Greek Iambics, "King John," Act 3, Scene 2, to C. Parke. Messrs. W. S. Miller, H. E. Moberley, F. Phillpott, and P. B. Pryor, were placed on the roll to fill vacancies that may occur to fellowships at New College, Oxford.

HEREFORDSHIRE.

Two tasteful and uniform Gothic monuments to the memory of the late Hon. and Rev. Dr. Grey, brother to Earl Grey, and Dr. Huntingford, Bishops of Hereford, are now in the course of erection on each side of the entrance of the choir in Hereford cathedral.—*Hereford Journal*.

HUNTINGDONSHIRE.

The Huntingdonshire Board of Education held its monthly meeting on Tuesday, July 21st. A grant of 50*l*. was made towards building school-rooms at St. Ives, and a statement was produced of former

grants that had been made by the board—namely, 10*l.* to King's Ripton school; 15*l.* to Great Staughton, towards a school in progress of building; 15*l.* to Godmanchester, towards buildings for an infant school. A donation of 52*l.* towards building school-rooms at Alconbury having been made by J. Rust, Esq., through the board, the sum of 25*l.* has been also voted by the board for the same object; and we understand that about 500*l.* is now raised to secure the erection of school-rooms and a residence for the master or mistress in that parish. The schools at Buckden, Warboys, Godmanchester, King's Ripton, Great Staughton, Alconbury, and Sawtrej, were taken into union with the Huntingdonshire board at this meeting.

KENT.

A church service is likely to be commenced for the use of labourers employed on the railroad at Folkestone. It is said our venerable diocesan has offered to arrange for the supply of a chaplain if the railroad company will provide a sufficient building for the assembling of the people. A tender has been made to the minister at Folkestone to erect a fit building on a convenient site for the sum of 130*l.*—*Canterbury Journal*.

LANCASHIRE.

Rochdale has been kept in a state of riot for a month on the subject of a church-rate. At length the military were ordered out on the last day (Saturday), and the way to the polling-booth cleared, when the rate was carried by 6,954 to 6,431; majority for the rate, 113. The parish of Rochdale is very extensive and populous; its annual value about 200,000*l.*; and 12,000 persons have had to be consulted about expending on the parish church 477*l.* 15*s.*—*Manchester Courier*.

MIDDLESEX.

The Bishop of London has confirmed, in town and country, this year, nearly 21,000 persons.

CHURCH-RATES.—A protracted contest has been carried on in the parish of Hackney for the church-rate; the result has been—650 in favour of it; for a voluntary subscription, 130. Majority, 520.

ECCLESIASTICAL DUTIES AND REVENUES BILL.—A return has been made to the House of Commons by the Treasurer of the Governors of the Bounty of Queen Anne for the augmentation of the maintenance of the poor clergy, made in pursuance of a resolution of the House of Commons, dated 20th July, 1840, and of an address to her Majesty, "of the several canonries, prebends, dignities, and other offices now vacant in the several cathedral and collegiate churches in England and Wales, and of any other preferment which, under the Ecclesiastical Duties and Revenues Bill, it is proposed to suppress; specifying the

day and year when the same severally became vacant, together with the amount received on account of each such preferment by the Treasurer of Queen Anne's Bounty." The total number vacant, and to be suppressed, is as follows:—Canonries and prebends residentiary, 18 stalls, four of which are still occupied, but to be suppressed; chancellorships, 2; precentorships, 4; prebends not residentiary, 66; sinecure rectories, 4. This return includes all the vacancies which have come to the knowledge of the Treasurer, and the total amount of money received is 30,038*l.* 15*s.* 9*d.*

The first stone of a new church, to be called St. Peter's, Hackney-road, in the parish of Bethnal-green, was laid by the Lord Mayor on the 3rd of August; there were present on the occasion the sheriffs, several aldermen, civic functionaries, the parochial officers and clergy of the district, and a great assemblage of spectators. Prayers having been offered by the Rev. James Mayne, the Lord Mayor delivered a short but appropriate address, and after the usual ceremonies, his lordship and suite proceeded to the National School-room, Church-row, where they partook of a cold collation. St. Peter's is the first of ten churches which are about to be built in the parish of Bethnal-green, where religious destitution has been long felt. The sum required to erect the proposed edifices will amount to 75,000*l.*, of which 36,370*l.* has been raised by subscription, and the Metropolitan Churches' Fund has made a grant of 10,000*l.* The Commissioners for Building Additional Churches have granted 5,000*l.*, and the Corporation of the City of London, 1,000*l.* His Royal Highness Prince Albert also subscribed 300*l.*, and Her Majesty the Queen Dowager 100*l.*—*Times*.

SUNDAY AND INFANTS' SCHOOL.—The parishioners of Isleworth are about to erect a neat and commodious building for the above purpose; the work to be commenced immediately. His Grace the Duke of Northumberland has liberally subscribed the sum of 100*l.*; the Duchess of Northumberland, 50*l.*; the Dowager Lady Cooper, 50*l.*; the Rev. Mr. Glossop, vicar of Isleworth, 50*l.*; Henry Pownall, William Day, John Farnell, and W. T. Farnell, Esqrs., 20*l.* each; and numerous smaller donations, amounting in the whole to nearly 500*l.* It will be conducted strictly upon the principles of the Established Church.

NORFOLK.

On Thursday week, a meeting of the Norwich Diocesan Association in aid of the Society for the Propagation of the Gospel in Foreign Parts, was held in St. Andrew's Hall, Norwich. The Right Hon. Lord Wodehouse (lord-lieutenant of the county) was in the chair. There was a very numerous body of the clergy and gentry in attendance, and the meeting was addressed by the Bishop of Norwich, Lord Wodehouse,

E. Wodehouse, Esq., M.P., Rev. Professor Sedgwick, Rev. R. W. Browne, M.A., D. Evans, Rev. E. Sidney, &c. The amount collected was 112*l*.—*Bury Herald*.

NORTHAMPTONSHIRE.

PETERBOROUGH DIOCESAN ASSOCIATION.—At the third anniversary of this excellent association, which took place at the National School-house on the 12th of August, the chair having been taken by Sir G. S. Robinson, one of the vice-presidents, an interesting report was read by the Rev. Dr. Butler, one of the secretaries. From this report it appeared, that by grants hitherto made or promised by the association, towards the building and enlargement of churches and chapels at Northampton, Daventry, Wellingborough, and Crick, amounting in the whole to 1,110*l*., encouragement had been afforded to the further outlay of upwards of 17,000*l*., whereby additional accommodation has been provided for 3411 persons, of whom 1642 (supposed to be our poorer brethren), are thus supplied with free sittings. A grant of 250*l*. was voted to the Incorporated Society in London, in addition to 251*l*. 10*s*. 6*d*. the grant of last year; leaving a balance in the treasurer's hands of about 500*l*., besides the amount of subscriptions in arrear. We hope and trust that the funds of the association, devoted as they are to the holiest and best purposes, may be largely increased by the contribution of our Christian brethren, and may find abundant occupation in promoting the efficiency of the church, and extending her ministrations within the archdeaconry of Northampton.—*Cambridge Chronicle*.

OXFORDSHIRE.

OXFORD DIOCESAN BOARD OF EDUCATION.—The first annual report of the Oxford Diocesan Board of Education has just been published, and is, in every respect, highly satisfactory. The committee of the training school report that, after very great and unremitting labour, they have succeeded in setting on foot this important institution, under auspices that promise the most beneficial results. In so untried a path it is scarcely to be wondered at that several months should elapse before they could complete their arrangements. The difficulties they have had to contend with have certainly been great beyond expectation. They are willing to believe, however, that the time has not been lost, since the delay has given them an opportunity of viewing the question in all its bearings, and of weighing all the different opinions that have been advanced respecting it. The first question they were called upon to decide was, whether or not it was expedient that there should be an establishment in this diocese devoted entirely to the training of masters, or whether it might not be sufficient to engraft on some

middle school a higher department, which would answer all the purposes. The former alternative was unanimously adopted, and the Rev. John Thorp, M.A., was appointed principal. Schools in connexion with the board have been established at Oxford, Newbury, Wallingford, Banbury, Bicester, and Hungerford, all of which are in successful operation. Inspectors have been appointed, and have recently examined the pupils of the respective schools, all of whom have acquitted themselves in the most creditable manner.—*Oxford Herald*.

A paragraph has been going the round of the papers to the effect that Dr. Woodcock, late Canon of Christchurch, Oxford, had been for many years absent from his cathedral. There is no foundation whatever for this statement, the deceased having for the sixteen years which have elapsed since his appointment never failed to reside several months in each year, except upon one occasion, when prevented by long and severe illness.

SHROPSHIRE.

CONSECRATION.—On Tuesday, the 7th of July, the Lord Bishop of Hereford consecrated the new church at Cructon, in the parish of Pontesbury, Salop. The sermon was preached by the Bishop, after which a collection was made. On Wednesday, the 8th, his lordship consecrated the additional burial-ground at Brosely, and afterwards held a confirmation at Bridgnorth, when 446 persons were confirmed. On Thursday, his lordship preached a sermon at St. Mary's Church, Bridgnorth, in behalf of the Society for Promoting Christian Knowledge, and of the Society for the Propagation of the Gospel in Foreign Parts.—*Salopian Journal*.

SOMERSETSHIRE.

BATH AND WELLS DIOCESAN CHURCH-BUILDING ASSOCIATION, AND DIOCESAN CURATES' FUND SOCIETY.—A quarterly meeting of the General Committee of these valuable Societies was held at the Palace, at Wells, on Tuesday, the 7th of July. The Right Rev. the Lord Bishop of the Diocese in the chair. Amongst other business transacted, aid was voted towards building a chapel-of-ease at Tetworth, in the parish of Chard; towards adding a new aisle and gallery to the parish church of Luxborough; towards an increase of accommodation at Trent, by lengthening the church, and rebuilding a gallery; towards obtaining additional sittings, by repairing the church at Englishcombe; and a further grant was made towards the new church at Coxley; and payment was ordered of some grants which were due.—*Bath Journal*.

BRUTON.—Pursuant to annual custom, the public examination of the boys of King Edward the Sixth's Grammar School, at

Bruton, Somerset, was held on Wednesday, the 17th of July, in the presence of the governors, and a large assemblage of friends and strangers, when, conformably with the statutes, at the recommendation of the Rev. Henry Deane, Rector of Gillingham, the Classical Examiner on this occasion, J. Wadham, son of T. Wadham, Esq., of Frenchay, was declared the successful candidate for the exhibition.

The question of a church-rate for Trinity parish, Bath, was contested last week. The final state of the poll:—For the rate, 269; against it, 224; majority in favour of the church, 45.

TRINITY CHURCH, TAUNTON.—The Lord Bishop of Bath and Wells has munificently presented 100*l.* towards the erection of this building, being his lordship's second subscription.

STAFFORDSHIRE.

NEW CHURCHES IN THE POTTERIES.—A subscription for the erection of a new church at Penkull, capable of accommodating five hundred persons, has commenced most auspiciously; and a munificent spirit has been already manifested, which gives reason to believe that the whole sum required will be shortly subscribed. The list is headed with the donation of 1,000*l.* as an endowment, given by the Rev. Thomas Minton; and is followed by H. Minton, Esq., 100*l.*; J. Watts Russell, Esq., 100*l.*; Alderman Copeland, 50*l.*; Messrs. Copeland and Garret, 50*l.*; John Smith, Esq., 50*l.*; Robert Smith, Esq., 50*l.*; Mr. Burgess, 20*l.*; and donations amounting to 300*l.* or 400*l.* more, in addition to which the Diocesan Society for Building Churches will grant 300*l.*

The Countess of Dartmouth has laid the corner stone of a new chapel-of-ease at West Bromwich, in the presence of a large assemblage of the local clergy and gentry.

NEW CHURCH AT GOLDEN HILL.—On the 10th of August, the first stone of the new church about to be erected at Golden Hill, a populous village situated at the northern extremity of the Potteries, was laid by Mrs. Smith Child, in the presence of a large concourse of spectators, including the principal families residing in the neighbourhood. The funds for the erection of the building have been obtained by the liberal subscriptions of the respectable inhabitants of all classes, Smith Child, Esq., having set the noble example of presenting 1000*l.* as an endowment, and 200*l.* towards the erection of the edifice. The site was presented by Mrs. Sparrow, of Bishton, and Mrs. Moreton, of Wolstanton. The church will contain 500 sittings, one-half of which will be free.

SUFFOLK.

The governors of the Suffolk Clerical Charity lately held their second general court, at the church of St. Mary-at-the-

Tower, Ipswich, when a sermon was preached by the Lord Bishop of the diocese, from Ephesians, v. 32:—"I speak concerning Christ and his church." At the conclusion of the service, the sum of 25*l.* was collected at the doors. At the dinner, Archdeacon Berners announced a very liberal donation from the bishop of 50*l.* to the funds of this excellent institution.—*Abridged from the Bury Herald.*

The annual meeting of the Sudbury branch of the Church Missionary Society was held at the Town Hall, on Wednesday, July the 22nd. The chair was very ably filled by the Rev. H. Tull. Mr. Davies, who attended from the parent society, gave a very encouraging account of the proceedings of the society during the past year. A considerable addition (as much as 30,000*l.*) had been made to the funds. The sum of 6*l.* 9*s.* 8*d.* was collected at the close of the meeting. On the previous day, a meeting of the friends of the society was held at Clare, the Rev. Lord Arthur Hervey in the chair. Twelve pounds was collected at the close of the meeting.—*Ibid.*

SURREY.

THE NUNHEAD-HILL CEMETERY.—The cemetery at Nunhead-hill, Peckham, was consecrated, on Wednesday, July 29th, by the Bishop of Winchester, the diocesan.

NEW CHURCH, FARNHAM.—On July 15, a new church and burial-ground were consecrated by the Lord Bishop of the diocese, at Wrecclesham, in the parish of Farnham. A sermon was preached on the occasion, by the Lord Bishop, from Haggai, ii. 9. The church is dedicated to St. Peter, and stands in the village or hamlet of Wrecclesham, which comprehends a district, with a population of 800 souls. It contains about 570 sittings, of which 200 are free and unappropriated. The most pleasing circumstance connected with the building of this church was, the way in which all classes seemed to vie with each other in contributing, according to their means, either money, or furniture, or labour. The land for the site, the stones, the organ, the bell, the communion table and furniture, the communion plate, the font, the pulpit-hangings, some painted and ground glass for the windows, the matting, and many other things, were the gift of individuals; while many of the poor, who had nothing else, contributed a day's labour, or more, in drawing stones from the quarry. A handsome set of books was presented by the Society for Promoting Christian Knowledge, and a grant of 500*l.* from the Diocesan, and of 300*l.* from the Incorporated Society. This is one of the churches which were to have been endowed by the Farnham Rectory Bill. The whole parish of Farnham extends over 10,000 acres, with a population of 7000, and, up to the present time, with but one church.

WILTSHIRE.

POTTERNE.—On the 4th of August, the foundation-stone of a new church at Wonton, in this parish, was laid by the Rev. George Edmonstone, assisted by the Rev. Joseph Medicott, Vicar, amidst a large assembly of persons. The ground has been given by C. S. Kensington, Esq. The Bishop of Salisbury, who is lord of the manor, besides an endowment towards the maintenance of the minister of 20*l.* per annum, has liberally subscribed 150*l.*; Mrs. Watson Taylor, 100*l.*; Rev. George Edmonstone, 50*l.*; Rev. Joseph Medicott, 50*l.*; &c. The Salisbury Diocesan Church Building Society, 130*l.*; and the Incorporated Society, 188*l.*

The following is an extract from the printed regulations of the Wilts and Berks Canal Company:—"Boats are not allowed to navigate on Sundays, Christmas Days, or Good Fridays, without the consent, in writing, of the company's superintendent, under a penalty of not more than 5*l.*, nor less than 1*l.*

CHURCH UNION SOCIETY.—This society held its anniversary on Tuesday, August the 11th, when an excellent and appropriate sermon was preached at our cathedral, by the Venerable the Archdeacon of Wilts, and 16*l.* 15*s.* 10*d.* collected at the doors, in aid of the funds of the institution. After divine service, the members of the society adjourned to the school-room, near St. Thomas's Churchyard, where the proceedings of the foregoing year were reported, and the officers for the ensuing year appointed. There were present on the occasion, the Lord Bishop, the Very Rev. the Dean, the Archdeacons of Sarum and Wilts, Rural Deans G. P. Lowther, W. E. Hony, R. Grant, C. Grove, W. Dansey, F. W. Fowle, J. Wilson, G. A. Montgomery, Rev. S. Dison, E. Duke, Jun., S. R. Capel, N. Smart, J. S. Stockwell, J. Greenly, G. Pugh, F. Gambier, G. M. Hodgson, A. Chapman, G. Baker, — Glenzie, and Geo. Eyre, Esq. Prayers having been read, the secretary reported the proceedings of the past year, from which it appeared that 57*l.* had been granted by the Committee, in June last, to poor, aged, and infirm clergymen of the diocese; 240*l.* towards the erection of parsonage houses on small benefices; and 12*l.* 10*s.* for the relief of superannuated parish clerks; making a total sum of 309*l.* 10*s.* The report adverted to the increase of the annual resources of the society, occasioned by the anniversary meeting and sermon, at Dorchester, during the last year; and expressed a belief that similar success would attend the advocacy of the society's claims in other districts, if the clergy would avail themselves of such opportunities as might incidentally offer, of laying those claims before their congregations,—a course which had been a second time practised, with the

best advantage, in the churches of Amesbury and Allington, by the Rev. F. W. Fowle, R.D., aided by the Archdeacon of Sarum; an example worthy of imitation, at least in the larger towns of the diocese, where, it is feared, the nature and objects of this excellent charity are as yet very little, if at all, known to the lay members of the church.—*Salisbury Herald.*

The visitation of the Venerable Francis Lear, B.D., Archdeacon of Sarum, was held in St. Thomas's Church, Salisbury, on the 27th of July, and was attended by a large number of the clergy of the district. An eloquent and appropriate sermon was preached by the Rev. F. Blandy; after which the archdeacon delivered his charge.

WORCESTERSHIRE.

NORTH HILL CHURCH, NEAR MALVERN.—The first stone of this church was laid on Saturday, 25th July, by Lady Emily Foley. Appropriate prayers were offered up by Rev. G. Reece, Vicar of Mathorn, in which parish this church will stand.

We are happy to say two new churches were opened on the 27th of July, at Dudley, a town which, from the rapid increase of its population, has been long in want of adequate church accommodation. The land upon which both these edifices stand is the gift of Lord Ward, who is also a liberal patron of the undertaking. The churches were consecrated by the Lord Bishop of Worcester, and a liberal collection was made after a sermon which was preached on the occasion. A communion service, Bibles, robes, &c., have been presented for the use of the churches by the clergy of the neighbourhood.

YORKSHIRE.

A neat little chapel, belonging to the church of England, built by subscription, at the village of Easby, near Richmond, was lately opened for public worship. Collections were made in aid of the fund for building the chapel.

THE PRINCIPAL OF HULL COLLEGE.—The Rev. H. N. Burrows has intimated his intention of resigning the public situation he holds in this town in the course of the autumn, having been appointed by the Duke of Sutherland to superintend the education of his grace's eldest son, the youthful Marquis of Stafford.—*Hull Paper.*

There has been lately established at Patley Bridge a club, called the Churchman's Club, the proposed object of which is to unite churchmen in a society for relieving its members in cases of sickness and distress, and for providing religious books and tracts for general reading and circulation. The rules are also framed so as to exclude those who addict themselves to irregular habits, and thus the society aids the cause of order. We are informed great benefits have resulted from its formation, and its founder strongly recommends it for general adoption where similar

institutions do not already exist.—*Doncaster Chronicle*.

CHURCH RATES AT OSSETT.—On July the 13th, a meeting took place at Ossett, convened by the churchwardens, for the purpose of laying a rate for the necessary repairs of the church. There was considerable opposition, and a poll was demanded. After polling on the Monday, and until four o'clock on Tuesday, the result stood thus:—For the rate, 310; against the rate, 217; majority, 93; and after a scrutiny of the votes on both sides, the majority was increased to 102.

RESTORATION OF YORK MINSTER.—A public meeting of the nobility and gentry of the county of York was lately held in the festival concert room, in the city of York, for the promotion of subscriptions, and the forming of resolutions for the immediate accomplishment of the restoration of those parts of York Minster destroyed by the recent fire. When the meeting broke up, the subscription list had increased to about 9600*l.*, or nearly half the amount that it is supposed will be required.

PUDSEY.—On Friday, July the 10th, a meeting of the rated inhabitants was held in the vestry of Pudsey church, for the purpose of laying a church-rate to defray the expenses of the current year, when a rate of one penny in the pound was obtained by a majority of five.

NEW CHURCH AT CLIFFORD.—It is in contemplation to erect a new church, without delay, at Clifford, near Thorp Arch, in the parish of Bramham. Subscriptions to a considerable amount have been obtained for this purpose.

BRAMLEY CHURCH.—A very beautiful silver sacramental service of plate has been presented to the Rev. T. Furbank, M.A., incumbent of Bramley, for the church of that village, by Thomas Wade, Esq., only son of Mrs. Stead, of Burley Wood, on attaining his majority. This token of attachment to the church, and of respect for the temple which he has frequented from his earliest years, comprises an elegant flagon surmounted by a cross, an elevated central, and two side flagons, and a couple of silver-gilt chalices. On the flagon is this inscription:—"In usum sedis sacre in pago Bramley sitæ parochiæ Leodiensis, in agro Eboracensi, dono dedit Thomas Wade, A. D. 1840."

WALES.

NEW CHURCHES AT CARDIFF AND MERTHYR.—The foundation-stone of a new church at Cardiff has been laid by the Marquis of Bute, who had given the site for the edifice, and the sum of 1000*l.* towards the erection of it. Besides this, Dr. Nicholl, M.P., has given 200*l.*; the Bishop of Llandaff, 100*l.*; Messrs. Blakemore and Booker, 100*l.*; the Rev. William Price Lewis, 100*l.*; and the relict and sisters of Thomas

Charles, Esq., 100*l.* The Incorporated Society for Building Churches has also given 500*l.* towards the pious object. A meeting has also been held at Merthyr, the Marquis of Bute in the chair, to erect a new church at that place. At this meeting the noble chairman contributed 300*l.*, and an endowment of 50*l.* a year; the Bishop of Llandaff, 200*l.*; Anthony Hill, Esq., 200*l.*; and Wm. Meyrick, Esq., 50*l.* The total subscription amounted to 934*l.*

Owing to the exertions of Mr. Mathews, the legacy of 1000*l.*, bequeathed in the year 1828 by the late Right Hon. Robert Ward, for the endowment and support of a school at Bangor, to educate Irish Boys in mathematics and navigation, to enable them to sail vessels to foreign ports, has been recovered and invested. The principal at present exceeds 1500*l.* government 3-per cent. consols.—*Dublin Evening Post*.

GREAT FOREST OF BRECON.—The Tithe Commissioners for England and Wales have decided this large district to be liable to the payment of tithes in the parishes of Devynnock, Llywell, and Ystradfellty. The Great Forest has hitherto been exempt, so that the additional amount of tithes, and other parochial burdens payable from it, will be a great relief to the above parishes.

IRELAND.

The Lord Primate of Ireland has entered a protest against the anti-celibacy statute lately granted by her Majesty to the fellows of Trinity College, Dublin. His grace contends that the consent of the Chancellor of the University, the King of Hanover, is necessary to its validity, and has taken steps to obtain the opinion of eminent counsel upon the subject.

The Marquis of Hertford has forwarded the donation of 1,000*l.*, and also the site for building a new church at Lisburn.

COLONIAL.

The "Newfoundland Times" of June 17th, states that a deputation from the two episcopal churches of that town waited on the Right Rev. Aubrey Spencer, D.D., Lord Bishop of Newfoundland, immediately after his arrival at the Government House, with an address expressive of their deep respect for his lordship's person, and reverence for his sacred office, and their joy on his safe arrival, to which his lordship returned a suitable reply.

JAMAICA.—*Ordination, May 10.*—*Priests*—W. N. Ashby; T. Stevens.
Deacons—C. Heath, B.A., Jesus.

Portland.—The occurrences of the last two or three days are of much importance, as they in a measure indicate the progress of morality and religion in the parish, and are calculated to afford encouragement to those who wish well to the cause of the gospel. The bishop arrived here on Saturday to consecrate St. Mark's Chapel and

burial-ground, and to confirm those prepared for the rite. Several of the clergy were in attendance. The custos, members for the parish, churchwardens, and many other gentlemen, were present. The consecration being finished, and the service read by the Rev. T. T. Orgill, island curate, his lordship preached from 1st Chron. xxix. 14—16. About one hundred and twenty persons were confirmed, after which the burial-ground was consecrated. The bishop next proceeded to the rectory at Port Antonio, and, on Sunday, consecrated the new parish church, (Christ Church,) and confirmed nearly two hundred persons. In the afternoon a sermon was delivered by his lordship for the national schools, in the course of which an appropriate and well-deserved compliment was paid to the professional and moral worth of the late Mr. Voysey the architect; but, owing to the inclemency of the weather, the congregation was small. His lordship was delighted with the new church. His feelings were in unison with those of the governor and every other person of taste that has ever had an opportunity of seeing so perfect a model of church architecture.—*Abridged from the "Morning Journal," Kingston, Jamaica, May 4th.*

MONTREAL.—The Right Reverend Bishop of Montreal consecrated Trinity Chapel, Montreal, on the 3rd of June, and preached on the occasion a highly appropriate sermon from the 95th Psalm.—*Montreal Herald, June 4.*

On the 24th May last, his Lordship the Bishop of Toronto held an ordination in the cathedral church of that city; on which occasion, Mr. J. Flood, late a theological student and assistant in a classical school at Waterloo, L.C., was admitted to the holy order of deacon. Mr. Flood has been appointed to the temporary charge of Richmond in this province, vacant since November last by the removal to Kingston of the Rev. R. V. Rogers, the former incumbent.—*From "The Church," published at Toronto, Upper Canada.*

Active arrangements are in progress for the erection of a church at Grafton, in the Newcastle district, and Sir H. Hope, R.N., has recently contributed 25*l.* sterling towards the completion of it. This, it is but just to remark, has been obtained chiefly through the representations of some estimable friends in the neighbourhood of Grafton, and we are gratified to learn that more may be expected from England in furtherance of this object through the same praiseworthy agency. On the 18th of May, the foundation of a new stone church was laid in the village of Loughboro', Midland District, by the lady of William Holditch, Esq., himself a liberal contributor to the undertaking.—*Ibid.*

Our readers in this city will rejoice with us in observing the progress that appears to have been made towards the erection of

a second church for the accommodation of the numerous destitute members of our communion within its precincts. By the census of last year, it appears that nearly six thousand souls within the limits of Toronto are members of the church of England; while it is known that for this large multitude only one place of worship is at present provided,—the spacious and beautiful cathedral of St. James's. This may contain two thousand people; but when it is considered that a portion of its room is appropriated for the military, and that a large number are excluded through what, with all its admitted conveniences, we cannot but deem the baneful system of pew-letting, not more perhaps than three-fourths of the persons whom it will really contain can be expected to receive permanent accommodation within its walls. It will appear, therefore, that another church of equal dimensions with that of St. James is at once required. We are glad, however, to see that one of more humble size is decided upon,—for this simple reason, that it is extremely difficult, without more attention to the science of acoustics than is usually bestowed in the construction of churches, in this country at least, for all persons in a very large religious edifice distinctly to hear, and therefore to benefit by the exhortations of the preacher. The appropriation of a basement story for school-rooms is an improvement much to be commended; for we cannot too highly approve of the closest connexion between a Christian education and the church in which it is imparted; and many, we trust, will be the youth trained up within those walls to worship God in the language of our heart-stirring liturgy. One further addition we should rejoice to see, and that is, the annexation of a minister's residence to the contemplated house of prayer; an addition, however, which, with the magnitude of the undertaking already before them, it would be unreasonable immediately to expect; yet it is one which, for its obvious importance, will not, we trust, be lost sight of.

While upon this subject, we cannot but express our gratification to hear that 1000*l.* has already been subscribed towards the increase of church accommodation in Niagara. At first, we understand it was in contemplation to enlarge the present church; but this having been found all but impracticable, at least for any great or durable advantage, it has now, we hear, been resolved upon to encircle the old building with an edifice entirely new,—gradually removing the former and appropriating its materials to the latter. In this undertaking we heartily wish them the most complete success; and often, we trust, shall it be our pleasure to hear that new churches are rising in the waste places of these provinces, and that ministers are provided to take spiritual charge of the

scattered flocks by whom those churches will be surrounded.—*Ibid.*

NOVA SCOTIA CHURCHES.—At the general meeting of the Society for the Propagation of the Gospel in Foreign Parts, the sum of 5000*l.* was voted towards the endowment of additional bishoprics for the colonies, and various sums towards the erection of eight churches in the diocese of Nova Scotia. On the recommendation of the Bishop of Toronto, a grant of 200*l.* was voted towards the education of theological students in the Upper Canada College.

An erroneous impression having prevailed in some quarters as to the amount of the stipend for the new curates in Jamaica, we are authorized to state that the House of Assembly have increased the annual stipends of the whole number (now 42) to 850*l.* currency, or as nearly as possible 400*l.* sterling.

On Sunday, the 21st June, the following gentlemen were admitted to deacons' orders, in the cathedral church of this city, by the Lord Bishop of Montreal:—David Bernard Parnter, theological student, arrived recently from England; to occupy a station under the auspices of the London Society for the Propagation of the Gospel, in the county of Megantic. William Bennet Bond, theological student, arrived recently from St. John, Newfoundland; to occupy an itinerant charge in the neighbourhood of Russell-town Flats, Hemmingford, district of Montreal. William Beaucherc Robinson, theological student, recently from England; to be travelling missionary in the district of Quebec, in connexion with the Missionary Association formed in this city, having the duty attached of serving at the quarantine station at Grosse Isle, during the summer months. On the same day, the Rev. W. W. Wait arrived from England, who is appointed to the charge of the church congregations at Port Neuf, Bourg-Lewis, and Jacques Cartier River, and will reside at Port Neuf.—*Quebec Mercury.*

NEW BRUNSWICK.—KING'S COLLEGE

ENCKENIA.—We are glad to learn from the Royal Gazette of Wednesday, that the annual festival of this institution, which was celebrated last week, has been distinguished by circumstances indicative of the successful progress of the college; and that the students acquitted themselves in a manner creditable to them and their instructors.

The Douglas medal was awarded to Mr. J. S. Millidge for an essay "On the Nature and Principles of Justice;" a silver medal was adjudged to Master E. B. Chandler; and classical works, appropriately bound and decorated, were ordered to be presented to Messrs. T. S. Peters and Stayner, and to Master W. B. Robinson; suitable rewards were also provided for other scholars. Mr. G. Lee and Mr. W. Scovill were presented for the degree of Master of Arts, and had the honour of receiving the same from his excellency the chancellor.

The annual oration, required by the statutes of the University, was delivered by the vice-president and principal of the institution; and appears to be well conceived, and calculated to remove obstacles which have long prevented the inhabitants from deriving the full benefit of this liberally endowed institution.—*Fredericton Sentinel*, July 4.

FOREIGN.

BRITISH PROTESTANT CHAPEL AT LEGHORN.—On the 28th June, the anniversary of the coronation of her Britannic Majesty, the above chapel was opened, when a sermon was preached by the Rev. S. J. Gambier. The foundation-stone had been laid two years previously, by the British Consul. This is the first Protestant church that has been built in Italy. It had been erected by the respectable British residents of Leghorn, aided by their government; and, with the adjoining cemetery, which has existed for ages, and contains the remains of many celebrated personages of our country, forms a highly interesting and national sanctuary.

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NOTICES TO CORRESPONDENTS.

RECEIVED: Nemo—Mr. Winning—Procul.—H.—C. B. P.

The Editor is extremely sorry to learn that the statement of G. W. in the August Number, p. 193, respecting Mr. Harford's Life of Bishop Burgess, is altogether erroneous; and that the story is related of Bishop Barrington at p. 391 of that work just as G. W. says it ought to be. It is impossible to suppose that G. W.'s letter was written with a malicious motive; but such carelessness is very discreditable, and the Editor is sorry to have been made a party to so silly a business.

The Editor feels it necessary to state (and this is perhaps a very good place to do so) that it has never been the custom of this Magazine to adopt the reviews of books which are sent anonymously or by strangers. Perhaps the insertion of G. W.'s letter was somewhat too like a departure from this rule.

The Editor has no wish to print a letter of explanation which he has received; at the same time (stranger as he is to both parties) he does not see that it was worth while to write it, and would rather not have been made the depository of a private charge of falsehood against a brother clergyman.

"V. S. requests information as to the erection of the royal arms in churches. What is the origin of this custom, and is there any legislative enactment compelling a parish to erect them?"

The Editor is obliged to "A Constant Reader and Original Subscriber." He had no suspicion, and has not yet received any intimation of its having been observed by more than one other person; and that only since these notices went to press.

Will Mr. Lefroy inform the Editor how a letter may be sent to him?

The Editor is sorry that he did not get S. I. E.'s second letter sooner, but hopes that the title which he had put will be near enough. He will not, however, lose an opportunity of entreating his correspondents to give headings to their letters.

He is obliged to P. H., but he really thinks it would be paying such parties too great a compliment.

THE
BRITISH MAGAZINE.

OCTOBER 1, 1840.

ORIGINAL PAPERS.

THE CHARCOAL-BURNERS, OR CARBONARI.

Few inventions of the devil or man are more remarkable than that of secret societies, whose ends and methods are alike unknown to the rest of the world, and whose higher secrets are concealed from the lower orders of the societies themselves. Upon their merits there can be no difference of opinion among Christians, whose God declared, under the old covenant, "I have not spoken in secret from the beginning;" and under the new, "In secret have I said nothing." But people, incapable of becoming their apologists, are not agreed as to their efficacy and the amount of their danger. The work of the Abbé Barruel and Robison's *Proofs of a Conspiracy* took hold of the public mind when those works appeared, and multitudes were in a panic about secret societies and lodges of illuminati. A period of incredulity and apathy has succeeded, from which even considerable events, and events traced with certainty to their source, do not awaken people. The truth probably is, that at certain seasons and conjunctures such an organization becomes all-powerful for purposes of mischief and destruction, but that, generally speaking, it is incapable of producing great results, and can do little more than keep alive the fire in its own embers. Consequently its principle is that of waiting patiently for times and occasions.

It is a system of knave and fool, deceiver and dupe; with this peculiarity, that the lower degrees of deceivers are themselves dupes of the higher. To work upon men's minds, and not least upon the minds of the initiated and deceiver dupes, these societies generally affect a great antiquity; though in many cases their origin was but a little earlier than the time of their notoriety. The Feimgericht, or assassin tribunals of Germany, pretend to derive their origin from a law of Charlemagne. Weishaupt, founder of the Bavarian Illuminati, spared no pains to convince his pupils of the ancient date of his association. And we shall generally find persons of that description descanting as learnedly and glibly upon Samothrace, Eleusis, the Idæan Dactyls, and the Essenes, as did the well-known vendor of spectacles upon Sanchoniathon and Ocellus Lucanus.

VOL. XVIII.—*October, 1840.*

3 A

Yet there have always been such combinations in existence among men ; and some of them have no doubt been of long duration, though others make a false boast of their antiquity. The society of which we are now about to speak is not of yesterday, as it is proposed to shew.

Of all the secret associations that modern times have witnessed, that of the Carbonari is undeniably the most effective and formidable. It has actually revolutionized for a time the considerable kingdom, that of Naples, in which its head-quarters are fixed. It has imparted a similar movement to other parts of Italy. And it may yet ultimately succeed in realizing its gigantic scheme, of melting down all the various sovereign states of Italy into one great indivisible revolutionary nation. Nay, if that tremendous power of anarchical destruction and tyrannical construction, the French Revolution, is ever again to march onward, dazzling and blasting, deceiving and trampling mankind, and, divesting itself of its original nationality, make itself really mundane, it will rather take its start from the quarter just indicated than from vain, selfish, and morally exhausted France. The first outbreak of that power was like the false wisdom of heathenism springing forth from the Prince of this World, to rule the world mysteriously for many ages. And we cannot adequately describe the voice which it uttered to all Christendom, but in the words which Pindar delivered in a tone of sublimity, above which there is nothing uninspired :—

Ἀλλάξεν ὑπερμάχῃ βοῇ
Οὐρανὸς ὁ ἱερὸς ἐν καὶ γαῖα μέγας.

But its results did, from a variety of causes, fall very short of its threatenings. And it ended (so far as it can be said to have ended) in the common places of war and despotism, and as empty and jejune a display of *great-manship* as ever imposed upon the gaping vulgar. Perhaps none of the causes employed by Providence for this purpose was more operative towards it, than the defective stamina of character in the nation appointed and permitted to begin the work. The Italians are a very different and a superior people ; not altogether a *better*, but possibly, in some points of positive morality, rather a worse ; but a *superior*, both for good and evil. Should any semi-revolutionary French dynasty venture to apply the torch to that combustible peninsula, it would very probably set the whole world afire, and thereby consume itself. It adds to the formidable character of the Carbonari, that their dominion, were it ever established, would surround and include the pontifical throne. Carbonarian Italy implies a Carbonaro pope. And what mystery of iniquity that would be passes imagination* to conceive.

Contemplating its revolutionary and French-revolutionary character, and the exclusive direction of its energies to the two cognate principles of the present day, Jacobinism and Napoleonism, (the levelling of re-

* Unless the following extract from a composition by the Carbonari of the Lodge of Macerata, in the Roman territory, will give it any aid :—“ The mysteries of Mithras in Persia, of Isis in Egypt, of Eleusis in Greece, and of the temples yet to be rebuilt, and the light that is yet to be spread, are all so many rays proceeding from the same centre, moving in an orbit whose field is the immensity of wisdom.”—Mem. of Secret Societies of Italy, p. 31.

ligious establishments and social distinctions, and the erection of new-fangled national empires,) we should very naturally suppose that Carbonarism was an association originating in these latter days; and that any fables which assign to it an antiquity of centuries are baseless, and destitute of foundation in fact, like those with which Weishaupt sought to adorn his Illuminati, or Cagliostro his Hermetics. But there exists some external, and some internal, evidence, calculated to persuade us of the contrary.

The Carbonari, or Charcoal-burners, have assumed or inherited an appellation very strange, fantastic, and unaccountable. Building churches was a great art and labour of the middle ages; and, looking to its performances, minds are prepared to associate something wonderful with the name of *Mason*. Justice and Light are specious terms so frequently abused, that we do not wonder to see them profaned in the Feimgericht and the Illuminati. But Charcoal-burners is a title that speaks nothing. If it be better than mere gibberish, some tale must hang by it. They give the following absurd account of themselves* and their appellation. In the times of Queen Isabella there were great disturbances in Scotland; and many illustrious men betook themselves to the forests to seek refuge from the prevailing tyranny. To avert from themselves all suspicion of being engaged in a criminal association, they occupied themselves with cutting wood and making it into charcoal, which was the sole commercial product of Scotland. Under colour of this trade they returned to the villages, exposed their charcoal in *market* (*vendita*), and "bearing the etymology of their unions" V. C. (that is, *Veri Carbonari*), they were enabled in that manner to meet their partizans and mutually communicate "the sentiments of their plans." They recognised one another by signs, by touch, and by words. Having no habitations, they built huts of wood in the shape of an oblong square. They established a government, which sent forth regulations. It was triennial, and consisted of three persons, who presided over three charcoal markets (*vendite*), the legislative, the administrative, and the judicial; which latter was the *alta vendita* or high market. They found in the forest a certain hermit, Theobald, who joined them, "rendered himself admirable," and was proclaimed the Protector of the Good Cousins Charcoal-burners. [This was St. Theobald of Champagne, the patron saint of charcoal-burners.]

Francis the First, king of France, was out hunting on the frontiers of his kingdom, where they border upon Scotland (!), and being separated from his courtiers, was benighted, and lost his way in the forest. Arriving at one of their wooden huts, he was kindly received by the Carbonari; and he was struck with admiration of their happiness and mystical discipline. He therefore made himself known to them, obtained initiation into their mysteries, and declared himself protector of the Carbonari.

Thus strange and incoherent is the language in which this truly awful society are pleased to make mention of their past history. Scotland has had no regnant queen by the name of Isabella; but the

* *Saggio Istoricò sull' Origine della Carboneria*, apud *Memoirs of the Secret Societies of the South of Italy*, etc. pp. 4—7.

person here alluded to is Isabella or Elizabetha, queen-consort to king Robert Bruce. And by naming her, the reign of her illustrious husband is obliquely and somewhat obscurely indicated. It is certain that the society of Carbonari cannot suppose that Saint Theobald, Robert Bruce, and Francis the First, were cotemporaries. And it is equally certain that they cannot suppose Scotland to be a portion of the continent bordering upon France. Neither is there any part of Europe so ignorant, that they could hope (supposing they had any motive) to impose upon its people by such absurdities. When a secret and symbolical association expresses itself in language of that violent absurdity which excludes all idea either of mistake or of deception, the sole remaining conclusion is, that the language must be that of steganography. In this instance, its explanation is to a considerable extent easy to whoever possesses the commonest keys to these caskets of mystic treasure. The institution of Carbonari is obviously a masonic one. If it be one of genuine free-masonry, well and good; or if it be not really of such authority, that is the character with which its members would naturally, and with every shew of probability, seek to clothe themselves. But it is a common learning on the subject that the two rival lodges which claim the supremacy in that craft are both in the British island, the one being that of York, in England, and the other that of Kilwinning, in Scotland. From one of these every true lodge should emanate, and to the same should have its appeal in the last resort upon all questions of supreme importance. But that of Scotland is the chief-lodge, from which the majority of the fraternities on the continent of Europe prefer to deduce themselves. "Most of the free masons (says the Abbé Barruel*) now do the Scotch the honour of regarding their grand lodge as the cradle of all the others. It is there, they tell us, that the Knights Templar assembled to preserve their mysteries. It was from thence that freemasonry passed into England, France, Germany, and all other countries." In another place the same author† observes—"The degree of *Scotch Architect* explains to us, whence proceeds that ascendancy of the Scotch lodges, and why the others, in various countries, make such a point of corresponding with the mother lodge, called that of *the Heredom of Kilwinning in Scotland*. It is there that the famous architects of equality and liberty have always been supposed to be the depositaries of the ultimate mysteries." Hence we very clearly and easily collect that the charcoal-burners from the forests of Scotland signify nothing more than masons affiliated to the mother lodge of Scotland.

Having disposed of the question of place, we will turn our attention to that of time. The general and most accredited opinion, both in the craft and out of it, is, that the great society of Free-Masons arose out of the dissolved pseudo-religious order of Knights of the Temple.‡

* Barruel *Histoire du Jacobinisme*, tom. ii. p. 413.

† *Idem* *ibid.* tom. iv. p. 534.

‡ There are certainly no traces of them anterior to its dissolution. The earliest document of them in England is the statute of 3 Henr. vi. cap. 1, thus briefly given in Ruffhead's *Statutes at Large*—"Masons shall not confederate themselves in chapters and assemblies." Its date is 1425. The Kilwinning lodge cannot trace up its existence beyond the close of the same century. Vide A. Lawrie, *Hist. of Freemasonry*, p. 89.

Its first grand-master (whoever he was) was a phoenix, renaescent from the ashes of the Chevalier Jacques de Molay, the last grand-master of the temple, who was burnt alive at Paris in A.D. 1314. Whatever may be the merits of that prevalent opinion, it is unquestionably held by the lodge of Kilwinning, or, at least, by the numerous associations in Europe that profess to be dependent thereon. And consequently, be it true or untrue, we have already in effect ascertained it to be that of the Carbonari. But they took refuge in the Scottish forest during the reign of king Robert Bruce. That reign extended from 1306 to 1329, in which year he died, surviving his queen Isabella by some months. The proceedings against the order of Templars commenced in 1307, and its dissolution was pronounced by a bull of Pope Clement the Fifth on the 8th of March, 1311.* So that the whole of that memorable transaction was acted in the times of king Robert, and Isabella his queen. From all which it follows that, as the Scotch charcoal-burners mean the grand lodge of Scotland, so "the times of queen Isabella" (when those persons sought a refuge from tyranny) were the times in which "the Templars assembled there to preserve their mysteries." That in itself suffices. All the requisites for sound interpretation in such a case are satisfied by shewing that such is the reputed date of the Mother Lodge, from which the Carbonari profess to emanate. But we shall presently have to shew that the Carbonari of Naples were actually associated in the reign of Robert and Isabella Bruce.

The initiation of king Francis the First does not present the appearance of a symbolical or steganographic expression, but rather that of a fact stated, no matter with what degree of truth, in a plain signification. That prince was engaged through life in an unequal contest against the Imperial and Spanish power in Italy; and whatever secret associations existed in Italy may be supposed, with the greatest probability, to have been tampered with by Francis. His army, under the Maréchal de Lautrec, lay before Naples during six months of the year 1528. And the Neapolitan nation were favourable to him.

Having set aside, with a clear explanation thereof, the absurdity of his riding into Scotland, we have yet to dispose of the remainder of the story—viz., that he rode over his frontiers, and found his way into the heart of a forest, where he fell in with the mystic charcoal-burners. It is at least very easy to shew what forest is alluded to. Along the northern and north-eastern skirts of France, from the neighbourhood of Treves to that of Tournay, there anciently stretched that most huge forest of Arduenna or Ardennes; sacred, as there is reason to think, to the goddess Diana.† This vast extent comprehended several large tracts of forest. One was very early known as the Sylva Carbonaria, or Charcoal Forest. Gregory, bishop of Tours, (who lived from A.D. 539 to 593,) quotes a more ancient historian, named Sulpicius Alexander. After mentioning that the emperor (or tyrant) Maximus

* See Dupuy de la Condamnation des Templiers, p. 176. Paris, 1654.

† Ardoinne. Camulo. Jovi. Mercurio. Herculi. Gruter Inscr. p. xl. Where an effigy of Diana accompanies the name Ardoinna. Dis Manibus Qu. Cæsius Claud. Atilianus sacerdos Deanæ Arduinæ. Ibid. cccxliii.

had shut himself up in despair in Aquileia, Sulpicius proceeds to say—

“At that time the Franks, under the guidance of Genobald, Marcomer, and Sunno, made an irruption into [the province of] Germania, slew many people within the pale which they had violated, laid waste the most fertile districts, and even struck terror into [Cologne] the Colonia Agrippinensis. When the news of it reached Treviri, the commanders Nannius and Quintinus, to whom Maximus had entrusted his infant son and the defence of the Gauls, collected their army at Agrip-pina. But the enemy, loaded with spoil, and having wasted the prime of the provinces, crossed over the Rhine, leaving in the Roman territory many of their people prepared to renew the like ravages; with whom the Romans had a successful encounter, many of the Franks being slain in the Carbonaria.”*

Modern geographers describe the Forêt Charboniere as having been a part of the Ardennes, situated in Haynault, between the rivers Sambre, Scheldt, and Hayne, and between the towns of Binche and Quesnoy; and the forest of Mormaux is said to be the remnant of it. The Saltus Carbonarius, or Sylva Carbonaria, (saith Hoffman, in vocabulo,) derives its appellation “a carbonibus qui in eâ fieri hodieque consueverunt.” A portion of it is now, by the encroachments of Louis XIV., included within the French frontier; and its principal town, Le Quesnoy, or, in Latin, Quercetum, bears witness by its name of its sylvan site. These observations appear sufficient to remove any doubt as to the real scene of Francis’s fabulous initiation as a Carbonaro. In the course of a hunting expedition he lost his way in the Ardennes, and fell in with the Carbonari in the Forêt Charboniere.

But when we proceed to inquire for what reasons the Neapolitan secret society of Scotch Masons can have thought fit to connect themselves with the Carbonarian portion of the great forest of Ardennes, and figuratively to describe themselves as charcoal-burners of Haynault, the obscurity and uncertainty of the subject is evident. The Sylva Carbonaria in Haynault is *naturally* as unconnected with them as Scotland. But, like Scotland, it must possess a *moral* value in their mystical vocabulary. It must have had, in their eyes, a masonic value, or a Ghibelline value, or a Guelfic value, or some value or other conformable to the sentiments (political or religious) which originally gave birth to this fraternity. There are reasons, though not obvious reasons, or founded upon matters of common learning, for believing that its moral value was Guelfic, and expressive of the feelings of the Neapolitans under the house of Anjou.

The earliest portion of French history contains facts that were perhaps known to the smallest possible number of English students, until they were brought into light by the recent historical treatise of the Warden of Manchester, entitled *Attila and his Predecessors*. The period in question has been chiefly treated of by French historians and antiquaries, who,† from motives of national vanity, have usually suppressed those passages of history. But their obstinate and studied

* Greg. Turon. Hist. 2, c. ix. p. 51. 1610.

† Among them may be particularly noticed the Pere Anselme, author of the Hist. Genealogique de la Maison Royale, and the authors of the Art de Verifier. Mezerai (who gives some brief hint of it) adds, “nos auteurs ne parlent en quelque façon que ce soit de ce démeslé.”—i. p. 213. A very few subsequent writers have bestowed a slight and passing allusion on the topic.

silence betrays their own belief in the truth of the facts ; for otherwise, instead of standing mute, and affecting unconsciousness of them, they would have derided, and rejected them as fables. The consequence has been, that this information is scarcely to be gained but from the rare and seldom-consulted chronicles* of Luxemburgers, Haynaulters, and other historians of the Ardennes.

The first dynasty (as it is rather incorrectly styled) did not take its denomination either from Pharamond or his son Clodion, but was termed Merovingian, from their successor Meroveus. Meroveus was not the heir of Clodion, and seems to have been his bastard son. This was an usurpation, and really set up a second dynasty. Clodion the Longhaired had four sons, of whom one died before him, and three survived him. But the eldest of them, by name Alberon, was deprived of his crown by Meroveus, who obtained the support of the patrician Aetius and the Romans. The heir of Clodion withdrew to the court of Attila, who espoused his cause. And the redress of his grievance was the immediate occasion of the invasion of Gaul by the Huns, and of the tremendous battle of Catalaunum. The retreat of the barbarians left Meroveus in the enjoyment of whatever the Franks possessed to the south of Ardennes ; but Alberon recovered, and transmitted to his† posterity, a considerable principality in the parts of Luxemburg, Brabant, Haynault, and Cambresis. Though the Franks were then all pagans, he was peculiarly distinguished by his attachment to religious rites and orgies, of which he made the Carbonarian Forest the chief seat. His name is almost identified with that wilderness. "His chief residence‡ was in the Nemus Carbonarium, a part of the forest of Ardennes, where he sacrificed to idols, and fortified Mons Hannoniæ (Mons in Hainault) as an asylum against the malice of Meroveus." "He commonly§ sojourned in the woods, and sacrificed to gods and goddesses, and re-established the pagan worship in his territories, for he thought the gods in whom he trusted would give him back his kingdom." He built, "in the centre of his kingdom in Ardenne,|| the altar, temple, and castle of Namur ; the temple of Mercury, now Chateau Sanson, and other impregnable forts ; in the Forêt Carboniere many, such as Chateaulieu, where on the mount he built a square tower, and called it from himself, Aubron. . . . By the aid of the Saxons he beat the Merovingians in the Forêt Carboniere, near Chateaulieu, now called Monts en Haynnau ; and he named the spot Merovingue ; and the inhabitants now call it Meuwin. He beat them again at a place called Wirewault, and the Merovingians said the gods of the forest gave him victory, and thereupon remained a long time at peace with him. They styled him *enchanteur* or *fee* Aubron died old, and was buried with Sarrazin rites in the mount

* Such as Almericus, unprinted ; Andreas Sylvius Marcianensis, obiit 1194, printed (in a most garbled Merovingian way) in Beauchamps's Synopsis Hist. Franco-Merovingicæ ; the History of St. Regina of Denain ; Friar James of Guise, long ago printed in old Walloon French, and very lately published in the original Latin by the Marquis de Fortia d'Urban ; and Joannes Bertelius, Epternacensis Abbas.

† It fell into the hands of Clovis, but was regained by them.

‡ Attila and his Predecessors, p. 429.

§ Ibid. p. 433.

|| Ibid. p. 434.

called 'La houppe Auberon,' upon which great trees are now planted." More upon this subject may be found in the work referred to, or in the unfrequented sources to which it is itself indebted.

The region of Arduenna has given birth to few events interesting beyond its own limits. But the Nemus Carbonarium has not a single title to celebrity besides what it derives from this important, though now much forgotten, king of the legitimate Pharamundian Franks. If it have any other, it is only the fact of the now too famous Carbonari claiming it for their poetical or mystical Father-land. That they did and do so, we cannot doubt. Their legend too plainly designates the Carbonarian Forest, then lying north of France, and now partly in it. The mind is thus led to associate the two ideas, because they are the *only two* that the subject affords; while the latter of them, being almost indisputably symbolical or mystic, stands in urgent need of *some* association.

The cement, which must unite these *prima facie* incongruous ideas, is to be found in a royal and imperial genealogy. The posterity of the Carbonaro king reigned after him in the kingdom of Ardennes, or, as it was sometimes called, of Cambray. Ansegis,* the fifth in order of them, begot Pepin father of Charles Martel. The sequel speaks for itself. Charlemagne claimed, or genealogists claimed for him, a lineal descent from Pharamond and Clodion, through the son and lawful heir of the latter. And in that point of view, the elevation of his father and himself to the throne of the Franks was a restoration of the legitimate dynasty, dispossessed by Meroveus and *his* descendant Clovis. Charlemagne represented the brave Carbonari of the forest. And Alberon in the Forêt Charboniere is a type of the Carlovingian Frank dynasty.

Charlemagne was a most important personage in Guelfery, or at least in the ideas connected with it. We are too apt to jump to extreme conclusions, framed upon the circumstances of our own age; circumstances which it has taken ages of time to bring into their present state. Some will set down all Ghibellines, who resisted certain pretensions of the holy see, as altogether antipapal; and even fancy them a sort of protestants, and perhaps hitch their names into some catalogue of the *Testes Veritatis*. And so others will imagine that Guelfs cared nothing at all for the holy Roman empire, but voted it a mere empty name, such as we of riper age remember to have seen it in its latest years. But the Ghibellines were catholics Roman, and ready to concede more than Gregory the Sixteenth would dream of asking. And the Guelfs desired the holy Roman empire to hold of the church, and own that divine institution for the true source of Cæsarean power. They had just as much of modern Italian liberalism and nationality as their opponents had of modern protestantism—that is to say, they had the incipient germ of that which might, in the course of centuries, become developed. In their way of viewing the holy empire, the memory of Charlemagne and the Carlovingians were precious in their sight. He received the crown imperial from the hands

* See Attila and his Predecessors, p. 428, &c., and Andreas, Prior of Marchiennes, in Beauchamps's Synopais Franco-Meroving., p. 637.

of the pope, under circumstances which jurists endeavour to shew were merely ceremonial, like a modern coronation service, but with more ingenuity than success. The origin of the revived title of Roman Emperor of the West was in fact ecclesiastical. That point was little disputed under the Carlovingian kings of France, and is not, in truth, refuted by their exercise of authority in the election of popes. The elevations of Charles the Bald and Charles the Fat were scarcely less flattering to the ambition of the popes than that of their more glorious namesake had been. "Long live Charles Augustus, *crowned by the hand of God!*" was a cry grateful to the Guelfic ear. When the kings of Germany, emperours, sought to explain away its force, they indeed rallied around them the feelings of patriotism, national independence, and civil right. But when they set forth the rights and liberties of their free feudal realm, which would neither receive its sovereigns nor renounce them at the bidding of a priest, they were exposed to this rather puzzling retort:—"True, O king of Germany! but then what do you mean by styling yourself Cæsar Augustus, Emperour of the Romans?" The memory of the Carlovingian Cæsars was sweet to the Roman church and its partizans in Italy. But it was more than a mere pleasing recollection. The idea of wresting the crown imperial from the successors of the Othos, Arnulf, and Lewis the Germanic, kings of Germany, and replacing it on the brows of its original possessors, the kings of France, was more than once cherished in earnest. And here it should be observed, that the Capetian dynasty was also descended, in a line parallel to the Carlovingian, from the true sons of Clodion. For Hugh Capet* was the fifth in descent (neither inclusive) from Childebrand, brother of Charles Martel.

A very extensive and important branch of Italian poetry is founded upon popular veneration for the Carlovingian Roman empire, viewed Guelfically. And its machinery incorporates, and connects throughout, with the legend of Charlemagne, that of the sons of Clodion, Carbonari princes of the forest; although it does not, in plain terms, so describe them. Whether or not all those great authors who wove their poems upon that loom were conscious of the original nature of the frame they were working on, is a different and immaterial question. That assertion is sufficiently important to merit a development which our limits will not permit it to receive at present.

The ideas, of which we have partly traced the combination in the Legend or Saggio Istorico of the Neapolitan Carbonari, are evidently those of a time distant by some centuries from that we live in, and of persons materially dissimilar from those upon whom the Carbonarian title has by successive initiation descended. They furnish an internal evidence of the antiquity of the Neapolitan association. It now remains to present the reader with the external and historical proof of its having been in existence at the very time pointed out by the Saggio Istorico, and in the reign of Robert the Wise, king of Naples, the most persevering and consummate statesman that the great party of the Guelfs could ever boast for a leader.

* See Art de Verifier, ii. p. 566, 3rd edit.

There were Carbonari, or Charcoal-burners, at Naples in the year of our Lord 1327. Their proceedings, violent and extraordinary in their nature, and not very distinctly explained to us, were most evidently void of all connexion with the trade in coals; and they were merely invested with the Carbonarian title upon mystical and allegorical grounds, as the modern Carbonari both are and profess to be. The document to which we are indebted for a knowledge of their existence is an Epistle of Pope John the Twenty-second, preserved in that very important manuscript collection of epistles and other documents which exists in the Vatican Library, and is referred to as the *Reges-tum Pontificium* and *Epistolæ Secretæ*. An extract from that epistle was published by Odorico Rinaldi (or Raynaldi) in his continuation of Cardinal Baronius, A.D. 1327, No. 54; and again by Archbishop Mansi, in his republication of the entire Ecclesiastical Annals, from which latter it is here translated. It is certainly matter of regret that the historians of the church should not have furnished us with the whole of this epistle verbatim; and that the epistle of the succeeding year, upon the same subject, should be merely mentioned, without any specimen of its text.

"John, etc., to the Archbishop of Capua, and to Geraldus de Valle, A.S.N.*

"I can remember that when formerly, being in an inferior station, I was sojourning in the parts of the kingdom of Sicily, I heard, not without consternation, that at Naples, which is the royal city, a certain pernicious and execrable game (*ludus*), called the *Charcoal-burners* (*Carbonarii*), was celebrated at a stated time of the year, in which Christians exercised their strength against one another in the way of *fighting or attacking* (*pugnæ seu invasionis*), and sometimes mutilated one another, and at other times killed one another with impunity, from which various other scandals and dangers ensued. To witness this horrible sight, a multitude both of exalted and other persons used to assemble, in whose presence the aforesaid horrible actions were committed. I, holding in great abhorrence such rash amusements (*ludibria*) and such horrible crimes, did say and declare to Charles, king of Sicily, of famous memory, who was then living, that God might justly impute such things to his fault and negligence; and at the same time advised him that he should not suffer such things to be any further attempted in his lands and provinces. In acquiescence with this my wholesome advice, he for that time altogether interdicted such a game.

"Also I remember that some time ago, when my beloved son in Christ, Robert, the illustrious king of Sicily, was conversing with me at the apostolic see, I gave him the same advice concerning the prohibition of the aforesaid game, that I had (as above stated) thought it right to give to king Charles, his father."

Here ends the verbal extract from the pope's letter, but the history proceeds thus:—The pope adds with regret that that nefarious game is reestablished, by which hatreds are embittered afresh, Christian blood is shed, dissensions are sown, and serious evils are produced. With a view to their removal, he imposes upon the aforesaid Archbishop of Capua, and Geraldus de Valle, the charge of exhorting the king to prohibit wolves of this description, and add to his prohibition the fear of punishment. And he further charges them, by way of sermons on

* *Annal. Eccles.* ed. J. D. Mansi, tom. xxiv. p. 361, A.D. 1327; To. vi. p. 3; Ep. Secr. p. 215, cit. *ibid.* Ingranno Stella was Archbishop of Capua at this time. Ughelli *Italia Sacra*, vi. 423. From this epistle being addressed to the Capuan, and not to the Neapolitan prelate, we might have conjectured that the scene of these disorders had in 1327 been transferred from the capital to Capua. But it is dated the 19th of December; previous to which time (*vertente anno 1327*) Archbishop Ceccano had been translated from Naples to Tusculum. And his successor was not appointed till 1328. So at this time the see of Naples was vacant.—Ughelli vi. 186. The letters A. S. N. must signify A Secretis Nostris.

three feast days, to fulminate an anathema, in full assembly of the people, against those who should either celebrate or be spectators of the said games; and to publish that such offenders cannot be absolved from the guilt of such a crime by any one save the Roman pontiff, cases of imminent danger excepted. *Dated Avignon, December the 19th of the year XII.* Which year of John's pontificate agrees with the year 1327. In the succeeding year (1328) the same commands were repeated, and his ministers (*internuntii*) at the court of king Robert were directed to urge him by all means to prevent those cruel games by his regal authority.

The name of Charcoal-burner, as affixed to the permanent conspiracy of modern Naples, is one quite positive and arbitrary, in itself unaccountable, and depending wholly on extrinsic explanation. But the name, as applied to those annual gladiators (or whatever they should be termed) of Naples, under the house of Anjou, is no less arbitrary and unaccountable; for making charcoal has no more to do with the proceedings of the one than of the other. And when we consider that both instances of this title are met with in Naples, a kingdom of which the annals are not so crowded with events and circumstances as those of greater empires, and therefore afford fewer chances of fortuitous recurrence, we can scarcely choose but conclude that the same association is spoken of in both of those instances. Indeed it could not be otherwise believed, unless we supposed that the title of the gladiators had been designedly borrowed by different people. But it does not appear that any persons connected with the modern association, or engaged in researches concerning it, are aware of the Epistle of Pope John, or have made any sort of allusion to what it contains. Neither is it conceivable that men who make professions of reason and philanthropy would borrow out of the *Annales Ecclesiastici* the appellation of persons mentioned only as homicidal "*wolves*." Therefore the appellation, not being borrowed, is transmitted.

It so happens, or rather it is no casual thing, that the date of the Carbonarii of Pope John coincides with that which the Carbonari have offered in their *Saggio Istorico*. For his Carbonarii made their appearance while Charles the Second (surnamed the *Lame*) was still reigning, and continued to exist in 1327 and 1328 under the connivance of King Robert the Wise. And the Carbonari refer their origin to the reign of Robert Bruce, king of Scotland. Charles the Second died in A.D. 1309, and Robert Bruce came to the crown in 1306, and died in 1329. His wife Isabella, of whom the express mention is made, was married to him before he obtained the crown, and departed this life in 1328. From which it appears that the period at which the moderns suppose the Carbonarian denomination to have arisen, squares perfectly well with the chronological data* supplied to us by Pope John the Twenty-second.

* The legend of the Heredom of Kilwinning does not square with them so precisely; unless we may suppose the Templars to have established that lodge soon after their character was blasted, and their destruction threatened thereby, and before the actual Bull of dissolution.

From these premises there follows a deduction, which would indeed have appeared probable enough in the first instance. It is, that the title Carbonarii was not confined to the gladiatorial exhibitions annually made by those who bore it, but belonged to them more generally, and in other respects. In like manner as they who figured in tournaments were called knights, although the order of knighthood was instituted for other and much higher purposes. The original objects of the Carbonari society receive no illustration from the papal epistle. But we find that their most scandalous and sanguinary proceedings enjoyed the connivance of King Robert the Wise; and that he neither interposed to suppress them of his own accord, nor even upon the remonstrance of the holy father, but gave occasion, by his remissness, for fresh instances on the part of the latter. Robert was an amiable man, devoted to literature and philosophy above all the princes of his age, averse to violent courses, and more distinguished for his talents and indefatigable perseverance as a statesman than for martial propensities. If his own celebrity as the head and master-spirit of the whole Guelfic league in Italy could perish out of history, he would share the immortality of his friend Francis Petrarch. No man could be imagined less likely to tolerate the sanguinary riots of the Carbonari, and to uphold them against the laudable remonstrances of his confederate and personal friend John. But we may discern in that circumstance an inkling of the fact we had formerly supposed—viz., that the Carbonarii were a combination of people addicted to the same politics as himself; and that, wolfish as they were, they were Guelfic* wolves.

It would be a grievous mistake to imagine that that party, because they made the papal church their rallying point, were full of piety and orthodoxy. They cannot claim a praise which it would be too much to bestow universally upon the popes themselves. A religious centre and supremacy over the religious world may be established more completely by other systems than by that of the holy apostolic church; and that idea has passed through the minds of some popes as well as papists. It can scarcely be credited that these Carbonarii held the catholic faith. The *season of the year* at which they annually held their gladiatorial feast might prove acceptable information. But we are not in possession of it. The silence of all history, besides the *Epistolæ Secretæ* of the Vatican, concerning these curious affairs, which extended themselves over several years, and occurred in two reigns, is in itself a remarkable thing.

PHOTIUS.—No. VI.

(Continued from page 250.)

NICOLAS eagerly availed himself of the opportunity afforded him by the imperial embassy of interfering in the affairs of the eastern church. He chose to consider the application which was made to him in the light of an appeal to his jurisdiction, and sent Rodoaldus, bishop of

* The use of the appellation Guelfs, by the Carbonari of the present day, is a confirmation of the same, though it could not have sufficed to prove it.

Porto, and Zacharias, bishop of Anagnia, as his legates to Constantinople, with instructions to take part in the proceedings against the Iconoclasts, and to collect such information respecting the retirement of Ignatius and the elevation of Photius as should enable him to judge who was the rightful occupant of the see. In the meantime they were instructed to communicate with Photius only as a layman,* as he was careful to reserve to himself the business of adjudicating upon his claims. Upon their departure from Rome, the legates were entrusted with two letters, the one addressed to the emperor, the other to Photius. In the former† the pope expressed his disapprobation of the deposition of Ignatius as having been effected without his privity and consent;‡ he strongly condemned the irregularity of elevating a layman to the episcopal dignity, but declared his willingness to co-operate in the measures against the Iconoclasts. At the same time he required Michael to restore to the see of Rome the authority which it had exercised by the bishops of Thessalonica over Epirus, Illyricum, Macedonia, Thessaly, Achaia, the Dacias, Mæsia, Dardania, and Prævalitana, and to give it back the estates which it had possessed in Calabria and Sicily, and the right of consecrating the archbishop of Syracuse. He further recommended Rodoaldus and Zacharias to his protection, and requested that he would provide for their honourable reception and safe return. In the other letter,§ which is dated on the same day, (September 25, 860,) he congratulated Photius on the soundness of his confession of faith, but expressed his regret at the irregularity of his promotion. He informed him that he could not acknowledge the validity of his consecration till he had received the report which the legates should make of his conduct;|| but that if their report was favourable, he would "honour him as it was fit he should the bishop of such a see, and embrace him with fraternal love." The tone of these letters, and the revival of the papal pretensions to its lost jurisdiction and possessions at this juncture, afforded a very intelligible intimation that the price of his acquiescence in the recent measures must be a recognition of his claims.

But the court of Rome had not yet attained that skill in the selection of its ministers for which it has been so famous in modern times, and Nicolas was singularly unfortunate in the choice of his agents. Rodoaldus and Zacharias had scarcely arrived at Constantinople

* Photii consecrationem non solum minime admittendam esse decrevimus, verum etiam ipsis legatis nostris, ne cum illo, nisi quasi cum laico, usque ad notitiam nostram communicarent, frequenti ac omnimoda jussione præcepimus. Nicolai I. Epist. i. apud Concil. viii. col. 269, C.

† Ap. Concil. viii. col. 270—276.

‡ Ut Ignatium supra jam nominatæ urbis patriarcham, sine Romani consulta pontificis, ibidem cætus conveniens, proprio privasset honore. Ibid. col. 271, A.

§ Ap. Concil. viii. col. 276.

|| Quapropter vestræ consecrationi consentire modo non possumus, donec nostri, qui a nobis Constantinopolim sunt directi, revertantur, qualiter per eos cognoscamus vestræ observationis actus, et ecclesiasticæ utilitatis constantiam, et quo studio circa catholicæ fidei defensionem vosmet exerceatis. Et tunc, si dignum fuerit, ut tantæ sedis præulem, ceu convenit, honorabimus, et fraterna dilectione amplectemur. Ibid. col. 276, E.

before their honour was put to the test by a people long acquainted with the arts of intrigue and corruption. For a time,* indeed, they expressed their determination to act in accordance with their instructions; but the Byzantine government was little disposed to allow the cause between the rival patriarchs to be decided at Rome, or to concede the papal claims; and accordingly no means were left unemployed to shake their fidelity. For some months,† during which time they were plied with well-directed threats and allurements, they were kept in a state of seclusion. They were not proof against Grecian address and liberality, but at last consented to suppress the obnoxious parts of the pope's letter,‡ and recognise, unconditionally, the consecration of Photius. When they had thus been brought to comply with the views of the court, no time was lost in employing them in the way which had been intended, and a synod was at once convened for the dispatch of the important business upon which they had been invited to Constantinople.

Ignatius, who, after six months' confinement in Mitylene, had, in the spring of 859, been again removed to Terebinthus, had since that been brought back to the capital. It would appear, from a passage§ in Michael's letter to the pope, that when the imperial embassy was sent to Rome he was residing at Terebinthus. At the time at which we have now arrived, he was living at Constantinople, in a palace called Posis,|| which had belonged to his mother. From this we may not conclude that he was now treated with greater indulgence, or that the government, having proved that he was not to be moved by severity, were trying the effect of conciliation. It would rather seem that he had been recalled from exile merely to be brought before the council, and that it was merely to save appearances that he was treated with less harshness, and allowed to enjoy greater freedom.

The council was convened in the church of the apostles with great

* This Nicolas himself acknowledges: *Nihil illis bonum profuit inchoasse, et in bonitate minime perdurasse; quoniam qui perseveraverit usque in finem, hic salvus erit. Quid enim proderit alicui pro veritate primum quidem impetum dare, et post paululum aut sussionibus, aut terroribus, aut aliquolibet vitio a veritatis tramite declinare?* Epist. x. Ibid. col. 353, B.

† Qui cūm eis, sicut dicunt, per centum dierum spatia, omnium nisi suorum alloquendi facultas fuisset denegata, ut apostolicæ sedis missi non digne suscepti sunt, atque ut decuerat retenti. Nicolai I. Epist. vi. Ibid. col. 286, D. Metrophanes (Epist. col. 1388, C.) says, ἦσαν ἐπὶ μῆνας ἑκτὸν ἱεσταίμηναι ποιῆσαι καθὼς παρεγγίλθουσιν, μὴ παραχωροῦμεν δὲ, ἀλλ' ἐπὶ ὁλίον δὲ ὑποκλαπέτης δόξοις, καθέξουσιν μὴ ἀκρίτως καὶ παρανόμως τὸν πατριάρχην Ἰγνάτιον, ἐκύρωσαν δὲ τὴν Φάτιον. As they appear to have been absent from Rome nearly eighteen months, they may very well have spent eight months at CPlē. Hody (Case of Sees Vacant, p. 140) is certainly wrong in thinking that they had returned to Rome in March, 861. The date of Nicolas's fifth letter, on which he relies, is evidently wrong. Instead of "indictione ix." it should be "indictione x.," the year subscribed to letters iv. and vi., which were confessedly written at the same time.

‡ In his quæ ibidem ex eâ lecta sunt, nonnulla addita, multa mutata, plura subtracta reperiuntur, et per omnia talis a vobis effecta est, ut aut nihil aut parum aliquid nos per eam de crebro dicti comministri nostri Ignatii disposuisse causâ videamur. Nicolai I. Epist. ix. col. 330, D.

§ As it is reported by Nicetas (col. 1204, B.), Εἰς τῇ κατ' ἀρχὴν εἰσὶν καὶ τῇ μοναστηρίῳ μένον.

|| Nicet. col. 1205, A. See Ducange Constantinopolis Christiana, Lib. ii. p. 137.

pomp and splendour. It consisted of three hundred and eighteen prelates;* and its proceedings were carried on in the presence of the emperor, Bardas, the officers of state, and a great concourse of the inhabitants of Constantinople. Ignatius was cited to appear before the assembly† to answer the charges which were laid against him. He demanded in what character he was to appear? as a bishop, a priest, or a monk? as one already condemned, or as one to be put upon his trial? The messengers were not prepared to answer this unexpected inquiry, and returned to the council for instructions. The prelates seem to have shared their embarrassment; for on the morrow the same persons brought him a message from the legates commanding him to repair to the holy and œcumenical council in the character to which his conscience told him he was entitled.‡ Upon receiving this message he put on his patriarchal robes, and, accompanied by bishops and other clergymen, and a crowd of monks and laymen, proceeded on foot to the place of assembly. He was met on the way by an imperial officer, who commanded him, in the name of the emperor, to appear before the council in the attire of a simple monk, reminding him that he had been already condemned and deposed. Having been stripped of his pontifical dress, and separated from his attendants, he was brought before the council. In these trying circumstances his conduct was dignified and intrepid. The emperor received him with opprobrious language,§ but he silenced his brutality with the remark that "taunts were milder than tortures," and was commanded to be seated upon a wooden bench. Having requested and obtained permission to salute the legates, he asked them the cause of their presence. They replied that they were come as the legates of Pope Nicolas to judge the charges laid against him. He then inquired if they had brought any letter to him? They informed him that they had not;|| as they were not come to him as patriarch, but to one who had been deposed by a provincial synod; and that they were prepared to act according to the canons. "Then first remove the adulterer," said the spirited prelate; "if you cannot, you are no judges." They were content to point to the emperor, and to reply that what was done was in accordance with his will. The courtiers

* Nicolas, in one of his letters to Michael, says, Quasi ad majorem firmitatem, concilium adversus Ignatium fratrem et communistum nostrum congregatum, equalis numeri cum sanctâ olim Synodo in Nicæâ a sanctis fratribus celebratâ fuisse perhibetur. Epist. viii. ap. Concil. viii. col. 311, D.

† We derive the account of what took place in this council from the memorial of Ignatius to Pope Nicolas (Libellus de tota Ignatii causa a Theognosto scriptus), ap. Concil. viii. col. 1264—1269, and the narrative of Nicetas. Vit. Ignatii, col. 1205—1208. The original proceedings, the *πράξεις* ἐκ τῶν συνοδικῶν mentioned by Nicetas, col. 1225, E., were burnt by the council of 869. Col. 1353, B.

§ Οἱ τωσθησῆται τῆς πρὸς αὐτὸν, ἔφασαν, Ρώμης, Ροδόλδος καὶ Ζαχαρίας, δι' ἡμῶν τῶν ἀσέβων θηλοῦσι τάδε εἰς τὴν ἀγίαν καὶ οἰκουμένην σύνοδον ἀναιρεθῆναι ἀπάντησιν, ὡς ἔχει σὺν ἡ συνήθειαι. Nicet. col. 1205, B.

|| Κρατὼν εἰδὺς ὕβρεσι πλύνει με. ἡμεῖς δὲ φιλανθρωποτίρας τὰς ὕβρεις τῶν βασάνων ἐπύκνους, μᾶλλον κατέπαυσε τὸ θυμὸν, καὶ εἰς εὐλόσκामνον καθισθῆναι με ἐκίλευσε. Theognosti Libell. col. 1265, B.

|| Οἱ δὲ εἰπον, μὴ ἔχειν, διὰ τὸ μὴδὲ πρὸς πατριάρχην ἐρχεσθαι, ἀλλὰ πρὸς τὸν ὄντ' αὐτοῦ τῆς ἐκείνης συνόδου καθαιρουμένου, καὶ ἵτοιμὰ ἴσμεν τὰ κατὰ καιῖνας πράττειν. Ibid. C.

vainly sought, by entreaties and menaces, to induce him to make a formal resignation. They charged the bishops of his party with inconsistency, because, after having submitted to his deposition, they now desired his restoration. For several days these importunities were repeated; but when it was ascertained that nothing could induce Ignatius to resign, it seemed to be time to have recourse to other measures. He was again cited before the council. But he now refused to acknowledge the legates as his judges on account of their manifest partiality; he boldly charged them with corruption, and appealed to the judgment of Nicolas himself; grounding his appeal on the interference of Pope Innocent in the cause of St. Chrysostom, and the fourth canon of the council of Sardica. In spite of his refusal again to appear, on the ground of his not having been cited in the way required by the canons, he was placed before the council. Witnesses were brought forward to prove that he had not been canonically elected. He objected to them as unworthy of credit, and as brought forward by the civil government. "If I am not patriarch," said he to Michael, "neither are you emperor." He reminded the bishops that the validity of their orders depended on that of his title. He declared that he would willingly have resigned if Photius had not been an excommunicated person and a layman, who had been consecrated by an excommunicated and deposed bishop, and had broken his engagements. No answer was vouchsafed to his objections; the witnesses, seventy-two of whom were examined, deposed to the irregularity of his election.* On the strength of this evidence, which went to shew that, in violation of the twenty-ninth canon, he had been obtruded upon his church by the civil power, his deposition was confirmed. After a long debate and much tumult, in which swords were drawn, and at least one unfortunate prelate wounded, he was arrayed in the patriarchal robes, which were then solemnly stript from him to mark his degradation. "He was unworthy of them,"† exclaimed the subdeacon Procopius, as he performed the ceremony; and the legates and some others echoed the sentence.

The council‡ afterwards no doubt proceeded to condemn the Ico-

* Fifty-two articles appear to have been exhibited against him. Nicet. col. 1228, C.

† Οὗτος πρώτος ἀναυρούμενος τὸ ἀμωφύριον, καὶ τὴν λαὸν ἰδοῦσα, ἰδὼσα τὸ, ἐκέλευε. Ζαχαρίας τε καὶ Ρωζιάνδος, καὶ τινες ἄλλοι μαχοὶ τὰ ἴσα κραυγάζοντες, τῇ ἀντιθέσει ἄρσιν συνεκτελέφουντο. Nicet. col. 1208, C.

‡ The title (*ἡ πρώτη καὶ δεύτερη σύνοδος*) by which this council is distinguished by the Greek canonists has received various explanations. Zonaras and Balsamon tell us (Bevereg. Synodic. tom. i. p. 331) that it was so called from having been interrupted by the violence of the heretics—that is, the Iconoclasts, and continued in a second and separate assembly; but there is nothing to confirm this in the contemporary writers. Bp. Beveridge (*ibid.* tom. ii. Annot. p. 170) supposes that it was so called because it confirmed the (provincial) council which deposed Ignatius. But Hody (*Case of Sees Vacant*, pp. 151, 152) seems to have given the true solution of the difficulty:—"It was so call'd because it met twice upon two different matters, one the deprivation of Ignatius, and the other the condemnation of the Iconoclasts; and had two distinct tomes, containing the acts and decrees of the two distinct sessions." He confirms this opinion by two passages from an epistle of Pope Nicolas (Concil. viii. 1068, 1069), in one of which he says that the emperor sent him "duo

noclasts, but we have no account of that part of their labours. Of its seventeen canons,* the first eleven, which are levelled at various irregularities in the foundation and government of religious houses, and certain other abuses, were evidently intended to convey indirect censure of the conduct of Ignatius in the particulars to which they refer. The twelfth and the following three are directed against conventicles, and such as separate from their ecclesiastical superiors (for any other cause than heresy) before they have been formally condemned. The sixteenth forbids the ordination of a bishop to a see which is not lawfully vacant; and the seventeenth† enacts that for the future no one shall be raised to the episcopate who has not spent the usual time in the intermediate orders. These last two, which provide against the recurrence of irregular consecrations, were evidently introduced to satisfy the legates, and such as apprehended that the case of Photius might be made a precedent for future irregularities.

These transactions, though they exhibit the talents of Photius in an advantageous light, are little creditable to his principles. True it is that we have no account of them which does not proceed from a hostile pen, and that much is imputed to him by party writers, which may more reasonably be ascribed to the personal enemies of Ignatius; but we cannot doubt that in what was done he had the principal share. We can scarcely deny him the merit, such as it is, of outwitting Nicolas. The papal legates had been induced to sacrifice the interest of their employer, and lend themselves as instruments to promote the views of the Byzantine court. They were evidently deceived‡ or corrupted. It would seem that Photius had taken upon himself the unworthy office of practising upon their ignorance and selfishness. According to a statement publicly made by Ignatius in the council,§ he sent them presents while they were still upon their

volumina, quorum unum depositionis Ignatii gesta continebat, alterum autem de sanctis habebat imaginibus acta;" in the other of which he speaks of the council in which his legates were present in the plural number, "Alia illa concilia, quæ imminentibus illis, Constantinopoli celebrata sunt, videlicet tam id quod adversus patriarchum Ignatium, quam id quod pro sacris imaginibus collectum est."

* They are to be found illustrated by the commentaries of Balsamon, Zonaras, and Aristenus, in *Beveregii Synodicon*, tom. i. p. 331—359.

† It is as follows: "Εν πάσι τῆς ἐκκλησιαστικῆς εὐταξίας φροντίζοντες, καὶ τοῦτο ἐρῶσα ἀναγκᾶν ἰδόμεθα, ὥστε τοῦ λοιποῦ μηδὲν τῶν λαϊκῶν ἢ μοναχῶν ἀξίον εἰς τὸ τῆς ἐπισκοπῆς ὑψὲς ἀνέλθεαι, ἀλλὰ ἐν τοῖς ἐκκλησιαστικῶς βαθμοῖς ἐξεταζόμενον πρότερον, οὕτω τῆς ἐπισκοπῆς τὴν χειροτονίαν ὑποδέχασθαι. εἰ γὰρ καὶ μέχρι τοῦ νῦν ἀπὸ τῶν μοναχῶν ἢ λαϊκῶν τινες, ἀπαιτούσης χάριτος, παρατυχία τιμῆς ἀξίον γενέσθαι ἐπισκοπικῆς, ἀρετῇ τε διαπρέψαντες, καὶ τὴν κατ' αὐτοὺς ἐκκλησίαν ὑψώσαντες, ἀλλὰ τότε σκαιῶν οὐδαμοῦ νόμον τῆς ἐκκλησίας τιθέμενοι, ἐρίσκειν τοῦ λοιποῦ μηκέτι τοῦτο γίνεσθαι· εἰ μὴ κατὰ λόγον ὁ χειροτονούμενος διὰ τῶν ἱερατικῶν προβάδων βαθμῶν, ἐν ἐκείνῳ τάγματι τὴν νομισμένην χρόνον ἀποκλήρῃ." p. 358. The subtle genius of Photius is manifest in this canon, which, while it forbids for the future such irregular appointments, gives a direct sanction to his own, by declaring that hitherto they had not been contrary to the law of the church.

‡ Anastasius Bibliothecarius suggests this explanation of their conduct: *Missis Romanis quid legerent, quidve non legerent, nullatenus intelligentibus, quin potius præ vi ac timore jam jamque deficientibus*. *Præfat. Octavarum Synodi*, col. 964, C.

§ Συνεβλήτε τοιῶτα, καὶ τὰ δῶρα αὐτοῦ μακρόθεν ἰδέεσθαι. κατὰ γὰρ τὴν Ραιδιστὸν ὑμῶν αὐτὰ ἀπηγγέλασιν, ἵνατιὰ τε καὶ φιλόνοια, καὶ ἰγκύλτια. *Theognosti Libel. ap. Concil. viii. col. 1264, E.* Rædestus is the ancient Bisanthe, on the Propontia, now called Rodasto.

journey, and entertained them at his table after their arrival. Certain it is that, though he had the prudence and address to leave the government and the legates to take the leading part in the council, it was not because he scrupled to be a judge in his own cause ; for he openly took part in its proceedings. And Nicetas* says that even his relatives and most intimate friends were offended by his rancorous hostility to Ignatius.

I cannot forbear remarking, before I proceed with the narrative, that these transactions, painful as they are, exhibit in a striking light the extent and value of the influence of the church. Under a despotic government, and in the reign of a profligate and unprincipled tyrant, it was necessary to employ all this complicated machinery to displace a prelate who had made himself obnoxious to the man who wielded the power of the sovereign. Much as we find to condemn, disgraceful as was the conduct of the principal actors, and unjustifiable as was the interference of the civil power, the measures which were employed contrast most favourably with the brute force which would have been employed to effect a similar object in any other eastern state. The church, robbed as she had been of her independence, afforded a salutary check to the extravagances of despotism. When all civil rights were extinguished, the minds of the subjects of the empire were preserved from total degradation by the recognition of some rights which could not be destroyed by the caprice of a tyrant. The history of all tyrannies tends to establish the fact that religion is the only security of freedom.

The decision of the council did not bring the sufferings† of Ignatius to a close. He was now required to sign a paper in which he acknowledged the justice of his deposition. For a time no tortures could induce him to comply with this tyrannical demand ; but his strength at last gave way to systematic cruelty, and his tormentors gained his signature.‡ He was then allowed to remain unmolested in his house at Constantinople.§ But he was not long left in peace. His enemies were not yet satisfied ; they proposed that he should read the act of his deposition and excommunication from the pulpit of the church of the Apostles.|| At Whatsuntide his house was suddenly surrounded

* Col. 1208, D.

† Τότε μὲν οὖν, ὡς ἐκίλευον, καθαίρεισάντες καὶ ἐκκηρύξαντες, ἀνδράποιοι αὐτὸν ὀμωτάτοις καὶ ἀσεβέστατοις τιμωρίαισιν σικρῶς παραδεδέκασιν, ἄχρις ἂν οἰκίῃς χειρὶ τῶν ἰδίων καθαίρεισιν ὑποσημνήηται. Nicet. col. 1208, E. His biographer enters into a minute account of his sufferings, and many of those which are enumerated by the writers cited in a former note, were probably inflicted at this time.

‡ Nicetas says that it was extorted by actual force : Εἰς τῆς τοῦ ἀγίου χειρὸς ὁ Μωροθόδωρος πρατίσας, καὶ χάριτην λαβὼν, ἐπέθεν ὡς δι' αὐτοῦ στουρὸν, ὃν καὶ ἀναγκὰν ἐκιδίδουσι Φωτίῳ. ὁ δὲ τὸν στουρὸν λαβὼν, ἐξ ἑαυτοῦ ἐκτέρασαν εὖτως "Ἰγνάτιος ἀναξίως Κωνσταντινουπόλεως ἰμολογῶ ἀψήφιστος εἰσελθεῖν, καὶ τὰ ἔτη ταῦτα εἰς ἡγίασον, ἀλλ' ἐστερῶσεν. Col. 1209, B. But this is scarcely probable, as in that case it could never have been expected that he could be prevailed upon publicly to read his sentence. The very proposal of such a measure seems to shew that he had in this instance been guilty of an act of weakness.

§ Τὸν μητρικὸν δὲ ὅλον τὰ Πρωτῶς καταλαβὼν, μικρὸν τίνας ἀπὸ τῶν πολλῶν πύων ἀνέβλεψεν ἐκεῖ. Ibid.

|| Τὸν οἰκίαν καθαίρεισιν ἀνεγκνέκτα ἐπὶ τοῦ ἁμῶνος ἀναβηματίζειν αὐτοῦ. Nicet. col. 1209, C.

by armed men;* but during the night he escaped their vigilance; in the dress of a slave he fled from Constantinople, and succeeded in eluding an active pursuit in the monasteries upon the islands of the Propontis. But this miserable exile was not of long continuance. In the month of August a violent earthquake,† which lasted for forty days, alarmed the inhabitants of the capital. In vain did Photius‡ labour to persuade them that such phenomena are the results of natural causes; the terrified populace regarded the visitation as sent to avenge the persecution of Ignatius; and the government was compelled, by their clamours, to recall the persecuted prelate, and to grant him permission to live in peace in his monastery.§

In the meantime the legates had been honourably dismissed,|| and soon after their departure the secretary Leo was despatched to Rome to convey the acts of the council, and letters addressed to Nicolas by the emperor and Photius. Michael¶ informed him of the decision of the council, justified the appointment of Photius by the ancient examples of Nectarius and Ambrose, boasted that the council had consisted of the same number of prelates as that of Nice, and requested that he would, by affixing his signature, signify his assent to its proceedings, which had already received the sanction of his legates. The letter** of Photius was highly characteristic. It was ingenious, pathetic, and eloquent.†† After eulogizing Christian charity, and assuring Nicolas that he was disposed to put the most favourable construction upon his epistle, he tells him that he was an object of pity rather than of reprehension. He had been raised to his present station against his will; he had by his elevation been robbed of all his enjoyments and comforts. He formerly led a life of tranquillity and happiness, now he was tormented by misrepresentation and calumny. He had once been the pride of all his friends. He could not think of the past without tears. He had been surrounded by enjoyment when his house was frequented by persons who sought his society for instruction in mathematics, logic, and theology, and shewed him every proof of their affection. How could he but sorrow when he contrasted with this the solicitude, the trouble, the importunities which oppressed him now? He had to encounter

* Ibid. col. 1212, C.

† Ibid. D.

‡ Αὐτὸς ὁ Φώτιος ἀναστὰς ἐπὶ τοῦ ἄμβωνος δημηγορεῖσαι, εἶπεν, ὅτι οἱ σεισμοὶ οὐκ ἐκ πλῆθους ἁμαρτιῶν, ἀλλ' ἐκ πληθμονῆς ὕδατος γίνονται. Simeon Magist. p. 333, E.

§ Nicet. col. 1212, D.

|| Οἱ πρὸς αὐτὸν ἐπεστέλλοντες τὴν Ρώμην φιλοφρόνως ἐπὶ φωτίῳ δορυδεκθεῖντες, τὴν Ρώμην παλαστήσαντες κατέλαβον. Ibid. col. 1213, A.

¶ This letter is not extant, but we learn its contents from the answer of Nicolas. Epist. v. col. 378.

** We have this letter only in the Latin version of P. Morinus (ap. Baronii. Annal. tom. x. ann. 861, p. 207—214.) Emeric Bigot seems to have obtained a copy of it in the original from the younger Heinsius, who had brought it from Moscow. Comfelin gives the superscription (Τῇ ἀναγιγνωσκῇ, ἱεροτάτῃ, ἀδελφῇ καὶ συλλειτουργῇ τῷ Νικολᾷ Πάπῃ τῆς Πρεσβυτέρως Ρώμης, Φώτιος Ἐπισκόπου Κωνσταντινουπόλεως Νέας Ρώμης) and the first few words of the letter. Bibl. PP. Auctarium Noviss. tom. i. p. 549.

†† Baronius himself cannot conceal his admiration: De quibus est ut mireris hominis sicut ingentem vafriiciem, ita in dicendo facundiam, utpote qui in scribendis litteris apprime versatus esset, cum antea fuisset à secretis eidem Imperatori.—Annal. ut supra, p. 207.

envy, faction, insults, discontent. He was called upon to perform painful duties, and make great sacrifices. He had foreseen that such would be the consequences of filling such an office; he had accordingly been anxious to avoid it, and could only grieve now that it had been laid upon him. But he could not avoid what had been predestinated. Yet deserving as he is of compassion, he is accused and reproached—and that by those by whom he had hoped to be comforted—because he had been raised to the office while a layman. He had resisted as long as he could. What blame there was, must fall upon those who forced his inclinations. In complying, however, he had committed no transgression; for the canons which he was accused of violating, had never been received by the church of Constantinople. He had not desired the see; he did not wish to retain it; but he could not submit to be falsely accused. If he had offended, the same offence had been committed by his predecessors Tarasius and Nicephorus, men who had shone like stars in the world, and whose memory it was his duty to defend. We are guilty if we transgress the laws to which we are subject; but no one is bound to obey such as have never come to his knowledge, and which he has never acknowledged. Matters of faith and the decrees of the general councils are obligatory upon all, but there may be a variety of customs in various churches. The days of fasting were different in different countries. At Rome, no priest was found living in lawful wedlock; a different practice prevailed in the east: and so in other things. Where there is no denial of the faith, no violation of any catholic decree, none ought to be condemned for observing their own customs. It was to his credit surely that, without having yet passed through the orders of the priesthood, he had so lived that, layman as he was, he was preferred to those who had. There was nothing in the nature of things which rendered the elevation of a layman unlawful. But he did not argue the matter on his own account; he is solicitous about the fame of the illustrious dead. Ambrose and Nectarius had not even been baptized, yet the elevation of the latter was confirmed by a general council. He would say nothing of Gregory, the father of him of Nazianzus, nor of Thalassius of Cæsarea. Of himself he would only say that he was placed in his present station by compulsion, and remained in it against his will. To shew, however, that he was willing to comply with the fatherly suggestions of Nicolas, and to remove all occasion of scandal, he had consented that it should be synodically declared that for the future no monk or layman should be suddenly elevated to the episcopate without passing through the various degrees of holy orders. He wished that the church of Constantinople had observed such a rule before, for then he might have escaped his present trouble and responsibility; he might have escaped the weighty duties of a bishop, and not been distressed as he has been by heretics, some of whom cast contempt on the image of Christ, others confounded his natures and vilified the council of Chalcedon, many of whom, however, he had made captives to the gospel of Christ. He hoped that the canons which had been passed with the assent of the legates would conduce to the peace of the church. He would willingly have given canonical

authority to all the suggestions of Nicolas, had not the emperor refused his consent; and he agreed with the legates in thinking it prudent to accept a part, as it was not possible to secure all. For his part he was willing to pay every regard to the wishes of the pope in the matter of the jurisdiction to which he laid claim. If that claim had not yet been conceded, his holiness must impute it to the difficulties which had been thrown in the way by the civil government. He regarded his jurisdiction as a burden, and was so far from feeling any reluctance to give up a part of it, that he should regard it as a great relief; readily, therefore, should he restore it to him to whom it rightly belonged, especially when requested by such men as the legates were. He warmly praises the legates, to whom he had said much more than he had now written, and to whom he referred the pope for further information, assuredly relying on their truth and honour. In conclusion, he reminds him that those who are placed in the highest stations are called upon to shew the strictest obedience to the laws, and that he hopes that he will not entertain such as went from Constantinople without commendatory letters to the Roman church, nor, under pretence of hospitality, allow the sowing of seeds of hatred. He looked with pleasure upon the existence of a friendly intercourse with Rome; but he could not approve journeys undertaken without his knowledge, and without commendatory letters. Such journeys, which were in violation of the canons, led to strife, calumnies, and discord. Under pretence of vows, men sought refuge at Rome who were stained with the foulest crimes. He trusted that such a practice would not henceforth be encouraged. The observance of a different course would conduce to the salvation of the fugitives, the maintenance of order, the preservation of brotherly love, and a general concern for the spiritual and temporal welfare of all.

The legates, upon their return to Rome, merely informed the pope that Ignatius had been deposed and Photius confirmed in possession of his see.* But two days after, Leo, the imperial ambassador, arrived with the documents and letters, from which it plainly appeared that they had taken part in all that had been done at Constantinople. Upon this discovery, Nicolas acted with characteristic energy. An inferior man might have supposed that the weakness or misconduct of his agents had deprived him, without remedy, of all the advantages which he had hoped to gain from the divisions in the eastern church.

* *Missi nostri tandem reversi, nil aliud renuntiavere, nisi depositum Ignatium et Photium in sede CPolitana firmatum. Post duos vero dies legatus a nobis imperialis, nomine Leo, a secretis susceptus, duo volumina obtulit; quorum unum de positionis Ignatii gesta continebat, alterum autem de sanctis habebat imaginibus acta. Detulit præterea idem Leo imperiales literas deprecantes, quatenus et in depositione Ignatii, et in confirmatione Photii, consensum præberemus et subscriberemus. At nos Divinâ docente gratiâ, dum idem adesset legatus, convocatâ totâ quæ apud nos est ecclesiâ, decrevimus et statuimus, atque professi sumus coram ipso, et coram ecclesiâ Dei, sicut ut profitemur, nos pro dejectione Ignatii, vel consecratione Photii, nunquam misisse, nunquam missuros esse: et in depositione Ignatii, et promotione Photii nunquam consensisse, nunquam consensuros esse. Et his sæpius dictis, et palam annuntiatis, atque in apostolatus nostri epistolis taliter insertis, et eidem Leoni a secretis imperatori Michaeli, vel Photio ad habendum datis, hunc a nobis absolvimus. Nicolai Epist. i. col. 269, E.*

But genius is never without resources. He immediately assembled the Roman clergy, and before them and the ambassador declared that the legates had exceeded their instructions, and that he therefore disavowed their measures. He wrote to the emperor,* expressing his determination to support Ignatius, positively refusing to acknowledge his rival, and complaining of the falsification of his former letter. He wrote also to Photius,† asserting the prerogatives of his see, replying to the arguments by which he had defended his election, and insinuating that it was he who had falsified his letter and terrified his legates into an act of disobedience. These letters were sent to Constantinople by the ambassador Leo; and a third, addressed to the Faithful of the East,‡ which informed them that the recent measures had been taken without the pope's sanction, and that he consented neither to the deposition of Ignatius nor to the elevation of Photius, as it bears the same date (March 18, 862), was probably conveyed by the same messenger.

Disappointed, however, as Nicolas must have been, by what had taken place at Constantinople, and dissatisfied as he was with the conduct of his legates, he allowed himself to be persuaded that they had, in pursuing the course which they had taken, yielded only to compulsion,§ and was so far from suspecting that they had been actuated by corrupt motives, that he sent Rodoaldus as his legate upon important business into Gaul.|| But the fugitives who were driven from the east by the vigour with which the adherents of Photius put into execution the decrees of the council, bitterly complained of their conduct;¶ and the abbot Theognostus,** who had been commissioned by Ignatius to act as his agent at Rome, presented a formal memorial-†† from the deposed prelate, in which he pathetically set forth his injuries, and appealed from the legates to the pope himself.

* Epist. v. col. 278. † Epist. vi. col. 288. ‡ Epist. iv. col. 277.

§ Quibus secundum horum relationem longa exilia, et diuturnas pediculorum comestiones si in tali intentione persisterent.—Nicolai I. Epist. vi. col. 286, E.

|| The letters which he carried with him (Epist. xvii.—xx. col. 390, et seq.) are dated ix. Kalend. Decemb. indictione xi.—i.e. November 23, 862.

¶ Procedente tempore murmur multorum ab illis partibus Roman venientium, quinimo persecutiones a fautoribus Photii commotas fugientium, sensim eodem cepit episcopos muneribus fuisse corruptos diffamare: et quod communicassent Photio, et deposuissent Ignatium divulgare.—Nicolai, Epist. vii. col. 287, C.

** Ζήλωρ κινήτης ὁ μοναχὸς Θεογνώστος ὁ ἀρχιμανδρίτης, καὶ διὰ κοσμητικῆς στολῆς λαθραίως καὶ αὐτὸς εἰς Ῥώμην ἐκδημαί, καὶ τὰ κατὰ τοῦ Ἱγνατίου διδάσκει τὸν ἀγνώστου πάπῃ Νικολάου. Styliani Epist. ap. Concil. viii. col. 1401, A. Qui legatione, tam pro fratre et comministro nostro Ignatio, quam pro ceteris contribulatis functus, per septennium apud principis apostolorum limina ut peregrinus et incola vixit.—Hadriani II. Epist. ap. Concil. viii. col. 1083, B. This letter of Pope Hadrian was written August the 1st, 868; the "per septennium" therefore must be understood with some latitude, as it seems pretty evident that Theognostus had not presented the memorial to the pope when Nicolas wrote his letters of March 18, 862.

†† This is the piece to which I have already had occasion frequently to refer, intitled, Ἀββίλλος περιβών πάντα τὰ κατὰ τὴν μέγαν Ἱγνατίου, περιφθὺς πρὸς Νικολάου πάπῃν Ῥώμης, προσωποποιηθεὶς ὑπὸ Θεογνώστου μοναχοῦ καὶ ἀρχιμανδρίτου τῆς προσεχεντικῆς Ῥώμης, καὶ ἐξάρχου Κωνσταντινουπόλεως, εἰς ὄραμα Ἱγνατίου τοῦ πατριάρχου. ap. Concil. viii. col. 1264—1269. It runs in the name of Ignatius, ten metropolitans, fifteen bishops, and an innumerable multitude (πλῆθος ἄκωρον) of abbots, presbyters, and other monks.

He was now convinced that his agents had betrayed him, and determined to take decisive measures against Photius. He accordingly convened a synod at Rome.* Rodoaldus was absent in Gaul, but Zacharias, who was convicted upon his own confession of having concurred in the deposition of Ignatius, and of having communicated with Photius contrary to the pope's orders, was deposed and excommunicated.† Photius‡ and Gregory were solemnly degraded, and declared to be excommunicated if they still presumed to exercise sacerdotal functions; those whom Photius had ordained were deprived; Ignatius and his adherents were released from all ecclesiastical censures; and all who opposed the execution of this sentence were threatened with excommunication.§ Apparently to give greater weight to the proceedings of this assembly, the Iconoclasts were anathematized; and in another synod a similar anathema was pronounced against the Theopaschites.

Rodoaldus had in Lorraine been guilty of similar misconduct to that which he had committed at Constantinople. With John, bishop of Ficodé, he had been sent by the pope to the council of Metz, which was holden in June, 863, in the celebrated cause between Lothaire and his queen Theutberga. Corrupted|| by the king's party, in this instance, too, he disregarded his instructions, and gave sentence in opposition to the views of Nicolas; upon returning to Rome and finding Zacharias already condemned, he forthwith absconded. In the following year he was cited before a synod, to answer for the delinquency of which he had been guilty at Constantinople. When he could not be prevailed upon to appear, he was at last deposed and excommunicated in his absence, and threatened with anathema if he held any further intercourse with Photius.¶

Such were the measures by which Nicolas sought to invalidate the proceedings of the council of Constantinople. His conduct exhibits more impetuosity and decision of character than moderation or sense of justice; for even if he had been competent to entertain this important cause, it would have been rash to pronounce sentence upon the *ex parte* evidence of interested witnesses. However, the die was now cast, the churches of the east and west had been brought into direct collision with each other. We may here pause in the history of the schism. Before we proceed, we may enjoy for awhile a more pleasing prospect. In the next paper we shall have to view the illustrious subject of our narrative engaged in employments more honourable to his memory, and more worthy of his talents and learning.

* Probably in the January of 863. The year is specified (indictione undecimâ) in the Latin version of the 8th Concil. col. 1097, A; and it was in the winter, for Nicolas says (col. 287, D.) that it was adjourned from the church of St. Peter, where it was first assembled, on account of the cold. † Ibid. E.

‡ The decrees of this council are given by Nicolas, Epist. vii. and x.

§ Nicetas construes this into a sentence of excommunication against the emperor.—Vit. Ignat. col. 1213, B.

|| Concil. viii. col. 764.

¶ Nicolai Epist. vii. col. 289, E.

ANTIQUITIES.

DISPOSAL OF HIGHER CHURCH PREFERMENT.

(Continued from p. 264.)

THE political bearing of the appointment of Dr. White Kennet is sufficiently evident from the account of his life given in the last Number; more particularly when we take in connexion the zeal with which he had, for some time before, been advocating the repeal of the Occasional Conformity and Schism Acts, with the fact of a bill with that object being in hand at the precise time of his elevation to the bench. He was consecrated on the 9th of November, 1718, and the bill was brought into the House of Lords by Lord Stanhope on the 13th of December following, on which occasion "Dr. Kennet, the new bishop of Peterborough, spoke strenuously for the bill;"* and not only was he "lucky enough," as the writer of his Life in the *Biographia Britannica* speaks, "to have it in his power to lend a helping vote to the passing of it in the House of Lords," but it appears further that the repeal of the acts in question was made "*in the manner chalked out by the dean,*" in a letter written sometime before, and from which an extract is given in the *Biographia Britannica*.† Political, however, as we must consider Kennet's chief recommendation to have been at that critical conjuncture, it must be remembered that he had other claims of no ordinary character, which would satisfy public opinion at the time, and, in the eyes of posterity, conceal its temporary purpose. "He was undoubtedly a man of considerable abilities and wonderful acquirements; but was still more distinguished by his incessant literary labours." And if it must be admitted that he is but "moderately" known "as a divine," it is certain that, "as an historian and antiquary, his name will be remembered as long as the language he wrote in is read."‡ And whatever may have been the political history of his elevation to the bench, it is satisfactory to find his contemporary, Dr. Edmund Calamy, the celebrated nonconformist, remarking upon the bishop, that "upon occasion he appeared warm enough for the church and her interests."§

The next appointment which was made¶ is one of those which

* Tindal's Continuation of Rapin's History of England, vol. xii. p. 239, note.

† Note I. I.

‡ Noble's Biogr. Hist. vol. iii. p. 87.

§ Calamy's Life and Times, vol. ii. p. 518.

¶ In the tables given in the appendix to Mr. Perceval's "Apology for the Apostolical Succession," Bishop Gastrell's name is, by mistake, inserted between those of Kennett and Boulter, and the date of his consecration to the see of Chester assigned to 1719. Bishop Gastrell's appointment was one of the preceding reign, the last, in fact, that was made; he was consecrated April 4, 1714, upon the translation of Sir William Dawes to the archbishopric of York. "But being one of those prelates that were advanced during the four last years of Queen Anne, the ministry of King George I. thought fit to frown upon him."—Biogr. Dict. "His political opinions were probably the only reason why he was not translated to a better bishopric, which his virtues and services to the church of England and the University of Oxford deserved. His writings are greatly valued. But Dr. Gastrell was made of unbending materials."—Noble's Continuation of Granger, vol. iii. p. 86.

serve, from time to time, as we follow the history of church preferment, to remind us that the nomination to bishoprics is a trust reposed in the crown itself, and has been most beneficially exercised accordingly, even in times when ministerial patronage was encroaching most sensibly upon the true interests and liberty of the church. The elevation of Dr. Hugh Boulter to the see of Bristol was the act of the king himself, "of his mere motion;" and his subsequent promotion to the primacy of Ireland was the result of the king's judgment, and not merely the recommendation of his ministers. And the good bishop's great reluctance to accept the office was evidently overcome only by the conviction that it was the express command of his sovereign which laid upon him the obligation of undertaking a post which he would not voluntarily have taken.

"Boulter (Hugh), D.D., Archbishop of Armagh, Primate and Metropolitan of all Ireland, is one of those subjects that cannot be handled without panegyric, the naked relation of his actions being such. He was born in or near London, of a reputable and estated family, and received his first rudiments of learning at Merchant Taylors' school, in that great metropolis; where having with a quick proficiency got through grammar learning, and such parts of knowledge as are usually taught in schools, he was admitted from thence a commoner in Christ Church in Oxford, some time before the Revolution. His merit became so conspicuous there, that, immediately after that great event, he was elected a demy of Magdalen College, together with the late Mr. Addison and Dr. Joseph Wilcox, the late bishop of Rochester and dean of Westminster. Dr. Hough, who was then restored to the presidentship of that college (from which he had been unwarrantably ejected in the reign of King James II.) used to call this election by the name of 'The golden election,' from the merit and learning of the persons who were chosen; and the same respectful appellation was long after made use of, in common conversation, in the college. Mr. Boulter was afterwards made Fellow of Magdalen College, for which, as well as for Christ Church, he always retained sentiments of respect and gratitude; and as a proof thereof, he afterwards remembered them both in his will. He continued in the university till he was called to London, by the invitation of Sir Charles Hedges, Principal Secretary of State in the year 1700, who made him his chaplain; and some time after he was preferred to the same honour by Dr. Thomas Tenison, Archbishop of Canterbury. In these stations he was under a necessity of appearing often at court, where his merit and virtues fell under the notice of Charles Spencer, Earl of Sunderland, Principal Secretary of State, by whose influence and interest he was advanced to his first promotions in the church—namely, to the parsonage of St. Olave in Southwark, and to the archdeaconry of Surrey. The parish of St. Olave was very populous, and for the most part poor, under which circumstances it required a vigilant pastor; and in this particular Dr. Boulter was by no means deficient; applying himself, in season and out of season, to their instruction, correction, and reproof; nor was his purse wanting to help the necessitous, according to his abilities and their emergencies. When King George I. passed over to Hanover in the year 1719, Dr. Boulter was recommended to attend him in quality of his chaplain. During his abode there, he took a good deal of pains to learn the German language; in which, nevertheless, he did not arrive to any great perfection. He also, at the king's instance, took Prince Frederick under his care, to instruct him in the English tongue; and for that purpose drew up for his use a set of 'Instructions' in writing, which, together with his great moderation and sweetness of temper, rivetted him in the king's favour, and caused his majesty to lay hold of the earliest opportunity of promoting

him in the church, which soon happened. For, during his abode at Hanover, the bishopric of Bristol, and deanery of Christ Church, Oxford, became vacant by the death of Dr. George Smalridge, on the 27th of September, 1719, and the news thereof arriving at Hanover, *the king, of his mere motion*, granted to him that see and deanery, and he was consecrated bishop of Bristol on the 15th of November following. In this last station he was more than ordinarily assiduous in the visitation of his diocese, and the discharge of his pastoral duty, well knowing how much the interest of the church depended upon a strict reformation of the lives and morals of the clergy, and a faithful and diligent execution of the trust committed to them. While he was employed in the business of one of these visitations, he received a letter by a messenger from the secretary of state, acquainting him that his majesty had nominated him to the archbishopric of Armagh and primacy of Ireland, then vacant by the death of Dr. Thomas Lindsay, on the 13th of July, 1724, and desiring him to repair to London as soon as possible to kiss the king's hand for his promotion. What would have given joy to another, to this good bishop afforded only matter of grief; and we have heard it affirmed by indisputable testimony, that he never appeared more disconcerted in his life than upon receiving the news of *the king's pleasure*. He consulted with his own thoughts for a few hours, and advised with such of his friends as were present, how he should conduct himself on this grand occasion. At length he called for pen and ink, and sent an answer by the messenger, refusing the honour *the king* intended him, and *requesting the secretary to use his good offices with his majesty in making his excuse*. Whether his refusal was owing to an unwillingness in him to quit his native country, where he stood so fair in *the king's favour* as to hope for high advancements, or to a timorousness of accepting a charge that his great modesty judged was too weighty for him to support, must be left a doubt to posterity; but this much may be affirmed with certainty, that the people of Ireland were upon the point of losing a man for whom they will for ever have reason to be thankful to God. The messenger was despatched back to him by the secretary with *the king's absolute commands* that he should accept of the post. He submitted to *his majesty's pleasure*, though not without some reluctance, and soon after addressed himself to his journey to court. Ireland was, at that juncture, not a little inflamed by a ruinous project set on foot by one Wood; and it was thought by *the king and ministry* that the judgment, moderation, and wisdom of the bishop of Bristol would tend much to bring back matters to a calm there. He arrived in Ireland on the 3rd of November, 1724, and had no sooner passed patent for the primacy than he set about studying the real and solid interest of that kingdom, in which his lot was cast for life, and which, all his actions shewed, he ever after considered as his own. He appeared at all boards of public concernment, and gave a weight and vigour to them, and in every respect was indefatigable in promoting the good, and real happiness of the people. It would tire the reader to be over minute in relating all the good actions of his grace, nor would it be an easy task to do so, since they are branched out into such a multiplicity of parts; and more especially as he rather studied to do good than desired to have it published. Yet some things must not be passed over in silence. In seasons of great scarcity in Ireland, he was more than once, under God, instrumental in averting a pestilence and famine, which threatened the nation. When the scheme was set on foot for making a navigation by a canal, to be drawn from Lough-Neagh to Newry, not only for bringing coals to Dublin, but to carry on more effectually an inland trade in the several counties of the north of Ireland, through which it was intended to be carried, he greatly encouraged and promoted the design, not only with his council, but his purse, to the vast benefit of the kingdom. Drogheda is a large and populous town, within the diocese of Armagh; and his grace finding that the ecclesiastical appointments were not sufficient to support two clergymen there, and the cure over-burthensome for one effectually

to discharge, he allotted out of his own pocket a maintenance for a second curate, whom he obliged to give public service every Sunday in the afternoon, and prayers twice every day. He had great compassion for the poor clergy of his diocese who were disabled from giving their children a proper education; and he maintained several of the sons of such in the university, in order to qualify them for future preferment. He erected four houses at Drogheda for the reception of clergymen's widows, and purchased an estate for the endowment of them, after the model of Primate Marsh's Charity. . . . He also, by his will, directed that four houses should be built for clergymen's widows at Armagh, and endowed with fifty pounds a year; which building has been finished, and the endowment made since his death. During his life, he contracted for the building of a stately market-house at Armagh, which has been since finished by his executors at upwards of eight hundred pounds expense. He was a benefactor also to Dr. Stevens's Hospital in the city of Dublin, erected for the maintenance and cure of the poor. His charities for augmenting small livings and buying of glebes amounted to upwards of thirty thousand pounds, besides what he devised by his will for the like purposes in England. The wisdom of man could not contrive a more effectual method for the instruction of the poor popish natives of Ireland in the principles of Christianity, and for inuring them to industry and labour, than the institution of the Incorporated Society for promoting English protestant working schools in that country. Though the original projection of the scheme cannot be imputed to Primate Boulter, yet he was a zealous and active and the chief instrument in forwarding the undertaking, which he lived to see carried into execution with considerable success. These are a part, and only a part, of the primate's public charities which have come to our knowledge. As to his private ones, they were so secretly conducted, that it is impossible to give any particular account of them; in general, it may be confidently asserted, that they were very great, and suitable to his noble mind; and we have it affirmed by those who were in trust about him, that he never suffered an object to leave his house unsupplied; and he often sent them away with considerable sums, according to the judgment he made of their merits and necessities. In relation to his political virtues and the arts of government, when his health would permit him, he was constant in his attendance at the council table; and it is well known what weight and dignity he gave to the debates of that board. . . . He embarked for England on the 2nd of June, 1742; and after two days illness, died at his house in St. James's Place, on the 27th of September following, to the inestimable loss of Ireland, leaving to his successors an example that is scarcely imitable. He was buried in Westminster Abbey, where a stately monument hath been erected to his memory. His character results from the relation given of him; yet we must add a few particulars more, which have not fallen under any of the heads mentioned. His deportment was staid and grave, his aspect venerable, and his temper meek and humble. He was always open and easy of access both to rich and poor. He was steady to the principles of liberty both in religion and politics. His learning was universal; yet more in substance than show; nor would his modesty permit him to make any ostentation of it. He always preserved such an equal temper of mind that hardly anything could ruffle. . . . He always maintained a steady resolution of serving his country—i. e. Ireland, which he always called by that name; and he readily embraced everything proposed for the good of it, though by persons remarkable for their opposition to him. . . . In short, his constant business in this world was to do good to mankind.”*

* Biogr. Brit. art. Boulter.

SACRED POETRY.

THE HYMNS OF ST. AMBROSE, BISHOP OF MILAN.

It is much to be regretted that we know so little of the genuine hymns of St. Ambrose, or how many of those are really his which are known under his name. In the Benedictine edition of his works there are only twelve admitted as capable of clear proof; and the reasons are entered into why others which have commonly passed under his name are rejected. The writer who has attempted to translate some of these hymns knows nothing of the evidence beyond the circumstances which are there mentioned, from which the following extracts are taken :—

“That Ambrose composed hymns is well known to all. For this he himself signifies in his sermon against Auxentius in these words—‘*By the strains of my hymns also they report that the people are deceived. That is indeed a solemn strain, than which nothing can be more powerful. For what is more powerful than confession of the Trinity, which is every day sung by the mouth of the whole people?*’ Paulinus also bears testimony to the same in his life of this bishop, where, speaking of the persecution of Justina against him, he says, ‘*It was first at this time that antiphones, hymns and vigils began to be celebrated in the church of Milan. And this mode of worship continues to the present day, not only in the same church, but through all the churches of the west.*’ St. Augustin in the same manner describes the origin of this institution, being himself an eye-witness (in his Confessions, lib. ix. c. vii.), and frequently on other occasions gladly makes use of the testimony of these hymns.

“It is evident, on the authority of such witnesses, that the custom of singing hymns extended into all the western churches from that of Milan, and that the subject of these hymns consisted in an explanation of the mystery of the divine Trinity. But it is no less clearly proved that other hymns also were composed by this holy doctor when the storms of Arianism had blown over, as we learn from Augustin, Cassiodorus, Isidorus, the Fourth Council of Toledo, Bede, and others.

“The point of difficulty, therefore, consists in the separation of those hymns which are truly those of Ambrose from those of others; such, for instance, as were composed by Hilary of Poitiers, Sedulius, Prudentius, Fortunatus, Elpis the wife of Boethius, Gregory, Alcuinus, and Paul the deacon. Gillotius, who was the first to collect and publish separately the hymns, under the name of Ambrose, in the appendix to his edition, admitted sixteen as Ambrosian. The Roman editors increased this number by the addition of eighteen more; and the subsequent Parisian editions have enlarged these by fresh accessions. But since in all these editions there are inserted the hymns ‘*Vexilla Regis prodeunt*’ and ‘*Veni Creator Spiritus*,’ and others, which every one allows are not those of Ambrose, it is evident that they did not use much discrimination in their selection; but whatever hymns were famous under the name of Ambrose, which fell into their hands, they admitted them promiscuously.”

These editors afterwards mention that neither Gillotius nor the Roman editors adduced any authority which could be depended on for the genuineness of these hymns; and that the testimony on which the Parisian editions had relied was not worthy of credit, excepting that of Bede. One editor, they mention, chiefly urges internal evidence of expression and character in the hymns, which proved them to be those of Ambrose, as in the “*Deus Creator omnium*.” Another adduces a similarity to his other works, as that of the “*Æterne rerum conditor*” to his Hexameron; and some on no other grounds than that of common opinion. But neither of these is of itself alone a suffi-

cient proof of genuineness. And Gavanti, they say, depended rather on the authority of former editors than on any testimony which he had himself sufficiently examined into; and in their own order, the Rule of St. Benedict, the term *Ambrosian* had been explained to mean the hymns which Ambrose composed, or which were written in imitation of the *Ambrosian hymns*.

"Since therefore there exists," they proceed, "so great a difficulty in discriminating the hymns of Ambrose from those of others, we have thought it best to admit no hymn as Ambrosian which is not maintained to be so by the testimony of some fully competent witness, thinking it better, in this volume, to afford place to a fewer number, but whose genuineness is better substantiated, than to increase the number by admitting indiscriminately those that are genuine together with those that are spurious."

The testimony is then given separately upon which each of these twelve hymns is supported to be that of St. Ambrose. For the first they adduce the authority of St. Augustin, who says, "*In this book I have spoken in a certain place of the apostle Peter, that on him, as on a rock, the church is founded; and this meaning is even sung in the mouth of all men in the verses of the most blessed Ambrose, where he says of the cock,*

*'Hôc ipsa petra ecclesiæ
Canente, culpam diluit.'*

It has been observed by many authors since the venerable Bede that this hymn has been taken from the Hexaameron. Indeed, all the sentiments in it, and many even of the expressions, are found in that work of St. Ambrose on the Six Days of the Creation, when, in speaking of the birds of night, he describes the cock in his own beautiful manner. And it may be noticed throughout this hymn that there is sustained a kind of secret half-expressed mystical reference to what is mentioned of the cock in the denials of St. Peter, in a manner which is very characteristic of St. Ambrose. There is also in all these hymns a sort of sublime simplicity expressed in detached thoughts, and a touching penitential tone, with constant mystical allusions, which altogether reminds one much of the good bishop of Milan.

HYMN I.

*Æterne rerum conditor,
Noctem diemque qui regis,
Et temporum das tempora,
Ut alleves fastidium.*

*Preco diei jam sonat,
Jubarque solis evocat,
Nocturna lux vianibus,
A nocte noctem segregans.*

*Hôc excitatus Lucifer
Solvit polum caligine,
Hôc omnis errorum chorus
Viam nocendi deserit.*

*Hôc nauta vires colligit,
Pontique mitescunt freta:
Hôc, ipsa petra ecclesiæ,
Canente, culpam diluit.*

*Surgamus ergo strenuè,
Gallus jacentes excitat,
Et somnolentos increpat,
Gallus negantes arguit.*

*Eternal Maker, at whose will
The day and night their task fulfil;
Who bid'st the times and seasons range,
To soothe our toils with solemn change.*

*Now sounds the harbinger of day,
And summons forth the distant ray—
To travellers a nocturnal light,
Parting the watches of the night.*

*Rous'd by his voice, the morning star
Scatters the gloom from heav'n afar;
Night-wandering bands the sound discern,
And from their harmful ways return.*

*The sailor summons strength again,
And gentler grows the roaring main;
The church, our rock, the warning hears
Again to wash her fault with tears.*

*Then let us instant rise, and stir,
The cock rebukes the loiterer;
The slumbering souls his larums chide;
The cock reproves him that denied.*

Gallo canente, spes rediv,
Ægris salus refunditur,
Mucro latronis conditur,
Lapsis fides revertitur.

Jesu, labantes respice,
Et nos videndo corrige ;
Si respicis, labes cadunt,
Fletuque culpa solvitur.

Tu lux refulge sensibus,
Mentisque somnum discute ;
Te nostra vox primum sonet,
Et vota solvamus tibi.

Deo Patri sit gloria*
Ejusque soli Filio,
Cum Spiritu Paracleto,
Nunc, et per omne sæculum.

At the cock's chaunting, Hope looks up,
And Health is in the sick-man's cup ;
Sheath'd is the robber's nightly sword,
And to the fallen faith restored.

Jesu, look on us when we fall,
And by thy look to thee recall !
Strength at thy look returns again,
And tears wash out the guilty stain.

Scatter our soul's sleep—in us shine—
Shine in our hearts, thou light divine ;
Of thee let our first words be said,
First unto thee our vows be paid.

All glory to the Father be ;
All glory, only Son, to thee
All glory to the Paraclete,
Now and for ever, as is meet.

The second hymn is likewise proved to be that of St. Ambrose, on the authority of St. Augustin, who, in speaking of his grief at his mother's death, says, "*As I was alone in my bed, I remembered those true verses of thy Ambrose, 'For thou art the 'Maker of all,' &c., where he quotes two verses of this hymn. (Confess. l. ix. c. 12.)*" And we doubt not but that he alludes to the same, say these editors, in his treatise *De Musica*. Lib. vi. c. ix.

HYMN II.

Deus Creator omnium,
Polique rector, vestiens
Diem decoro lumine,
Noctis soporis gratiâ.

Artus solutos ut quies
Reddat laboris usui,
Mentesque fessas allevet,
Luctusque solvat anxios.

Gratis peracto jam die
Et noctis exortu preces,
Votis, reos ut adjuves,
Hymnum canentes solvimus.

Te cordis ima concinant,
Te vox canora concrepet,
Te diligat castus amor,
Te mens adoret sobria.

Ut cum profunda clausurit
Diem caligo noctium,
Fides tenebras nesciat,
Et nox fide reluceat.

Dormire mentem ne sinas,
Dormire culpa noverit,
Custos fides refrigerans,
Somni vaporem temperet.

Maker of all things, God on high,
And ruler of the sky,
Clothing the day with beauteous light,
With slumbers soft, the night ;

Our nerveless bodies to restore
To labour as before ;
Our weariness to chase away,
And anxious cares allay ;

We thank thee for the closing day,
At night's return we pray,
Our prayers for help and pardon raise,
And, praying, sing thy praise.

Of thee shall muse my reins profound,
Of thee my voice shall sound,—
To thee chaste love looks evermore,
Thee sober thoughts adore.

That when night's gloomy dark repose
The eye of day shall close,
No shade of darkness faith may know,
But may more brightly glow.

Let no deep slumbers seal the mind,
Nor sin the spirit find,
But faith, with dews of freshness, steep
The feverish heats of sleep.

* This doxology is not in St. Ambrose's works, but attached to this hymn in the Breviary ; there are also some slight verbal alterations.

Exuta sensu lubrico,
Te cordis alta somnient,
Nec hostis invidi dolo,
Pavor quietos suscitet.

Unclothed of treacherous sense, to thee
The deepest heart shall flee;
Nor envious foe, with fears unblest,
Our peaceful souls molest.

Christum rogemus et Patrem,
Christi Patrisque Spiritum,
Unum potens per omnia
Fove precantes Trinitas.

Christ, Father, Spirit, day by day,
Our God, to thee we pray;
Great and Almighty Trinity,
Keep us who pray to thee.

I will merely add two very small but beautiful little hymns which are in this collection. "The sixth hymn," they say, "or rather fragment of a hymn, we put forth on the authority of Cassiodorus, whose testimony concerning it is in these words (in Ps. ci. l.), '*Hence, also, that hymn of Saint Ambrose of the sixth hour, on the saying of the apostle, sweet as a rose as it is, hath its fragrance, for he says, Orabomente Dominum,*' &c. Nor is the hymn unworthy of the senator's praises, if the matter only is considered. But it may not without reason be doubted whether it was truly composed by Ambrose, since the laws of verse are entirely neglected. For in all those of which we have already spoken, it is very evident that the holy bishop was too well skilled in such matters to have offended so much against metrical quantity. But we thought we could not do otherwise than allow the authority of Cassiodorus, and admit this very sweet poem among those of our Ambrose."

HYMN VI.

Orabo mente Dominum,
Orabo simul Spiritu,
Ne vox sola Deo canat,
Densusque noster alibi
Ductus, aberret fluctuans,
Vanis præventus casibus.

To the Lord, with understanding,
And with Spirit, I will pray,
Lest the voice my God should sing,
While the thoughts at random stray;
Chance prevented, billow toss'd,
By each wandering fancy cross'd.

The following little hymn is given on the authority of Hincmarus, Bishop of Rheims, together with the circumstance of its being worthy of so great a name, and no apparent reason to doubt its genuineness. It is also marked with the terseness of St. Ambrose, who, as Bede observes, was wont to include single thoughts in single lines :—

HYMN XI.

O Lux beata Trinitas,
Et principalis Unitas,
Jam sol recedet igneus,
Infunde lumen cordibus.

O Trinity, blest light,
Unity infinite,
The fiery sun departs,
Thy light pour in our hearts.

Te mane laudum carmine,
Te deprecamur vespere,
Te nostra supplex gloria,
Per cuncta laudet sæcula.

Thee first at dawn of day,
Thee last at eve we pray,
Our glory to adore,
And praise thee evermore.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

ON JUSTIFICATION.

SIR,—That justification is the act of *counting* and *declaring*, and not *making* righteous, has become almost an axiom among protestants. Even Bishop Bull and Mr. Newman give in, among others, their adhesion to this principle, though to the ruin, as it seems to me, of the cause which they are advocating. Thus, according to the bishop, fides formata and good works are the *condition*, but in no degree the *formal cause* of the righteousness of the redeemed; in opposition to which, Mr. Newman affirms the formal cause of the believer's righteousness to lie in his renewal unto holiness, but maintains, at the same time, that justification means *imputing righteousness* to the *ungodly*; can mean nothing else (p. 72); and, moreover, *precedes renewal*, (p. 71.) How, consistently with this principle, the believer's holiness can constitute, by any possibility, the formal cause of his justification, it would, I suspect, puzzle any mind less fertile in resource than Mr. Newman's even to imagine. According to him, however, the imputation of righteousness, though it precedes renewal, notwithstanding is attended by it, not (as the ordinary supporters of this doctrine would affirm) as its "inseparable accident," but as a result *essentially* and *formally* involved in the foregoing imputation. We look, of course, immediately for the proof of this (to all appearance) new, startling, and seemingly self-contradictory scheme; and what is not our surprise to find that it does not even *claim* in its support the smallest shadow, whether of scriptural evidence or patristic testimony; Mr. Newman condescending to accept, as the sole *authorities* sanctioning his notion, Bellarmine and Vasquez, and finding his *proofs* altogether in a number of what he is pleased to call analogies, but analogies (if one may say so without the levity's being misconstrued into disrespect) which remind us irresistibly of Macedon and Monmouth, with the rivers and salmon bringing the two into "comparisons." Thus Mr. Newman reminds us that when God said, "Let there be light," there was light; and he argues from this that when he says—*not*, remember, "Be thou righteous," but "Be thou so *accounted* whilst thou *art* not," it follows from *analogy* that the man immediately *becomes* righteous as the consequence. In both cases God speaks; and as long as he does so, it does not seem to matter (according to Mr. Newman) what he says. The voice of the Lord is mighty in operation; and it is a consequence and proof of this that whether he says, "Come, ye blessed," or "Go, ye cursed," it comes, in effect, to the same thing. And can any person read the scriptures at the same time with any candour without seeing on the one side that obedience is the formal cause of the believer's righteousness, and on the other that his sanctification

is one thing, and his righteousness another and distinct one? Who, for instance, can read 1 Cor. i. ver. 30, and Rom. viii. ver. 1—11, and refuse assent to either of these principles? But how, then, are they to be reconciled? I am unable to imagine, as long as we adhere to the significations which either the Protestant or Romanist are in the habit of assigning to the word “justification;” and the object of this paper is that of inquiring whether there is not a signification to be found for the expression more just than either of them, and which relieves the formal cause of justification of the difficulties with which it otherwise appears to be hopelessly embarrassed.

According to Bishop Bull and Mr. Newman, there is only a single place in the New Testament in which the word justification has any other than the sense of declaring or accounting righteous; and this also (Rev. xxii. ver. 11) is a doubtful reading. Higher protestants have been more liberal in their concessions, (Witsius, b. iii. c. viii.) But (to go beyond the bounds of the New Testament) it is, I think, certain that it is in a different signification from that either of imputing righteousness or sanctifying that the word occurs in Isaiah, liii. 7. “It is indeed true that our Lord Jesus Christ is constituted judge by the Father . . . but here he is not represented as a judge *pronouncing sentence*, but as the *cause* which, both by merit and efficacy, *brings and gives* to his *own* people that righteousness, on *account of which* they *may* be absolved at the bar of God . . . It is therefore the same as if the prophet had said, ‘He will make a righteousness unto many.’” Witsius, *ibid.* § 13; i.e., he will give occasion for their being accounted righteous at God’s judgment-seat. And here, accordingly, the word neither signifies declaring righteous on the one hand, nor does it signify simply sanctifying on the other. It signifies doing that for or on a sinner, whatever it may be, the effect of which is to place him “*rectus in curiâ*,” to occasion his being pardoned and accepted before God. And the question is, accordingly, why, in the New Testament, this should not also be the signification of this word in its application to the case of the believer in Christ Jesus. It is, I apprehend, in this sense that it occurs in the text, “Ye are they which justify yourselves before men;” where the meaning, I think, obviously is—not, as Mr. Newman says, “Declare or profess yourselves so,” but get men to think you so; provide yourselves with the means of being accounted righteous by your fellow-men. It is not the Pharisees, but “men,” who are here contemplated as “declaring righteous,” or “imputing righteousness;” while the “justifying themselves,” imputed to the Pharisees, is doing works and exhibiting the appearance of a sanctity by which they *made themselves a righteousness*, or gave occasion for their being reputed righteous *before men*. The word occurs in a signification similar to that in which we meet with it in Isaiah, liii. It is a similar idea which, I think, is connected with it; and this in immediate application to the case of the believer, by the use of the correlative “condemn” in Rom. viii. ver. 3. When God sent his Son into the world in the likeness of sinful flesh, it was not *immediately* to condemn sin in the flesh, but, on the contrary, in the first instance, to recognise its claims, and give his Son to satisfy and answer them. What Christ

did then in the flesh was simply to *give occasion* for sin's being condemned in its suit against the sinner, which is accordingly the signification of the word "condemned" in this passage. He condemned sin in the flesh by doing that which went to supply every believer with a successful and availing plea in his controversy with this adversary. God's condemning sin in the flesh (on his sending his Son into the world in the likeness of sinful flesh) was not his pronouncing against sin as a judge, but so arranging as that he should have to pronounce against it when its suit against the sinner should come on. By the work of the Lord Jesus the relations between sin and the sinner were just reversed. The sinner was sin's "lawful captive" previously to this work. The claim of sin to him, on the contrary, after the performance of it, was made groundless and untenable. God had condemned sin in the flesh; he had made sin's case a bad one. And precisely in the sense in which he condemned sin is he to be contemplated as justifying the believer. If his condemning sin was his depriving it of all righteous plea to retain possession of the sinner, then his justifying the believer correspondently is his furnishing him with a righteous plea to be exempted from the punishment of sin, and to participate instead in the rewards of righteousness. And this accordingly appears to me to be the scriptural idea of "justification by faith without the deeds of the law;" it is that of the believer's being *graciously provided*, through the blood of the Lord Jesus, with the *means* of being accepted before God. When God is said to justify the circumcision by faith, and the uncircumcision through faith, he seems to me to be represented as *providing them with a righteousness on their believing*. Being justified by his blood, has to me the force of being provided by it with a righteousness; while "them he also justified" (Rom. viii. ver. 3), I think can no more mean "them he also declared righteous," than "them he also glorified" can be supposed to mean "them he also declared glorious." It means, obviously, I think, them he also provided with a righteousness. When he called them, it was into "a kingdom which is righteousness."

I think, then, that "to justify," in the application made of this expression in the scriptures to the case of the believer, means to furnish with the means of being declared righteous, and complacently regarded by a holy and just God; and if this is true, then I think that a foundation is laid for harmonizing the different statements which exist in scripture in relation to the formal cause of justification; for in this case it may be true that the force of the expression is forensic, and yet that the renewal of the Christian unto holiness is a constituent of the justifying plea with which he is provided. It may be true that his standing before God is that of a freely forgiven sinner—and true, at the same time, that a righteousness, not merely wrought out for him, but inhering in him, is the formal and immediate cause of God's both forgiving him freely and regarding him complacently. Justification is the act of *making forensically* RIGHTEOUS. What it is that this involves is a distinct inquiry. It is conceivable that it should consist in the imputation of a legal righteousness wrought out for sinners by a substitute, and imputed to them either with or without condition.

It is conceivable, on the contrary, that this righteousness should not be either an imputed or a legal one, but one which, personal and inherent, leaves the sinner still a sinner in his reputation before God, but renders his sin pardonable, and himself an object of divine complacency. But whatever may be the properties or characteristics of this righteousness, the only point which I am pressing at this time is the one that justification is the act of *providing with it*—not the act of *declaring righteous* or imputing righteousness *on account* of it. And this is a point to which, as it appears to me to admit of scriptural proof, I desire to invite attention, with the wish either of obtaining confirmation in the sentiment or the correction of it, supposing it erroneous.

NEMO.

A RAMBLE AMONG THE SUSSEX CHURCHES.—No. II.

SIR,—It was great negligence in me not attending to your repeated desire, and prefixing a title to my last letter. I incurred the punishment, however, by taking the chance of one which might lead your readers to expect more than I had any idea of attempting. I do not conceive myself capable of adding an iota to the architectural knowledge already current, nor to give any information that can be useful to the ecclesiastical antiquary, destitute as I am of any book of reference, and shall be, until the impulse which causes this communication is past. My humbler object is to draw attention to the state of ecclesiastical edifices generally, to kindle in the hearts of the clergy some love for the fanes in which they minister, by pointing out their intrinsic beauty—the mode in which it has been depraved, and the facility with which it might be to a great extent restored; and to convince them, the patrons and parishioners, that all the whitewash and mortar which the plasterer's company ever elaborated will neither restore nor beautify a church. Many of them are rich. Would it hurt them to recover or uncover here and there an isolated feature of the past, and set the rate-payers an example? Surely, Sir, when a rate is levied for repairs, and these amount only to a few buttons on the pew doors, a tile or two on the roof, the substitution of new plain for old painted glass, and a wholesale whitewashing, one is reminded of the exclamation Falstaff's meal occasioned—"A halfp'orth of bread to all that monstrous quantity of sack!"

Embowered in trees, a *προσευχὴ* of the humblest kind is the little church at Mertsam. Otherwise it presents, externally, few features of interest. The belfry is a mere packing-case; the west window is a segmental arch of a depraved period; and the whole resembles a middle-sized barn. The interior, however, is of the prevailing style of the district. There is one aisle with pointed arches of a double order with chamfered edges, low cylindrical columns, with bases of an altar shape, elevated at the corners, apparently very ancient. The chancel has a three light and two or three single lancet windows; and there are indications of a decorated window in the aisle. A well-pre-

served perpendicular piscina, some slabs, which once contained brasses, and a font, are the only remaining relics. The last appears to be an early Norman work, a square block, with octagonal pedestal; but on endeavouring to remove some of the crust to discover of what material it was made, the halfpenny I used slipped into the mass of straw and mortar with which its figure seems to have been altered to suit the taste of modern times, and it was only at one corner of the edge that I got down to the Sussex marble.

Indeed, the churchwarden's hand has been unusually liberal of improvements here. At first sight, I thought some ingenious patron had painted the church to match his blue and yellow livery; but this conjecture proved false on a closer examination, since the mouldings were all picked out, pink and pea-green, with black fleur-de-lys. The practice of inscribing about interiors texts of scripture, which began in the end of Henry the Eighth's reign, and may be considered as the first visible token of the Reformation in England, has been generally continued in this neighbourhood to the present day. Scattered here and there upon the sky-blue walls, they add to the variegated look of this odd little church. There is a timber-house in this village more perfect than such buildings are generally found.

Not far from the last-mentioned place is the pretty church of Oving, in excellent repair, and environed with parsonage, school-house, and poor-houses, just completed in a tolerably-corresponding style, all in the nicest order. It is built as a cross without aisles (unless they have been removed), a slated spire at the western end, and a porch, within which is a well-designed early English door, of excellent workmanship. The toothed ornament occurs in the capitals—the first instance in which I have met with it hereabouts. The return of the dripstone is foliage, of which it appears to form the stem. Most of the building is of an earlier period, of the same style, the exceptions being bad perpendicular windows in the body, and a decorated window over the altar, which last is excusable enough, both as supplanting a wooden casement, and as designed by the lady-patroness, at whose expense the whole repairs have been executed. The architect (the same who restored Pagham, and inserted a rose window there) should not have encouraged two employers in similar whims. The chancel obviously required an east window of three or five lancet lights, such as was the original west window of the last-named church. The plasterer's trowel has been far too active in both; yet both must be viewed with sincere satisfaction by every lover of his church and country.

A yew-tree of venerable age prepared me to expect that something interesting was hidden beneath the plaster and rough cast which cover the church at Aldingbourne. Yet so thick was that rough cast, and so efficient that plaster, that I began to think the church had been razed and rebuilt in the approved modern style. Remains of lancet windows in the tower, however, convinced me that the first conjecture was right, and the interior repeated the story of the foregoing churches, very early English (1200?), with some peculiarities. An arch leading into the south aisle is semicircular, with perfect early English mouldings; and the toothed ornament, which also occurs in a

single-groined compartment of the aisle, beautifully executed, and supported at one angle by a shaft, with capital of upright foliage of admirable design and workmanship. One aisle alone remains, with the usual cylindrical piers and pointed arches. The font is of the usual pattern, (square, with semicircular arches in low relief,) and supported upon a cylinder and shafts. It appears well preserved by the thick coat of whitewashes which have accumulated upon it, as perhaps may be the pillars of the north aisle, which I was informed are built up in the wall. A large double piscina (if indeed what I so describe is not a couple of sedilia) and a few lancet windows remain. The tower seems to have formed a transept as at Exeter; but my anxiety to obtain a sketch of the compartment already described interrupted the careful examination which an old church always deserves. There is a bit of rich Elizabethan gothic wood-work in the chancel, a pointed arch on Ionic pilasters, with caryatides. I think there is a notice of this church in Dallaway, and of the ruins of the bishop's palace near it, but cannot trust my memory.

A disappointing airing brought me within sight of two interesting churches near Littlehampton; one apparently a perfect cross, with central tower; the other, belonging to the village of Ford, without aisles, but having a decorated window east and west, an early Norman arch separating the chancel from the nave, and Norman window in the former. Evening was closing in, and I could not obtain admission, but the heaving of the sward in the adjacent fields seemed to indicate the former existence of considerable ruins.

Twelve years ago I remember visiting the collegiate church of Arundel, and being struck with the solemnity of that portion of it still used for divine service, and deploring the condition of the choir. It was then almost sufficiently dilapidated to be beautiful as a ruin, for ivy had crept round the mullions of the windows, and its glittering leaves supplied the place of stained glass with brilliance of another kind. If I have now made any nearer approach towards knowing *what* delights me, and discovering the master's mind in the details and proportions of his building, it has made the preservation of such specimens more desirable, and stolen some charms from the most beautiful tokens of decay. It was therefore with singular satisfaction that I found extensive restorations carrying on, apparently in a desirable way, by the present duke of Norfolk, who appears to have risen above the prejudice which for a long time is said to have kept this mausoleum of his ancestors in ruins. When the old roof was removed in the last century (fragments of which, oak carvings of great merit, are still lying about in the lady chapel) the beams were allowed to fall upon the monuments. The works of art, thus mutilated, although not equal to some of their various periods, are remarkable in many respects. One of good workmanship is covered with representations of marigold windows in low relief, and supported by spiral columns.

But the nave is worth all I have seen in Sussex—the cathedral, of course, excepted. It is said to have been built in 1380, yet never was a temple which could be called less properly “decorated.” So desti-

tute is it of anything like ornament, that the architect seems to have wished to display the power of his design, like another Michel Angiolo, without the aid of one auxiliary wreath or flower. The piers are of a medium height, clustered with four shafts; the arches of a double order, and, I think, equilateral, or nearly so, with chamfered edges; the clerestorial windows low, round-headed, and pierced with quatre-foil apertures; the roof of wood, probably of later date, but harmonious and unobtrusive. The aisle windows are perpendicular. There is a beautiful stone pulpit of three arches, let into the south-west pier of the tower (which rises at the cross); but some incumbent, setting at defiance the council of Angers, "*Ne sibi tabulata e quibus pro concione dicant erecta velint*," has erected a lofty pulpit under the tower, and turned its beautiful, yet modest predecessor, into a pew. There is a good perpendicular font, which was removed some years ago (under the same superintendence) from the porch to the altar. Tastes differ—I once saw Mr. Irving baptize from the pulpit; and why should not we baptize at the altar if we like?

Speaking of the canons reminds me that I suspect the Sussex clergy of violating that one so often repeated against fortifying their churches. The small apertures and enormous strength of the towers, (South Berstead, for instance,) seem so obviously intended for purposes of defence, that it is scarcely possible to doubt that they were so applied; and speaking of South Berstead reminds me to state that it is now undergoing a thorough—whitewashing.

The church of South Mundham, near Chichester, has features of a very early Norman or Saxon character. The nave is separated from the choir by a wall perforated only with a single arch, having a flat square stone, with the lower edge sloped for an abacus, and the soffit plain, with square edges. A round doorway is built into the north wall, and there are decided indications of at least *three* extensive dilapidations and repairs previous to the latter part of the thirteenth century. I imagined that I made out in the chancel wall a round-headed piscina, which is of rare occurrence; there is another with trefoil head in the nave, to point out the site of some private altar. The roof is framed with queen-posts, but plastered; and the high pews detract from that simplicity which, together with its age, would make it venerable. A modern font of diminutive size, copied probably from a piscina, is the only token that some one yet survives in this little village who desires to see the house of prayer appropriately furnished.

I am, Sir, &c.,

S. I. E.

P. S. If I had been now writing the first letter I sent to your Magazine, I might have stated that service was performed in Middleton church on one Sabbath—the next a storm swept it away. Among the rubbish, many pieces of stained glass are observable, in a state of total decomposition, the colour as well as the glass separating in flakes. In looking for them, I lighted upon the organic remains of a nest of mice, who, notwithstanding their proverbial poverty, chose to perish in the ruin rather than change their abode.

As this trifling is in a shape which you may easily exclude, I will

send some more, being an inscription in the belfry of Felpham, (a church, by the way, where *another* square font, with arcade and cylindrical base, the universal shape here, occurs.) It is nearly obliterated, and the spelling antique; but it seems to refer to a class of men belonging to the palmy days of English bell-ringing, and who doubted the orthodoxy of Edward's injunction that "all ringing of bells (save one) should be utterly forborne :"—

"All ringers that youse this belpbery
The sextern's fees do not deny.
For if a bell ye overthrow,
A gawt ye pay before you go.
And if you take God's name in vain,
Lay down a shilling for your pain.
Your hats pull off, your gloves lay by,
Or pay down three pence presently.
Take care of this where ear you ring;
Drink soberly, God save king."

ON THE WESLEYANS.

SIR,—I send you, without note or comment, a few extracts from the writings of the Rev. John Wesley, which just now may, I think, be interesting to some of your readers. May I request the favour of their appearance in the *British Magazine*?

Your obedient servant,

P. H.

BAPTISM, ETC.

"It is the initiatory sacrament, which enters us into covenant with God," (Works, vol. xiii. p. 396, edition of 1812, in 16 volumes.) "What are the *benefits* we receive by baptism is the next point to be considered; the first of these is the washing away the guilt of original sin, by the application of the merits of Christ's death," (p. 398.) "Baptism, the ordinary instrument of our justification," (399.) "By baptism we are admitted into the church, and consequently made members of Christ, its head," (p. 400.) "By baptism we are made the children of God. And this regeneration, which our church in so many places ascribes to baptism, is more than barely being admitted into the church—being 'grafted into the body of Christ's church, we are made the children of God by adoption and grace.'" "By water, then, as a means—the water of baptism—we are regenerated or born again, whence it is also called by the apostle 'the washing of regeneration;' our church, therefore, ascribes no greater virtue to baptism than Christ himself has done; nor does she ascribe it to the outward washing, but to the inward grace, which added thereto makes a sacrament; herein a principle of grace is infused which will not be wholly taken away, unless we quench the Holy Spirit of God by long-continued wickedness," (400-1.) "In the *ordinary* way, there is no other means of entering into the church or into heaven," (401.) "Christ came to save all persons by himself; *all* who by him are regenerated unto God—*infants*," &c. (Irenæus, quoted in a tract on infant baptism, extracted by Mr. Wesley from a larger work by some other writer,) vol. xiii. p. 420. "The word regeneration is the name of baptism," (Clemens Alexandrinus, p. 400.)

* Q. Is it easy to understand how any peals of bells escaped the last gleaning of the church pillage by Edward in 1552, five years after the above injunctions, and seven or eight after Sir Miles Partridge rattled his dice so successfully for the Jesus bells?

Let me, side by side, place with this the following account of baptism:—

"By baptismal regeneration is meant, first, that the sacrament of baptism is not a mere *sign* or *promise*, but actually a *means* of grace, an *instrument* by which, when rightly received, the soul is admitted to the benefits of Christ's atonement, such as the forgiveness of sin, original and actual, reconciliation to God, a new nature, adoption, citizenship in Christ's kingdom, and the inheritance of heaven, i.e., regeneration." (Tracts for the Times, No. 76.)

THE LORD'S SUPPER, ORDINATION, ETC.

"We believe there is, and always was, in every Christian church, whether dependent on the Bishop of Rome or not, an outward priesthood ordained by Jesus Christ, and an outward sacrifice offered therein, by men authorized to act as ambassadors of Christ and stewards of the mysteries of God. On what grounds do you believe Christ has abolished the priesthood or sacrifice?" "We believe that the threefold order of ministers is not only authorized by its apostolical institution, but also by the written word," (Weasley's Journeys, vol. i. p. 514, edition 1827.) We believe it would not be lawful for us to baptize if we had not a commission from the bishops, whom we apprehend to be in succession from the apostles," (Ibid.) "I call upon you to prove, that styling it (the eucharist) the sacrifice of the body of Christ was an abuse," (Letter to Middleton, Works, vol. xiii. p. 178, edition 1812.) "The esteeming of the writings of the three first centuries, not equally with, but next to, the scriptures, never carried any man yet into dangerous errors, nor probably ever will; but it has brought many out of dangerous errors, and particularly out of the errors of popery," (p. 184.)

ON THE ADMINISTRATION OF BAPTISM.

MY DEAR SIR,—The first question of your correspondent *Φιλόκοσμος*, "How far the congregation ought to take part in the ministration of the public baptism of infants, by standing or kneeling, according to the rubrick, and how far they are merely spectators?" may be answered by referring to the service as contained in the Prayer Book.

The first expression in which *the people* are referred to is in the rubrick, "*then shall the people stand up*," &c. If any doubt exists whether this means the congregation or the sponsors, it may, I think, be removed by observing, that there are certain portions of the service pointed out as peculiarly addressed to "the godfathers and god-mothers;" that, in no part which the sense shews to belong to them, are they called "the people;" and, consequently, that this latter expression must be taken in its ordinary acceptance of "the congregation."

Having settled this point, let us go back to the rubrick I first quoted, in which the people are directed to *stand up* at the conclusion of the two first prayers. This, of course implies that they were *kneeling* during the prayers; and kneeling is not the attitude of spectators, but of persons taking part in the service. From this it likewise follows that the first address, "Dearly beloved, &c.," is addressed to the congregation, for it invites certain persons to pray; and these, we have seen, are the congregation; and moreover, that the two addresses,

"Hear the words," &c., and "Beloved, ye hear," are addressed to them, and that they are expected to join in the prayer which follows the latter.

In the part which succeeds, to the end of the sponsions, the first rubrick sufficiently shews that the congregation are listeners: "put in remembrance of their own profession made to God in their baptism."

In the prayers following the sponsions, it may possibly be doubted whether more than the sponsors are to unite; but as the rubrick, at the end of the absolution in the Morning Prayer, directs that "*the people shall answer here and at the end of all other prayers, Amen,*" it must be evident that as there is nothing to restrict these prayers to the sponsors, the congregation are expected to take part in them. This appears likewise from the godfathers and godmothers being expressly mentioned in the succeeding rubrick, which would have been unnecessary if they alone had been concerned in the previous prayers.

The first rubrick, which points out that the congregation are to "*testify the receiving of them that be newly baptized into the number of Christ's church,*" shews that the address, "We receive this child," is addressed to the congregation, and consequently that the "Amen" at the end of it is to come from them; that the next words, "Seeing now," are spoken to them, and that they are to join with the minister, "all kneeling," in offering up the Lord's Prayer, and that which succeeds it. In the concluding portion the congregation are evidently listeners, reminded of their own "solemn vow, promise, and profession."

With regard to the second question, "Is it proper to stand or kneel during the prayer after the exhortation, and during the prayers, 'O merciful God,' &c.?" the rubrick, by saying at the end of the prayer, "Almighty and immortal God," "*Then shall the people stand up, and the priest shall say,*" shews, 1st, that the people ought to be kneeling during the two previous prayers, for which there is an express rubrick in the baptism of adults; and, 2ndly, that the priest ought to be standing: so that the priest is to kneel only at the Lord's Prayer and the one which succeeds it. And in regard to the other prayers for which no rubrical provision is made, it appears reasonable to think that the silence of the rubrick implies that we should offer them *standing*; for in a liturgy so full in its directions as the English, silence as to any posture would seem to signify that we were to preserve the posture in which we found ourselves previously; which in this case is, by the rubrick, that of *standing*. I remain, my dear Sir, faithfully yours,

JAMES BEAVER.

ON BAPTISM.

SIR,—My object, in the remarks referred to in the present number of the Magazine by "M. B.," was to shew that the order in which the several essential parts of the Christian life, faith, the Spirit, and righteousness, are placed by the apostle in the epistle to the Galatians,

is changed by the translator, who makes righteousness to arise from faith without the interposition of the Spirit, which, according to the apostolic doctrines, is received at baptism.

The first passage adduced was that of Gal. chap. v., ver. 5; and to support my interpretation of that passage, I brought Gal. chap. iii. ver. 14. This latter passage "M.B." has not given correctly; in fact, there must be some error in the rendering, which that gentleman will immediately perceive. I do not see what part of the original is intended by "that we through the Spirit might receive the hope of righteousness through faith." If in the passage, Gal. chap. i. ver. 6, τοῦ καλέσαντος must, as appears to me, be referred to Χριστοῦ, and that reference be not seen, or allowed, I can understand the translation in no other sense than that of the apostle being meant as τοῦ καλέσαντος.

I am sorry to have offended (i. e. sincerely sorry to have excited the feelings expressed by) "M. B." through my harsh expressions, which were not intended to apply to the persons of the translators, but to the character of the translation.

But who are the translators? Distinctly no other than the three who alone were originally engaged in the translation, Tindal, Joy, and Coverdale, whose labours were far too hastily carried on to produce anything like a perfect work.

The catholic truth has suffered incalculably by an authority being given to the translation which belongs only to the original, and in new doctrines being elicited from the translation (which have no other foundation) by those whose knowledge of scripture is derived from no higher source. The translation was intended for the people, (and answers the purpose of popular instruction, that of instructing the people in their duty, and the grounds of their faith,) and not for the clergy, as an appeal in questions of doctrine; that would be to imitate the church of Rome in their determining the mind of the Spirit to their Vulgate. It is the character of the clergy that they are interpreters of the oracles of God in the spirit of the articles of the church, and according to the light of antiquity; and the clergy can act in this office only by studying the scriptures freely in the original. It cannot be said that the same respect is due to our translators as to the fathers of the ancient church; for the former are of no authority in any single point; their knowledge of the language was inferior to what is now possessed, while the ancient fathers chiefly (who are entitled to any respect) were in the constant and familiar use of the language, and lived at a time when apostolical tradition must be allowed to have had some existence. Further, our church has happily (let us rather thankfully say providentially) preserved the catholic character, broken in upon by the two great individual reformers, Luther and Calvin, the influence of which was too much felt in the translation conducted, as above referred to, by residents in Germany and Switzerland. The passage to which I slightly alluded in my former communication is ample proof of this—viz., the translation (Acts, chap. ii. ver. 47), "such as should be saved" for "σωζομένους saved," in which word is described the present state of those who had been baptized; in order to shew which sense, (given in our catechism, "that state of salvation

unto which it hath pleased God to call me,") the translators have not been guilty of a "blunder," but of ill faith, and have imposed on the unlearned; this is not an error, but a palpably false translation, to serve an opinion, and disguise the catholic truth. The marginal reference spoken of by "M. B." is *from* chap. v. ver. 8, *to* chap. i. ver. 6; and it is not clear, I think, that the translators did not consider the apostle as "him that calleth you"—and this seems rather what the apostle means—the word *καλοῦντος* is in the present sense; and when God is spoken of as calling, the tense is past, *τοῦ καλέσαντος*, signifying some fixed time, that of baptism; and *ἡ πεισμονή*, "the persuasion," can hardly be applied to any other than the apostle, and seems a reference to chap. i. ver. 10, *ἵπρι γὰρ ἀνθρώπους κείθω*.

I am, Mr. Editor, yours respectfully,

I. H. B.

MR. McNEILE AND THE SACRAMENT OF BAPTISM.

REVEREND SIR,—In Mr. McNeile's late "Lectures on the Church of England," p. 29 of the sixth edition, there occurs the following passage :—

"When St. Paul was appealed to by the terrified and trembling jailor, at Philippi, crying 'What shall I do to be saved?' he said, '*Believe on the Lord Jesus Christ, and thou shalt be saved.*' If the apostle had possessed a delegated power to forgive sins, here was a golden glorious opportunity for its exercise; if he had looked upon the sacrament of baptism, which he was commissioned to administer, as conveying *ipso facto* the forgiveness of sins, here was an unexceptionable opportunity for announcing it to the consolation of his trembling disciple. But there is not the slightest intimation of any such thing; the apostle performed his office, binding unto salvation and faith, and administering baptism, and seems to have been wholly unconscious of possessing any further power in the matter."

Mr. McNeile's expression, "conveying *ipso facto* the forgiveness of sins," is somewhat ambiguous. If he only means to deny that baptism does, *ex opere operato* and irrespectively of the condition of the recipient, convey remission of sins, there is nothing in the *expression* to be objected to; yet even in this point of view it would seem to insinuate that there are members of the reformed catholic church who hold such a doctrine—that there are any such I should be very loth to believe. But if Mr. McNeile means that remission of sins is not a spiritual grace inherent in holy baptism, and necessarily conveyed by it, unless the want of faith or repentance in the baptized person, supposing him to be an adult, hinder its reception, I cannot but consider such a doctrine as quite repugnant to scripture and to the ritual of our own church, as well as unworthy of the excellent matter with which, although mingled with much that every true churchman must disapprove and lament, Mr. McNeile's lectures abound. The two chief passages in the liturgy which have a reference to the subject (besides the prayer in the office of baptism, that the child to be baptized may receive remission of his sins by spiritual regeneration, and the declaration and thanksgiving which so unequivocally and unconditionally assert the regeneration of the child, and which must of course imply

the forgiveness of sin,) are in the Nicene creed:—"I acknowledge one baptism for *the remission of sins*;" and in the catechism, where the spiritual effects of baptism are described as "*a death unto sin* and a new birth unto righteousness." Turn we now to scripture: when Ananias was sent to St. Paul, (Acts, xxii. 16,) he says, "Arise, and be baptized, and *wash away thy sins*;" whence I think it must be clear to every intelligent and unprejudiced reader that the "*washing away of sins*" is mentioned as the effect of baptism. When treating of this subject, and citing other passages of scripture, Mr. McNeile, if he wished to give a fair view of the case, and we cannot suppose otherwise of a Christian priest of his character, ought not to have omitted this, which so decisively bears upon the point at issue.

I may add a word in passing on St. Paul's baptism. In Acts, ix. 17, Ananias says to Saul, "The Lord hath sent me that thou mightest receive thy sight, and be *filled with the Holy Ghost*." Then the effects are described: "And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose, and *was baptized*." Are not "to be filled with the Holy Ghost," and "to be baptized," used in this passage as equivalent expressions?

Mr. McNeile seems most unaccountably to have forgotten that the words which he quotes were not all that St. Paul addressed to the jailor, for we read, (Acts, xvi. 32,) "And they spake unto him the word of the Lord, and to them that were in his house;" and as we find the effect of this preaching to have been that "he was baptized, he and all his straightway," we may reasonably conclude that the nature and greatness of baptism was, in part at least, the subject of the discourse of Paul and Silas, for we cannot suppose that they would proceed to baptize a man without first explaining to him what the ordinance was to which they required him to submit. That the apostles and their coadjutors made holy baptism one of the first topics of their preaching is most evident from scripture. See Acts, ii. 37, 38, where remission of sins is clearly mentioned as the effect of baptism. And why should the Ethiopian eunuch (Acts, viii. 36) have so earnestly requested St. Philip, the deacon, to baptize him, had not that holy man before explained to him the nature and necessity of the ordinance?

The lecture in which the passage upon which I have thus animadverted occurs, is, in a great measure, devoted to a consideration of the power of the keys, which Mr. McNeile studiously confounds with that power of remitting and retaining sin which our Saviour afterwards conferred upon his apostles. If Mr. McNeile chooses to interpret scripture contrary to the church, and therefore (I must say with a *consistency* rarely enough to be found among those who do so) to object to one of her sublimest and most consolatory services, the absolution of the sick (p. 33), far be it from me to judge him; to his God and his church he must stand or fall; but as a Christian, and a believer in every word our blessed Saviour uttered, I must protest against the manner in which he speaks upon the subject. Although Mr. McNeile may interpret John, chap. xx. ver. 23, differently from the church, and explain it away entirely, as in fact he does, yet, as a believer in the written and infallible word of God, he must hold that

a power to forgive sin, *in some sense or other*, was granted by our Lord to his apostles; and, as a priest of the united church of England and Ireland, he must also believe that such a power, *in some sense or other*, has been continued in the church by uninterrupted succession, and was conveyed to himself by the bishop who ordained him; unless, indeed, the ordinal fall under Mr. M'Neile's censure, as well as the service for the visitation of the sick.

The following passage also seems fatal to Mr. M'Neile's theory, not only as shewing what the apostolic commission was, but also that it was to be continued in the church:—2 Cor. chap. ii. ver. 10. "To whom ye forgive any thing, I forgive also; for, if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ."

Yet, in the face of all this, in direct contradiction to the words of Christ and of his apostle, which Mr. M'Neile cannot but suppose to have *some* meaning, he can write (p. 28—29), "Here is an apostle's account of what the Lord commanded him to do—to preach and to testify, *not to forgive sins*," &c. "Through this man is preached, *not by us is conferred* the forgiveness of sins."

These things, coming from a gentleman of Mr. M'Neile's high reputation for talents, eloquence, piety, and zeal in the cause of God, are likely to be far more mischievous than if they proceeded from an ordinary person. His lectures contain, indeed, much that is heterodox and illogical, but they also contain much that must recommend them and their respectable author to every sincere Christian.

Your obedient servant,

S. P. C.

QUERY ON ADMINISTERING BAPTISM.

SIR,—It not unfrequently happens that two children are brought to church for baptism out of the same family, having the same sponsors, one of whom had been privately baptized. What, in such a case, is to be done? Must the services for these children be altogether distinct—the appropriate office, in respect of each child, to be used? or would it be better to baptize the unbaptized child according to the order for private baptism, and then receive both into the church with the service in such cases provided? In the latter alternative, a repetition of much of the service is avoided. I am not aware of any rubrical direction in point, and should be glad to know what is done by others, or what ought to be done when such a case occurs. I am, Sir, yours respectfully,

INDOCTUS.

ON THE BAPTISM OF CHILDREN BORN IN WORKHOUSES.

SIR,—I have just read the letter of "A Parish Priest," in your number of April last, "On the burying of illegitimate children." Not having seen the subsequent numbers, I know not what remarks it may

have drawn from any other correspondent; but I think it fair to myself, as chaplain of a workhouse, and to the board of guardians with which I am connected, to state my practice, as sanctioned by them, without any reference to the Poor Law Commissioners, in order to shew that the impediments of which "A Parish Priest" complains may be easily surmounted; though I would fain not believe that there exists, in these enlightened days, any body of men so illiberal (not to use a stronger term) as to throw obstacles in the way of baptizing infants, for the sake of saving fees to the amount of two or three shillings, in case the child should die.

My chief care, on entering on the duties of chaplain, was, that every child born in the workhouse should, as soon as possible, be made a member of Christ's church by the sacrament of baptism, and that none should leave it unbaptized. This has invariably been the wish of the parents, with many of whom I have held conversations on the subject. Finding that I had no power to administer that sacrament in the chapel of the house, I communicated with the curate of the parish, who declared his readiness to baptize all that should be brought to him on any Friday, or other prayer day. I then directed the governor to give me the earliest information of the sickness of any child, or of any instance in which it was probable that the parent suddenly leaving the house, there might be a risk that the child would not be taken to church at all; resolving, in both these cases, which I consider equally cases of emergency, (and guided in the latter by the advice of a clerical superior, though I have never had occasion to act upon it,) to perform the office of private baptism immediately; also, to inform me when there were any children fit to be taken to church, that I might see that the necessary arrangements were made. This he has frequently done, for I find that from March the 25th, 1839, to September the 6th instant, the register of births and baptisms stands as under:—

Born in the house	-	-	32	Taken to church	-	-	-	26
				Privately baptized, since dead	-	-	-	2
				Died immediately after birth	-	-	-	1
				Died unexpectedly, so that no appli-				1
				cation could be made to me or the				
				curate	-	-	-	
				Unbaptized—one born August 30th,				2
				one born September 1st	-	-	-	
			32					32

Besides these, several children, who were found on entering the house not to have been baptized, were taken to church; and I am assured that none remain unbaptized except the two infants, scarcely a week old.

The porter or nurse attends the parties to the church; some of the aged respectable inmates are permitted to accompany them as sponsors; and the ceremony is performed with as much devotion and propriety as "A Parish Priest" ever witnessed on a similar occasion. The Board in question is composed of persons of various religious opinions, but not, *therefore*, I trust, all "enemies to our own church." I have never "been brought into collision with them;" but this, as well as

all the other acts of my ministry, has received their unanimous approval; nor have I ever met with the least difficulty or impediment from them, or any of their officers.

I think, then, I may take liberty to dissent from the presumption of "A Parish Priest," "that a large proportion of children born in union houses throughout the country are at present unbaptized, *owing to an unfortunate order of the Commissioners.*" I certainly have not felt the operation of any such order; indeed, I have never heard of it; and I should not wish to believe that they, or any Board of Guardians, would resist the application of a chaplain to have such a plan adopted as I have invariably acted on.

If you think that this brief statement may be of use to any clergyman holding a similar situation with myself, or that it will tend to dispel a prejudice, which, however justly it may exist against the union to which "A Parish Priest" alludes, I feel confident is not generally deserved, I shall be obliged by your giving it a place in the columns of your Magazine.

A CHAPLAIN.

THE MINISTRATION OF PUBLIC BAPTISM.

SIR,—Your correspondent "Auceps" did not understand my question. The expression, "Ministration of Baptism," I took from the title of the service in the Prayer Book, in which service the congregation take part. On a recent occasion of three clergymen present (not including the officiating minister), one knelt at the prayer before the exhortation, and, at those commencing with "O merciful God," one stood and knelt according to the rubrick, and one sat during the questions put to the sponsors. Part of the congregation followed the example of one clergyman, part of another. By what behaviour, on the part of the whole congregation, ought such confusion to be avoided? I am, Sir, your obedient servant,

Φιλόκοσμος.

PROFESSOR ROSSETTI AND SWEDENBORG.

SIR,—Having read the valuable letters of your correspondent the Antitheorist, I will offer a few remarks.

Those who are prone to mystical reveries are with difficulty weaned from them by any arguments. They are argument-proof. Reasoning upon the merits of his doctrine will scarcely keep away from Swedenborg the minds that are predisposed to *chew such opium*. And as to his heresy of Sabellianism (or whatever it is to be called), and other strange innovations on the Christian faith, perhaps they are too plain and apparent to demand much elucidation.

The most likely road to the understandings of such mystics would be historical and personal. It would consist in the proofs, both external and analytic, of the fact (as fact) that Swedenborg was an impostor.

To the former class belongs the well-known story (given by Barruel, and by Swedenborg's biographers in *Biogr. Univ.*) of his pretending, by miraculous revelation, to penetrate Queen Ulrica's secrets; whereas it is known by what person he had been previously put in possession of her secret counsels. Another and very strong one is furnished by Messrs. Catteau and Cluny, authors of the art. in *Biogr. Univ.* It is that, at the same time when he set up for an inspired visionary or prophet, he made a sudden and astonishing display of riches, to the amount of several millions French, which he scattered around him with ostentatious generosity. His followers acknowledged that the wealth was not his own, and gave out that he was supplied with it by Elias Artista; which expression means, the chief adept of the Alchemists. His having been supplied at all with large sums of money at that critical epoch of his life, is proof of a deep conspiracy. This whole passage of his history is quite *à la Cagliostro*. Some one (and I think Barruel) mentions that, sleeping in a double-bedded room with a strange traveller, he edified the stranger with a conversation between himself and the Virgin Mary; of which his own share was audible. This might be derangement of the imagination, but it looks especially like humbug. It was no solitary feature of his conduct, which was marked by an evident wish to attract admiring notice. Generally speaking, the absence of every trace of holiness in the man would be a strong argument to mystical minds not utterly perverted, which, in the earlier stages of their delusion, they are not.

The analytic method would be something like that of Mr. Rossetti. It requires diligence, acuteness, and more abstinence from the far-fetched and fanciful than he has in all cases exercised. Swedenborg was either a messenger from God, or a dæmoniac, or an enthusiast labouring under visionary affections, or a villain of great impiety. Waving entirely the *two first* suppositions, we may, I think, say that the least favourable of the *two last* would be established, if it was made apparent that he spoke in a double sense, and really meant and intended things natural when he was affecting to announce supernatural things. He would thus be adopting, *inversely*, the very scheme which he ascribes to the writers of the Bible; for they, according to him, wrote as of things natural, but meaning things spiritual and supernatural. This phenomenon in scripture is to be detected by obtaining the knowledge of its *correspondencies*. May not the converse phenomenon be detected in his writings by a possession of *their* correspondencies? The idea being so familiar to his mind, his hand may have been no stranger to its execution.

His machinery consists in communications made to him by angels or spirits. In most instances, they tell him such things as a visionary may be conceived to ascribe to his imaginary visitors. But if in some cases it should peep through that his communications were with *men*, his confederates, and that the pretended *angels* mean, when interpreted, nothing more than people of his own sect and connexion, in such cases I should say that the knave and blasphemer peeped through. Strip the following passage of its mystic gibberish, and then say whether certain *frères illuminateurs* of his school did not attempt to practise

upon the famous John Christian Wolf, were not repulsed by his sound sense and Christian loyalty, and did not thereupon sneak out of the affair, and turn off the conversation to safe and ordinary topics:—

“*Veniebant spiritus mercurii ad quemdam spiritum ex nostrâ Tellure, qui, dum vixit in mundo, propter eruditionem famigeratissimus fuit (erat Christianus Wolfius) cupientes ab illo informari de rebus variis. Sed cum perceperunt quod quæ dixit non elevata essent supra sensus naturalis hominis, quia in loquendo cogitabat de honore, et quod vellet sicut in mundo (quisque enim sibi similis est in alterâ vitâ) compingere in series varia, et ex illis iterum et continuè concludere alia, et sic concatenare plura ex talibus, quæ non viderunt aut agnoverunt vera esse, dicendo sic catenas non coherere in se nec cum conclusis, et vocando illas ‘obscure auctoritatis,’ tunc destiterunt interrogare illum, querendo solum quomodo hoc vocatur, quomodo illud, et quia ad hæc respondebat per ideas materiales, et nullas spirituales, ab illo recesserunt.*”

This was actually printed six years before the death of Wolf! Thus absolutely demonstrating (if any doubt it) that life, death, resurrection, &c., in Swedenborg, are merely terms expressive of certain transactions in this present life. Persons whom all Anticyra would not purge of their taste for him “as a moralist . . . psychologist, and theologian,” might be staggered by this avowal of the frustrated attempts of his accomplices upon Wolfius. See *De Telluribus in Universo*, p. 13.

Again, I remember a passage (which I cannot now hit upon) where some angels appear to him, and bring him the books of Jasher and the Wars of Jehovah, which (as they tell him) had been preserved among the Tartars. Upon being examined, they were found to contain verbatim the sentences quoted in scripture out of those books. It is otherwise known that books so entitled exist in MS. The former has been actually advertised for publication by the Oriental Translation Fund. And Gabalis (i.e., Abbé Villars) asserts the latter to be among the Rosicrucian MSS. books. It is evident that the angels who shewed them to Swedenborg were *men*; and probably men engaged in such secret mysticism as Gabalis was written to expose. They condescended to the unangelic method of bolstering the authenticity of these apocrypha by a collation of them with scripture. Careful sifting of Swedenborg’s works would probably demonstrate the charlatanism in a way of fact.

I cannot at all conceive that Mr. Rossetti, by the Christ of Swedenborg, could signify the Goddess of Reason at Paris; nor can I trace the connexion of those ideas. It would be well if he would state what he does mean. Our ears, Heaven knows, are become pretty callous. And whatever his idea is, he may be right in it. Since spirits mean *men*, and life, death, and resurrection mean only modes and changes of *this life*—and Christ’s second advent and the day of judgment mean no advent at all, and no judgment at all, but only some Swedenborgian transactions in the quiet year 1757, what reason remains to us for concluding that Christ means the man of Nazareth, son of Mary? Judging by such data as I possess, I disbelieve that Swedenborg means our Lord Jesus when he makes a show of speaking of him. But of all *correspondentiæ* in this system, the key to its Christ must be the greatest, and instar omnium. Therefore it is that

I am desirous to obtain it from the very ingenious author who so confidently thinks himself possessed of it.

Your correspondent seems to say very truly that the concern is quite as much Romish as protestant, in respect of its followers. In respect of its own essence and quiddity, I believe it is just as much Mahometan as either.

H.

ON AN ECCLESIASTICAL MAP.

SIR,—I beg to avail myself of your Magazine to call the attention of the clergy to a want which many of them must feel, that of an ecclesiastical map of England and Wales, with the new arrangement of dioceses, archdeaconries, and deaneries. It is surprising that there should be no good map of this kind to be had. Any publisher who would give us a handsome and correct one would, I am certain, be well remunerated.*—I beg to be, Sir, your obedient servant, M.

P.S. Can any of your readers tell me what is doing about the "Church Year-Book," so long ago announced?

MR. MILMAN AND JOSEPH MEDE.

SIR,—If critics choose to interpret scripture according to the *rational* system so popular in Germany, I fear there is no power in the church to prevent it; but it is hardly fair that they should endeavour to bolster up their opinions by reference to writers who were, in fact, as far removed from neology as themselves are from orthodoxy.

In a passage of "Milman's History of Christianity," which is quoted in the able review of that work which appears in your Magazine for this month, Joseph Mede is cited as an authority for the opinion which the author has no scruple in avowing on the subject of the demoniacs, viz. "that it was a kind of insanity. . . and nothing was more probable than that lunacy should take the turn and speak the language of the

* [The Editor will be very glad to see this suggestion attended to; he has long been convinced that something more general, something like an "Ecclesiastical Atlas," is much wanted. No collection of maps which the Editor has seen is sufficient for the reader of church history, and some might easily be constructed which should meet his requirements better than the best and most expensive works now in existence. It might be little more than an outline, clearly shewing those places which have ecclesiastical interest by omitting those which have not. Perhaps, as giving some idea of his meaning, the Editor may refer the reader to a little sketch given in the Number of this Magazine for May, 1837; only it must be remembered that it was drawn for a particular purpose, and that what is now proposed must be of a more general nature. Perhaps it may be said that it should mark out all ecclesiastical boundaries as far as it can be done, and contain all the places which are or have been episcopal sees, (shewing their connexion and dependence,) and all those which have been brought into notice by councils, monasteries, or by being the scene of ecclesiastical transactions. For such a work there are ample materials, and the Editor believes that, if done with moderate care, it would be found very valuable both to the student and to the publisher.]

prevailing superstition of the times. . . Belief in possession made men of distempered minds fancy themselves possessed;" i. e., in other words, possession was no such thing, but a pure figment of a diseased imagination.

I was not a little startled, I confess, to find Joseph Mede quoted in support of this view, being confident—except my memory had played me false—that this learned man was so far from holding the opinion here ascribed to him, that he was rather inclined to regard lunacy at the present day as real demoniacal possession. Not having a copy of Mede's works at hand, I communicated with a friend that possessed one, begging him to refer to the sermon in which Mede treats on the subject. I now send you the result of his investigation, which may not be without interest to some of your readers.

After informing me that "I am perfectly right in my impression with regard to Mede's opinion," he gives the following summary of the short discourse in which that opinion is contained:—

After alluding to the misconceptions which may arise from speaking of the same thing under different names, he mentions a wonder he had often felt, why so much mention should be made of demoniacs in the Jewish writings about our Saviour's time, when we never hear of them either in the other Scriptures or in the writings of profane authors. To account for this, he supposes them always to have existed, but to have been called lunatics, or madmen. All the rest of the discourse is devoted to shew that such persons were called indifferently, by the New Testament and ecclesiastical writers, *δαιμονιζόμενοι*, or *σεληνιαζόμενοι* and *μαϊνόμενοι*, and that, by some Gentile authors, madmen are designated by words of kindred meaning. Such being his object, it is very easy to take the drift of his argument either way, but it is fixed by two passages. After distinguishing between delirium caused by fever or organic weakness, and melancholia or mania, and restricting his meaning to the last two, he says, "Such as these the Jews believed (and so may we) to be troubled and acted with evil spirits . . . and therefore, passing by all other causes or symptoms, they thought fit to give them their name from this, calling them . . . *δαιμονιζόμενοι*." The other passage is as follows:—"My last proof is taken from those *energumeni* (which are all one with *δαιμονιζόμενοι*) so often mentioned in the Church Liturgies, . . . and that not as any rare and unaccustomed thing, but as ordinary and usual . . . If those were not such as we now a days conceive of no otherwise than as madmen, *surely the world must be supposed to be very well rid of devils over it ever hath been; which, for my part, I believe not.*" (Disc. VI. p. 29. 30.)

Probably Mr. Milman was misled by want of sufficient attention to the discourse in question; but then neological authors ought to make use of their eyes before they presume on the support of such men as Joseph Mede. That some of his notions were strange and fanciful, I do not deny; some of your readers may so deem of that under consideration; but I trust they will agree with me, that, where scripture truth is concerned, it is better to be over credulous than sceptical, and that Mede's error, if such it be, is far more innocent than that of Mr. Milman. I am, Sir, your faithful servant, J. H. G. W.

ON HEBREWS, XII. 22—24.

SIR,—I am induced to trouble you with a few remarks on the letter of "M. N. D." in your last Number, from a sense that he has misconceived the point at issue between us.

I should, I suspect, be a very unequal antagonist to him on prophetic questions, to which he has probably paid considerable attention, and in regard to which, while I admit their importance, and am alive to their interest, I cannot pretend to have, or to be entitled to have, decided convictions. Nevertheless, it seemed to me clear that *one* of his arguments for considering Heb. xii. 22, 23, 24, to be prophetic, admitted of an answer, which I accordingly made. To that answer he objects, on the score of its involving a departure from the literal and grammatical sense of the sacred text, to which, when possible, it is, for the most part, safest to adhere.

Now I must deny this charge. Whether I am right or wrong in applying the passage in question to our present privileges, I understand it *literally*, (as far as we can apply the word *literally* to such subjects.) I believe that in the act of communion we "verily and indeed" come to the celestial Zion, to the city of the living God, the heavenly Jerusalem, that in that act we are in the surest reality brought into an ineffable fellowship with an innumerable company of angels, the general assembly and church of the first-born, with God, the judge of all, and the spirits of the perfected just. I may be wrong in referring to this passage as a proof of my opinion, but I do not see how I am proved to be so by a general argument in favour of literal interpretation. Indeed it was on behalf of "*the more obvious interpretation*" that I stood up; and on this very ground I claim an advantage over "M.N.D.," inasmuch as I am not obliged even to alter a tense, and he is. I do not see then how I am guilty of the "licentious and deluding" alchymy of interpretation reprobated by Hooker.

In his quotation from Horsley, your correspondent prints the following words in *Italics*—"The hyperbole is a figure which never can be admitted in the divine promises"—thereby, of course, implying that they bear on the question between us. But this is merely his old argument, without furnishing any reply to my answer, which was, that the usual interpretation did not involve such admission of the hyperbole. In regard to the present glory and privileges of the church, my words were, that "they are such in *reality*, and as seen by faith, *as no language can be too magnificent for.*"

This, then, is the real point between your correspondent and myself, not whether a figurative or a literal interpretation is to be preferred, nor whether the language of God's promises can be hyperbolical, but whether the present dignity and endowments of the Christian church come up to the greatness of the apostle's words in the place before us. On this point each of us has, as yet, only given his opinion—I, in the note to my last letter, which has produced the second of "M.N.D."—he, in the following passage: "Certainly there is nothing in the present condition of the church which can be said in any adequate degree to correspond to the very elevated language under consideration."

The subject is a very large one, and would demand, for its full treatment, greater scope than can at present be given to it. But as I have been led to introduce it, I think it well to enlarge on it, enough to suggest to most minds what it is I intend. I maintain, then, that the New Testament constantly conveys, sometimes by direct assertion, and always by implication, the notion that we are brought by baptism into a position altogether above and beyond what had previously been occupied by fallen man—a position in which the aspirations of the human heart, and many of the raptures of ancient prophecy, find their adequate fulfilment—a position of union with God, and incorporation into his grand, universal, holy, and happy family. The sentence of banishment is repealed—we are brought back from exile—we are admitted anew into the eternal home of our being. And the communion on which we enter by the one sacrament, and which is kept up by the other, is a communion through the Spirit with the Father and the Son; and therefore, with all that is bright, and blissful, and good, throughout the universe, with angels and departed saints, no less than with our fellow-worshippers and fellow-strugglers here below. Therefore has the church been rightly styled heaven upon earth—therefore, in her most solemn and distinctive act, does she summon us to join “with angels and archangels, and with all the company of heaven.” The ecclesiastical documents to which I would appeal for this view of our position are the writings of St. Chrysostom and the ancient liturgies, (to say nothing of our own.) The scriptural ones are, the gospel and epistles of St. John and the Epistle to the Ephesians. I have always regarded Heb. xii. 22—24 as a condensation of the latter, and as teaching along with it that our position in virtue of redemption, and the terms of the new covenant, is such—that there is nothing in the wide range of creation on which Christ is impressed with which we may not claim fellowship.

My purpose originally was to furnish an answer to *one* only of “M.N.D.’s” arguments in favour of his interpretation of the remarkable verses in question, and afterwards to vindicate that answer from the only charges he preferred against it. I am not therefore called upon to reply to his other reasons, or to establish the interpretation of those verses to which I have hitherto adhered. Nevertheless, in full remembrance of the difficulty of part of the context, and therefore anxious to avoid too obstinate an adherence to my opinion, I would respectfully suggest to your correspondent—1st, That the apostle seems to be comparing the two covenants, the Mosaic and the Christian, and enforcing a practical lesson to those who live under the latter, on the ground of its distinctive character. Thus we have the material tangible Sinai (verse 18) contrasted with the spiritual Zion (verse 22); the terrors attendant on the delivery of the law (verses 18, 19, 20, 21), with the joyful images of verses 22, 23, 24; the bloodshedding which has taken away the sin of the world, with that first bloodshedding which only bore fearful attestation to its extent and malignity*

* I am well aware that a different ground of comparison between the blood of the new covenant and that of Abel has been supposed to have been here in the mind of the apostle—viz., between Christ’s sacrifice and those offered by Abel. But which—

(verse 24); the divine and eternal Mediator of the one covenant with the mortal who brought in the other (verse 24); and, lastly, the voice speaking from heaven with that which spoke on the earth, (verse 25.) These points surely are all easily applied to the gospel dispensation; and the course of the apostle's immediate argument, which seems a summary of that pursued throughout the epistle, almost requires that they should be. 2ndly, That while we have, to say the least, some reason for so applying them, such application is supported by the rest of the New Testament; since, even without the passage before us, we are in possession of sufficient proof of the general opinion I advocate. 3rdly, That if that opinion be correct, if our present union with the unseen and eternal world be at once so real and so intimate, it becomes quite natural, when speaking of the privileges we enjoy even now, to introduce considerations relating to the future, seeing that under the gospel dispensation that future is brought so very near us; and the kingdom of grace upon earth so blended in thought with the kingdom of glory in heaven. Consequently, even if "M.N.D." be right in applying the concluding verses of Heb. xii. to things future, I do not see how verses 22—24 are thereby proved not to apply to things present.

I ought to apologize for entering on such huge and difficult questions without dwelling on them more fully; but my wish has been to obviate misunderstanding, and the opinion I have tried to submit perhaps makes its way sometimes simply by being suggested.

I am, Sir, your obedient servant,

F. G.

QUESTION CONCERNING AN ALLEGED PRACTICE AMONG THE ANABAPTISTS.

SIR,—In Dr. Hawkins's useful and judicious Bampton Lectures, "On the Connected Uses of the Principal Means of Attaining Christian Truth," the following passage occurs (Lect. v. p. 171) :—

"Nay the baptist himself appears to bear a reluctant testimony to the strength of that conclusion, to which he is unprepared to yield a full assent. For he too would bring his children to Christ, but by a rite unauthorized in the Christian church; dedicating them to God, as he terms it, by aspersion with water, yet not in the name of the Father, Son, and Holy Spirit; thus in some sort admitting the principle [of the need of some means of admission of infants to Christian privileges], though he does not as yet reform his practice, but rather presumes to substitute a device of human invention for a sacrament of divine institution."

To this the following note is subjoined :—

"The practical effect of this device is to make the members of a baptist congregation consider themselves, though their minister does not, as already baptized; and the general result of the system must needs be, I fear, in too many cases, that they are deprived of the benefit of both the sacraments."

ever interpretation be correct, my present argument remains untouched, since, on the latter supposition, Abel's sacrifice must be taken as representing all previous to Christ, and therefore, of course, the Mosaic.

Will any of your learned readers and correspondents inform one who confesses that the fact implied in the foregoing statement is altogether new to him, whether the practice here alluded to is really a "system"—a *general* custom among the anabaptists,* or only adopted occasionally by individuals among them under the influence of special scruples and fears? Is the ceremony noticed, either to recommend or to disallow the use of it, by any of their writers? Has it always existed among the members of that sect—a relic of church principles and practice, surviving their general perversion, or is it of recent growth, an involuntary tribute to the truth, and, as such, possibly a symptom of a *tendency* to return to the "one faith, one baptism?" Is any particular form used in the administration of the ceremony? Is it accompanied always with prayer? and if so, with prayer for what blessings? If water be needful to this dedication of a child to God, how is the use of it by *aspersion* only reconciled with the anabaptist tenet of the absolute necessity of *immersion* for a valid baptism?

Many points of interest and of importance, in discussion with any parties inclined to anabaptist errors, seem to be involved in the ascertainment of the full truth in regard to these particulars. C.

CHURCH RATES.

SIR,—Mr. Archdeacon Hale, in his recent Charge, says:—"With respect to the decision lately pronounced by the Court of Queen's Bench in the Braintree Case, I confess myself unable to sympathize with those who consider that the rights or interests of the established church are weakened by that decision." He grounds this cheering view of the matter on the admission made by the court in that case, "that the Ecclesiastical Court has, by ancient law, the power to compel the parishioners, either by interdict or excommunication, to do their duty" in repairing their church; and further, on the acknowledged rule of the law, supposing that "purely spiritual censures might now be powerless," and a sentence of excommunication pass unheeded, that "the Ecclesiastical Court has the power, through the instrumentality of the Court of Chancery, to punish, by imprisonment, those who disobey its decrees." "I believe that I state the case correctly," he proceeds, "in saying that, supposing the Ecclesiastical Court were now to admonish parishioners to repair their church; whereas, under the former state of the law, before the passing of Lord Stowell's Act (53 Geo. III. chap. cxxvii.), they would have been excommunicated for a disobedience of the decree of the court to repair their church,

* Why does a theologian, able and cautious as the Provost of Oriel, give this sect the inappropriate name assumed by themselves, of *baptists*? To a Christian reader, who regards baptism as among "the first principles of the doctrine of Christ," and not as a peculiar tenet of any one sect or teacher, it seems strange to designate any one *emphatically* "the baptist," except him whom the gospel calls so; and in fact it was not till I had proceeded some way in the sentence I have here quoted that I became aware that the author was not speaking of "John the Baptist," but of one of the sect which usurps his name.

they would, under the existing law, be liable to imprisonment under the writ issued from the Court of Chancery, 'De contumace capiendo.'" It is submitted, with all deference to the judgment of one whose words on this or any ecclesiastical subject are entitled to very high respect, whether all this does not apply rather to the case of a parishioner refusing to pay a rate legally made, than to that of a parish refusing, by their majority of votes in vestry, to make a rate at all? Can it practically apply to the latter case at all? The parish church of A. requires repairs; the necessary rate is moved for by B. and C., the churchwardens, but refused by the vestry. Formerly it was held that B. and C. being punishable themselves by the Ecclesiastical Court if they neglected their duty as churchwardens, in providing for the support of the fabric of the church, must have the power of some remedy for this state of things in their own hands; and that that power consisted in making a rate to the necessary amount; which rate, under the circumstances, should be legally enforceable at common law, like any other. The Braintree decision, however, is totally against the legality of such a proceeding. What then are B. and C. to do? (The question is asked for information, not in any captious spirit of objection to the opinion of Mr. Archdeacon Hale.) They may apply to the Ecclesiastical Court for an admonition to the parishioners to repair their church. This is disregarded. The rate is again refused. They are then to apply to the Court of Chancery for a writ, "De contumace capiendo." But against whom? Against *all* who voted against granting the rate—against the person who headed the opposition to it. But suppose, on the rate being moved for, there is a general, or at least *multitudinous* clamour of "No, no!" without any regular *motion* in opposition. The chairman must then put the question for or against the rate; and "the noes" clearly have it. Who, in such a case, is to be singled out as the "contumacious?" Will it be possible, in practice, to single out any one? If any of your correspondents can explain clearly the process to be pursued in such a case—one, unhappily, far too possible—they will confer a favour on churchwardens and chairmen of vestries, who very generally feel themselves deprived, by the decision in the Braintree Case, of most of the little power they hitherto were considered to possess. C.

NEGLECT OF THE OFFERTORY.

REV. SIR,—I am happy to observe that a question has been raised on the propriety of the offertory when there is not a communion, a matter to which my ecclesiastical researches have not been sufficiently directed to enable me to form a decided opinion; however, I cannot help thinking that the interests of piety would be vigorously promoted, and the charitable feelings of churchmen warmly expanded, by such an observance. But the occasion which has induced me to address these lines, is, I regret to say, a local custom of a very opposite character. In the town of Yeovil, in Somersetshire, the holy

eucharist is administered once in each month, but a collection is made only four times in the year, near the time of the usual quarter days. Upon inquiring the cause which had led to such a flagrant violation of the rubric, I was informed by a person who has inhabited the town for some years that the people were deterred by the collection from attendance at the sacrament.

This is in a place where the external appearance of religion is very promising, but where the opinions of the late Dr. Hawker prevail to a great extent, and dissenters of nearly every class are numerous.—I remain, Rev. Sir, your humble servant,

CATHOLICUS ANGLICANUS.

ON RUBRICS.

REV. SIR,—Though your correspondent, "J. T. L.," in your last Number, does not appear to have heard any disputes concerning the warning to the holy communion, yet I have; and I think there is some little difficulty in determining what ought to be done. But I will state the differing practices as far as I am acquainted with them; and I shall be glad, if I am mistaken, to be better informed by any of your readers.

One practice in my neighbourhood is for the priest to read *part* of the former of the two exhortations at the altar as soon as he has read the Nicene Creed. This, of course, is incorrect.

Another practice is to read the former of the two exhortations from the pulpit immediately after the sermon, without any notice given at the altar. This, I suppose, is equally incorrect with the first.

A third plan is to give notice of the communion after the Nicene Creed, and to read the former of the two exhortations at the altar after the prayer for the whole state of Christ's church. This, I suppose, is wrong, as the second of the two exhortations should be read.

A fourth plan is to give notice of the communion after the creed, and to read one of the exhortations from the pulpit, or at the altar, *immediately* after the sermon; and, when the unconfirmed and those who refuse to communicate are departed, to proceed in the celebration of the Lord's supper.

In those churches where the communion is *seldom* administered, I suppose the proper practice to be that pointed out by "J. T. L.," except that the second of the two exhortations should be read, as I can hardly suppose the rareness of the communion to be the fault of the priest; but in those churches where the communion is celebrated every Sunday this difficulty arises, that if the exhortation is read after the prayer for the whole state of Christ's church, the alms must be collected, and the elements be placed on the altar, before the departure of the noncommunicants. I suppose, therefore, that in those churches in which the communion is celebrated every Sunday, one of the two exhortations should be read immediately after the sermon, that it may be heard by the whole congregation; and, when the noncommunicants

are departed, the offertory &c. should be said. This plan may, I believe, be proved to be correct from the history of the Liturgy. It carries out every intention of our church, and is the only way in which the not too clear rubrics can be consistently fulfilled. A LAYMAN.

JEROME NOT *ὁ Συρος*.

SIR,—In Mr. H. Horne's useful "Introduction to the Critical Study of the Bible," vol. ii. p. 55, there occurs the following statement:—"Under the name of the *Syrian* (*ὁ Συρος*) are intended the fragments of the Greek version made by Sophronius, patriarch of Constantinople, from the very popular Latin translation of Jerome, who is supposed to have acquired the appellation of the Syrian from his long residence upon the confines of Syria. He is thus expressly styled by Theodore of Mopsuestia, in a passage cited by Photius," &c. In this he follows Eichorn (*Enleit. ins A. Test. t. i. p. 373.*) who follows Döderlein. "Ausser allen Zweifel hat sie herr D. Döderlein gesetzt in einen akademischen Schriff, betitelt, 'Quis sit *ὁ Συρος* V. T. græcus interpretæ Altdorf. 1772.'" I have not had the good fortune to see Döderlein's Essay, and I take the liberty of proposing *some doubts* of the truth of his conclusion, which perhaps a better acquaintance with his arguments might remove.

In the first place, I know no reason to believe that Sophronius ever translated any more of Jerome's versions into Greek than those of the Psalms and the prophets. It is these only which Jerome himself mentions in his Catalogue of illustrious men. Now *ὁ Συρος* is appended on several places in the Pentateuch in the glossæ of Diodorus Tarsensis. See Hody de Textibus, p. 319. It is indeed doubtful whether Diodorus wrote *any* of his commentaries after Jerome had translated any parts of the Old Testament. For Jerome tells us that Diodorus's principal fame was acquired while he was a presbyter; ("Presbyter magis claruit," Catal. in voce,) so that it is probable that his Commentaries, which are the foundation of his fame, were then composed. Now he was made bishop in the very year that Jerome was made presbyter, A.D. 374, and eighteen years before Jerome's first translation from the Hebrew was made. But if it is *probable* that he did not write after any of Jerome's versions, it seems *certain* that he did not write after Jerome's version of Genesis, which, if *ὁ Συρος* refer to Jerome, he must be supposed to quote (in Gen. xxxvii. 2;) for Jerome's version of Genesis was made (according to the chronologers) in A.D. 394, when we know, from the acts of the council of Constantinople, that Diodorus was dead, and Phalerius bishop in his room. But what seems even more decisive is, that Eichorn admits that *ὁ Συρος* is quoted by Eusebius Emisenus, who can hardly have died later than 360, before Jerome was a priest, or had retired to the confines of Syria.

It seems impossible to me to refer the following scholion of Polychronius to anything but a Syriac document:—*οὗτος ὁ ὕμνος οὐ κεῖται ἐν τοῖς Εβραϊκοῖς ἢ ἐν τοῖς Συριακοῖς βιβλοῖς*. In Dan. iii., apud Hody, p. 325.

In the passage referred to, of Thedor. Mopsuest., Jerome is spoken of enigmatically, and for the purpose of concealment, under the title of *Αραμ*, obscurely designating his residence in Syria, or Aramæa; but surely this is no precedent for the quotations of commentators who must have been familiar with his real name, and had no reason for concealment.

W. FITZGERALD.

Dublin.

LIVERPOOL COLLEGIATE INSTITUTION.

SIR,—My first letter to you, on the appearance of Mr. Wray's assertion that "the Catechism was deliberately discarded by the committee of the Liverpool Collegiate Institution," had reference solely to that statement. If I had thought it at all necessary to enter into a discussion of the principle on which the Collegiate Institution is established, I should have done so when "the protest" was circulated in Liverpool; but the principle had been already discussed, and was adopted, and I saw no cause for troubling myself or the public with a statement of my reasons for differing from "the protest."

But when the committee was charged with "discarding the Church Catechism," I deemed it expedient to place the facts before your readers, and to mention cases in which some of the most strongly attached members of the church of England had adopted, and were prepared still further to adopt, precisely the same principle as that on which the Collegiate Institution is founded.

In my opinion, Mr. Wray misrepresented the Collegiate Institution, and has failed in shewing that the constitution of the Church Education Society for Ireland, and the proposal of the Bishop of Exeter, are not cases in point. The circumstances of there being more dissenters in Ireland than in England, and of the Collegiate Institution being a voluntary society, do not in the least affect the cases. In Liverpool, that is done for one-third of the population which in Ireland is done for five-sixths; in Liverpool, a committee proposes to do that for the town which a bishop proposes to do for the whole country; and I contend that every thing which can be said against the principle on which the Collegiate Institution is founded, with reference to the Church Catechism, applies with equal force to the proposal of the Bishop of Exeter and the constitution of the Church Education Society for Ireland; and that the Society for Promoting Christian Knowledge must come in for a share of reprobation for *gladly* taking the Irish society into *union*. The quarrel is quite as much with these parties as with the Collegiate Institution.

With reference to the late decision of the Christian Knowledge Society, perhaps it may not be known that a very influential portion of the society did assent to the proposal that the Church Catechism should not be taught to the children of those dissenters who objected to it, and that it was only upon reconsideration and inquiry that the opinion of the corresponding committee was set aside. I am not in such despair at this decision as to be very anxious to break the force

of it; for when I know (what I stated in my last letter) the mode in which that inquiry was conducted in some instances, and that many members of the committee entertain a very different opinion from "the decision," I am fain to hope that the time will come when this just principle of education will be acceded to by the society, and established for the nation.

I am much obliged to you for the readiness with which you have admitted these letters; and as there seems nothing more to be said on the facts of the case, and Mr. Wray and I are not likely to agree any better on the principle, this will be my last communication to you.

I send the rules of the Collegiate Institution, and if you can find room for them, your readers will be able to compare them (together with my statements) with Mr. Wray's allegation, and judge for themselves whether the committee can with fairness be said to have "deliberately discarded the Church Catechism."*

I am, faithfully yours,

FREDERICK BARKER.

ON THE ÆGYPTO-TUSCAN "AER."

SIR,—The word Aer occurs in Coptic with the usual meaning of "air," and is claimed by Coptic scholars as a genuine Egyptian term; I propose to shew that it belongs to the Ægypto-Tuscan series Fafer, Fer, Afer, Aer; that all these forms were in use in Old Egyptian and Tuscan; and that they are derived from the following Coptic root, *pheri, phiri*, and *pire, phori*—(1) splendere, dealbare; (2) germinare, florere; (3) nigrescere. See a former paper on the Papiiri.

In Hesiod and Homer, the word Aer often signifies *blackness*, darkness. For the sake of brevity, and because I cannot do better, I refer to an interesting essay "On the Air," by "H.," in the British Magazine, vol. i. p. 467.

Egypt was anciently called Aeria from the *blackness* of its soil; Hesychius, Steph. Byzant., &c., in Jablonski sub v. Aeria. The original form of this name must have been Aferia, or Afria, as we may infer from the Latino-Tuscan Afer and Africa. On a bilingual in-

* The Editor, on cursorily looking over the pamphlet, does not see anything which appears to bear on the subject but the first paragraph of the Prospectus, which he subjoins. Should there be any other part which either party may think important to the fair discussion of the subject, he will be happy to insert it.

"In order to provide for the inhabitants of Liverpool an education suited to their wants, upon the most moderate terms, and, at the same time, to maintain indissolubly the connexion between sound religion and useful learning, it is proposed to found a new establishment, to be called 'The Liverpool Collegiate Institution, for the Education of the Commercial, Trading, and Working Classes,' in which instruction in the doctrines and duties of Christianity, as taught by the united church of England and Ireland, shall for ever be communicated, in combination with literary, scientific, and commercial information. And, with a view to the permanence of the institution upon this basis, it is intended that all its officers, professors, and masters, except the teachers of certain foreign languages, shall be members of the established church, but that no distinction shall be made in the admission of pupils, and that only the children of members of the church of England shall be required to learn the Church Catechism."

scription, the Tuscan name Phapire is translated Niger, whilst the Æthiopic *papira* signifies purple. Apri-es king of Egypt, Abar-is the capital of the Hyccos, and the Italian river Fabaris or Farfarus, are only different forms of this same Coptic word.

Several of our months have decidedly Ægypto-Tuscan names, and February and April belong to the present root. Apri-lis is formed like Apri-es, but with the second meaning, *to bud, to bloom*; and Virgil's *purpureus flos*, a blooming flower, is philologically identical with Aprilis flos. Febru-arius was originally the last of the months, and in it the Roman people underwent a febru-atio, or purgamentum, from the sins of the whole year: Febru-um Sabini purgamentum, et id in sacris nostris verbum. (Varro de L. L. vi. 13.) Febru is formed from Ferfer, like Fabar from Farfar, or Fabid from Fadfid. Febru, purification, is therefore derived from a Tuscan root, *fer*, to purify. Now I find in Coptic the following words:—*pheri*, to whiten (robes by washing, Rev. vii. 14;); *pheroou*, a gorgeous or whitened (robe, Luke, xxiii. 11;); *pire*, to whiten (robes with fuller's earth, Mark, ix. 3;); *Piroou*, a proper name.

Josephus informs us that the chief magistrate of Egypt was called Pharaon, which signifies *king*; and Herodotus implies that the official name of each high priest was Piromis, which he says is equivalent to *καλὸς ἀγαθός*, (ii. 143.) I cannot agree with Jablonski and others who derive Pharaoh, Piromis, Pharos, &c. from the Coptic definite article *pi*, *ph*, and some noun. Surely these three names belong to the present root: Piromis cannot be the Coptic *pi*, "the," and *romi*, "man," but seems formed like the city Papremis, and the name Papremites, both mentioned by Herodotus. The Apries of this historian is the Ouaphres of the Septuagint, and the Pharaoh Hophra of the authorized version. On comparing Pharaoh with Hophra in the Hebrew פֶּרַע הֹפְרָא, (Farah Kafa,) I find that they are different forms of the same name. Champollion long ago pointed out that the Coptic *amsah*, "a crocodile," is written *kampsah* in Herodotus; and that the Coptic *re*, "the sun," appeared as *kre* in Eratosthenes; and he inferred that this usage extended more widely. (Précis, p. 147.) On this principle,* which is found in Tuscan also, the series ἀπρίης, οὐάφρης, χάφρης, is exactly analogous to ἀμψα, οὐαμψα, χάμψα. The Pheron of Herodotus has been rightly compared with Pharaoh; but I would also compare the Hophra or Kafa of scripture with the Chephren and Chabruis, who contest between them the honour of building the second pyramid.

The ancients classed the Tuscans, Pelasgians, Phenicians, and Egyptians under the general term Barbari, which, I believe, was originally a national name that had made itself feared, and thus came into disrepute, like Goth or Vandal in later history. Herodotus says the Pelasgians spoke a barbarous tongue; by which phrase Niebuhr, Müller, and in fact most scholars, understand a peculiar dialect of Greek. I would suggest that it is synonymous with 'African tongue;'

* For the interchange of *k* and *ou* (v), or rather for the double consonant *kp* softened into *kr*, and then either the *k* or the *v* dropped, see the very original remarks of Lepsius in "Zwei sprach vgl. Abhandlungen," p. 99.

through the intermediate forms, Farfar, Fabar, Abar, the radical connexion between Barbar and Afer becomes evident; and to this day we find Berbers, Brebber, or Barabra, on the Atlas chain and the upper Nile. Mr. Bankes ascertained that a great portion of the language called Barabra, now spoken in Nubia, is identical with the ancient Coptic; and I conceive that I state something more than a truism in saying that the Barabra speak a Barbar tongue. Many words that pass for pure Greek rightfully belong to the Barbar tongue of the Pelasgi: thus *ἥλιος* may be traced back through the forms *δέλιος*, *ἀβέλιος*, *βαβέλιος*, to the Coptic *bal*, *bel*, which signifies "to beam, to radiate, to scatter; eye; sungod." On the contrary, other words, as *βαλῆν*, king, (see Blomf. on Persæ, 663,) and the forms *βάλλω*, *ιάλλω*, *φάλλω*, which are so anomalous in Greek, proclaim their Barbar origin, and are readily explained from the Coptic. By identifying Hophra with Pharaoh, or rather Kafra with Farah, it becomes probable that the modern Caffres, as well as the Barabra, are philologically related to the ancient Afri and Barbari.

To judge from the wealth of the temple at Mount Soracte, the Tuscan Feronia must have been an influential goddess. In her neighbourhood there was a remarkable cavern and fountain, the exhalations from which were fatal to birds. (Plin. xxxi. 2; Vitruv. viii. 3.) As birds are in question here, we may be certain that the cavern and fountain constituted an Aver-nus, (which I connect with Afer, Aer,) and it was only right that a Fer-onia should have one. Dionysius, from his varying authorities, was left uncertain as to the real character of this goddess; but her epithets, *ἀνθηφόρος*, *περσεφόνη*, *στεφανηφόρος*, clearly bring her under the present head. Muller thinks she was an earth-goddess, related to Tellus, and probably to Mania. Since Pott disdains the word *ἔρα*, "earth," as a Greek abortion, I shall adopt it as a Barbar term under the form *Ἐρα*, which bears some resemblance to Feronia.

W. B. WINNING.

Bedford.

QUERIES ON THE EUCHARIST.

SIR,—I shall be greatly obliged if you will find a place in your pages for the two subjoined queries, to which I hope some of your correspondents may be induced to furnish an answer.—I am, Sir, your very obedient servant,

D. B.

THE HOLY EUCHARIST.

1. Is it correct in the rubric, after the communion service, to say that "the *natural* body and blood of our Saviour Christ are in heaven and not here"? Do we not rather believe that the body of Christ, since his resurrection, is a "spiritual body," which, for ought we know, may be in many places at once? It is plain enough that transubstantiation, which supposes a natural body, is disproved by the fact that it is against the truth of a natural body to be at one time in more places than one. But unless the body of Christ, which is in heaven, be a spiritual body, of which the same property is not predicable, what becomes of the catholic doctrine, taught by the prayer-

book, that the body and blood of Christ “are verily and indeed taken and received by the faithful in the Lord’s supper”?

2. If it be the spiritual body of Christ which is present in the eucharist, in what sense must we understand the words “This is my body,” pronounced at the institution of the sacrament, which was before our Lord’s resurrection, and therefore before his body became a spiritual body?

QUERIES.

SIR,—May I beg of you to submit in your Magazine, for the opinion of such of your correspondents as may have turned their attention to ecclesiastical law, the following questions:—

1. In whom is vested the legal right of granting permission to break the ground, for the purpose of interment within the body of the church; that is, within the nave and side aisle, or aisles thereto; no part of such aisle, or aisles, being private property, and kept in repair by individuals?

2. By whose permission, subject to the sanction of the ordinary, can monumental stones be laid down in the floor, or monuments be erected against the walls of such parts of a church as are above specified?

3. Who is entitled to the fees for such permission to break the ground, and for laying down or erecting such sepulchral memorials?

I am, Sir, respectfully yours,

C. W.

MORMONISM.

REV. SIR,—I do not know how far the Mormonite delusion may be unhappily spreading in other places, nor was I aware, till very recently, that it had made its appearance amongst our rural population. Such, however, I grieve to say, is the fact; and at this moment emissaries (whence we know not) are actively engaged in this neighbourhood, and, we have great reason to apprehend, with *considerable* and melancholy success. A neighbouring clergyman has printed for circulation a number of the inclosed tracts, which I take the liberty of submitting to you. Should the circumstance of Mormonite preaching in English villages not have been brought under your notice, you may possibly deem it not unimportant to call the attention of your clerical readers in the country to the fact.

I am, Sir, your most obedient servant,

PRESBYTER VIGORN.

P.S.—I cannot ascertain whether the preachers in this case have any American connexion, or are “trading on their own account.”

[THE Editor has great reason to suppose that this most extraordinary delusion is spreading, even where it is little suspected, in this country; and the readers of this Magazine will remember that their attention was called to it by an extract from the excellent Canadian paper,

"The Church," in the number for June, p. 697. The origin of the book on which this sect is founded is there stated, and the absurdity, or villany of their pretences is abundantly manifest. At the same time, the *facts* that they are busy in England, and succeed in obtaining proselytes, are beyond all question, and most worthy of attention. The tract alluded to in the foregoing letter, after exposing the origin of the delusion, proceeds thus:—

"Another strange thing which they teach you is, that you must leave this country and go to America, there to reign with Jesus Christ until this wicked part of the world is destroyed; and I am sorry to hear that many persons have been induced to sell their little property under this idea. Now why this deception has been attempted I cannot certainly say, but there are reasons that almost lead me to suppose that there is some *more worldly scheme* than appears outwardly. I find that mention is made of some land that has been bought on the shores of the Mississippi river in America, and they tell you 'that 119,000 acres more may be purchased by a united effort of the Saints.' They tell you, too, 'that Jesus Christ has declared that whosoever gives food or clothing, or money, to the Latter-day Saints shall be rewarded, and that he has commanded *such money* to be sent to the bishop in America, that it may be consecrated for the establishment of Zion.' Now, 119,000 acres cannot be cultivated without hands, and it is more to the advantage of those who possess them to persuade poor people to sell their little all, under a *religious delusion*, and so pay for their own passage, than to be obliged to give a *free passage* to labourers from England, that they may go to America to cultivate their otherwise useless acres."

The Editor has been promised, and hopes to communicate, further information on the subject, and will be happy to receive any communication respecting it. In the meantime, he subjoins an extract from the "*Leeds Intelligencer*," with which he has been favoured by a friend:—

"To the Editor of the *Leeds Intelligencer*."

"Sir,—As the 'Golden Bible,' or corner-stone of Mormonism, had its origin in nothing better than a mere historical romance, so blasphemy is principally the base instrument by which an artful body of North American imposters and their converts zealously endeavour to propagate it. They call themselves apostles or elders, now on their mission to the Gentiles in every township or parish in England, with a proportionate number of priests, teachers, and deacons, whom they ordain in every favourable locality. They deliberately set off with the infamous statements, 'We wish it to be understood distinctly that the organization of the church of Jesus Christ of Latter-day Saints, New York, North America, came in 1830 by express commandment and revelation from the Almighty; that all its offices, ordinances, and principles were given by inspiration of the Holy Spirit, by the voice of God, or by the ministering of angels.'"

"That this gross delusion might obtain greater success, and the simple be more easily ensnared, it is gravely announced in a secret book of the priests, called the 'Book of Doctrine and Covenants,' that the real 'Church of Christ has now arisen in these last days, being 1830 years since the coming of our Lord and Saviour Jesus Christ in the flesh; that it is regularly organized and established, agreeably to the will and commandments of God; which commandments were given to Joseph Smith, jun., called of God, and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery also, who was called of God, an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand; and that this is according to the grace of our Lord Jesus Christ, to whom be all glory, both now and ever, Amen.'"

"After it was truly manifested, however, to elder Smith that he had received a remission of his sins, he was again entangled in the vanities of the world; but upon repenting and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white, above all other whiteness, and gave unto him commandments, which inspired him, and gave him power from on high to translate the Book of Mormon

from the metallic plates, it being the record of a fallen people, and the fulness of the gospel of Jesus Christ.'

"Now, in a matter so exceedingly important as that of a new revelation, and especially after what St. Paul himself hath positively determined on the question at issue, 'If any man or even an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed,' it becomes indispensably necessary to inquire into the character and credibility of the parties. This is very fortunately done for us in a publication entitled 'Mormonism Unveiled,' by E. D. Howe, printed at Painesville, Ohio, in 1834. To the disgrace of the authors of the Mormon delusion, we find the following very conclusive points:—

"'Joseph Smith, jun., and his family, about the time he pretended to have discovered the book of Mormon, were known as fortune tellers and money diggers; and that they often had recourse to tricks of juggling for the purpose of finding money, which they said was hid in the earth about the time of the American revolution. In those arts, J. Smith, jun. was a noted practitioner.'

"'That the said Smith, up to that time, and after, was known as a wicked man; that he was a cheat and a liar, and used profane language, being intemperate and quarrelsome.'

"'That his own father-in-law, Mr. Hale, whose daughter he clandestinely married, never had any confidence in him, knowing the manner in which Smith commenced the imposture, in getting out what he called the book of Mormon.'

"'That Smith has himself confessed the cheat, and so has Martin Harris, one of his principal witnesses. Harris once said, What if it is a lie? If you will let me alone, I will make money out of it.'

"'That Oliver Cowdery, another of the witnesses to Smith's book, was a man of good character before he joined Smith in the cheat of Mormonism.'

"'That Smith and Martin Harris were very often in the habit of meeting together just before the plates were said to be found, and were familiarly known in the neighbourhood by the name of the 'Golden Bible Company.' They were regarded by the community generally as a lying, indolent set of fellows, in whom no confidence could be placed; and the younger Smith's character for truth was so notoriously bad, that he could not be, and was not, believed when he was under oath.'

"'The wife of Martin Harris testifies that he is both a cruel man and a liar, he having beat her and turned her out of his house.'

"'That Smith confessed his object in pretending to find the plates was to make money; saying, when it is completed, my family will be placed on a level, above the generality of mankind!!!'

"July 21st, 1840.

CLERICUS."

ON THE RESTORATION OF CATHEDRAL AND COLLEGIATE CHURCHES.

SIR,—On looking over a volume of "Winkle's Cathedrals," my attention was arrested by some remarks on the alterations made some years ago in that of Salisbury, the main point of which was the removal of the altar screen which divided the choir from the Lady Chapel; which latter building was made to form a constituent part of the church, considered as one single place of worship, the altar being placed at the east end of it. It appears that this arrangement was shortly afterwards given up as inconvenient, and the altar replaced in its former position. It is stated to have been intended to build a new screen behind it; but from what I have heard, I imagine this design was never carried into effect, and I heartily desire that it never may. The Lady Chapel is very properly placed to serve as a presbytery, which ought not to be turned into a lumber room or a cemetery, as it is in some other cases, but fitted up in the ancient manner, and occupied by the bishop and clergy when assembled for divine service. It seems

to me inexplicable that no attempt should be made to abolish in our churches the *Popish* practice of placing the consecrator in front of the altar, which originated in no better motive than the desire of the monkish clergy to see the faces of the images which they placed upon it. I know that some of my friends consider me mad for raising my voice against the continuance of this abuse; but no discouragements shall deter me from attempting, in my poor way, to bring back into use in our church every genuine catholic practice, against the admission of which there is no better argument than that it is best to leave things as they are, for fear of offending the ignorant.

On visiting the abbey church at St. Alban's the other day, I was strongly confirmed in my opinion with regard to the presbytery, which has there preserved its ancient place and name, (as is also the case at Winchester,) but has been desecrated into a vestry room, in consequence of its being parted off by a screen, beautiful in itself, in spite of Cromwell's mutilation, but plainly out of place there, as any one may see, for it cuts against the arches on each side in a most barbarous manner, and should undoubtedly be removed, as was done at Salisbury. What a pity it is, by the way, that the maintenance of that venerable building (St. Alban's) should be left to depend on the precarious resource of a voluntary subscription! If not the whole kingdom, at least the whole county, should be legally charged with the repairs of it.

It is pleasant to hear that the Temple church in London is to be cleared of all the woodwork which encumbered it, and opened to its full extent. Would that our beautiful cathedrals were in like manner restored to their full proportions, by the removal of screens and other obstructions! What a noble spectacle would St. Paul's in London present were the choir enclosed only by a low railing, the organ divided into two, and placed under the arches right and left, the altar brought forward, the east window filled with rich, dark painted glass, and the bishop's chair placed under it, with a circular seat on each side of the altar for the clergy of the second order. If the choir were filled with good singers, and the service devoutly performed, the people would throng all the rest of the church, and London would no longer be, what it is now, a great moving mass without a heart. I remain, Sir, your humble servant,

H. CODDINGTON.

ON GIVING OUT THE PSALMS.

SIR,—I feel much indebted to your correspondent "H.I.B.W." for his prompt reply to my question respecting giving out the psalms intended to be sung. With him I also concur in rejoicing at the increased attention which is now paid to rubrical subjects, however unnecessary or unimportant they may appear to some.

I regret, however, I cannot agree with him in the view which he takes of one of the rubrics before the offertory, and which he imagines to be decisive of the question I raised. I have little opportunity of

consulting our standard rubrical writers, or of ascertaining how far the different prayer-books set forth by authority may throw light on the subject. But possibly the following extract from Wheatley, which contains his comment on the rubric quoted by your correspondent, may, when compared with another extract from another rubric, which I shall subjoin, induce him to alter the opinion at which he has arrived :—

“All this” (the rubric quoted by “H.I.B.D.”) “was undoubtedly added, to prevent the custom that still prevails in some country churches, of publishing the most frivolous, unbefitting, and even ridiculous things, in the face of the congregation.” But that this rubric did not interfere with the practice of giving out the psalms by the clerk is evident, from his commentary on the rubric after the versicles, which precede the Lord’s prayer in the morning service. “By the clerks in this rubric, &c., I suppose, were meant such persons as were appointed at the beginning of the Reformation, &c., to look out the lessons, NAME the ANTHEM, SET the PSALMS,” &c. He adds, indeed, that these were formerly in orders, but that they were not the officiating ministers is sufficient to establish my position.

May we not also infer, from canon 91, which enjoins that the parish clerk shall have “competent skill in singing, if it may be,” that it has always been the custom of the Anglican church to entrust to him this part of the service?

It is impossible to determine with accuracy what were Archbishop Sharp’s opinions on this subject. As far as I know, he speaks only of a discretionary power being vested in the minister of CHOOSING the psalms, which does not necessarily apply to his giving them out, but to its being optional with him to direct the clerk to the particular psalms he wishes to have sung. This is a practice, indeed, which, in all cases, it is desirable to adopt, as thereby much of what is unseemly, and much of what is inappropriate to the service and the occasion, may be avoided.

I by no means assert that the opinion I have adopted is correct, although at present I see no reason for altering it; but should your correspondent still feel dissatisfied, he will oblige me by a fuller exposition of his sentiments.

I am, Sir, your obedient servant,

G. W.

ON BAPTISM.

SIR,—Your correspondent “Auceps,” in his letter in your September Number, which has but this evening fallen into my hands, seems to have fallen into an error, to which I wish to call his attention, and beg a small space in your columns for that purpose.

He states that “the inward and spiritual grace” in the sacrament of baptism “is the Spirit of God. Now, if he will have the goodness to turn to the Catechism, he will see that the church teaches us that “the inward and spiritual grace” in that sacrament is “a death unto sin and a new birth unto righteousness.” Laxity of expression, and

the want of adherence to the language of our excellent prayer-book, are the causes of much inconvenience.

There are other things in the laconic letter of "Auceps" which are not so clear as not to admit of a question. AVIS.

DOCUMENTS.

AN ACT FURTHER TO EXPLAIN AND AMEND THE ACTS FOR THE COMMUTATION OF TITHES IN ENGLAND AND WALES.

ANNO TERTIO VICTORIÆ REGINÆ.—CAP. XV.

[4th June, 1840.]

Power to declare lands discharged from tithes in certain cases after confirmation of the award or agreement for gross rent-charge.—As to the time of commencing such rent-charge.—Intermediate payments &c. to be deducted.

WHEREAS by an act passed in the seventh year of the reign of his late Majesty King William the Fourth, intituled "An Act for the Commutation of Tithes in England and Wales," it is enacted, that from the first day of January next following the confirmation of any apportionment in any parish under the said act the lands of such parish shall be absolutely discharged from tithes, except as in the said act is provided in certain cases, and instead thereof there shall be payable to the person entitled to such tithes, and in that behalf mentioned in the said apportionment, a sum of money in the nature of a rent-charge issuing out of the lands charged therewith; and by an act passed in the first year of the reign of her present Majesty, intituled "An Act to amend an Act for the Commutation of Tithes in England and Wales," provision is made for the lands in a parish being discharged from tithes (except as in the said first-recited act is excepted) by agreement between the parties to any parochial agreement or supplemental agreement, from certain days preceding or following the confirmation of the apportionment, instead of the said first day of January next following such confirmation, but so that the first payment of the rent-charge be made and recoverable at the expiration of six calendar months from the time from which such lands are discharged from the payment of tithes; and by an act passed in the last session of parliament the commissioners appointed under the said first-recited act are enabled by their award, and the land owners and tithe owners by supplemental agreement, in like manner to fix the period at which any rent-charge shall commence: and whereas, after an agreement for or award of rent-charge has been made and confirmed by the said commissioners, much delay is often occasioned in settling and adjusting the apportionment before the same can be confirmed by the commissioners; and, to avoid the loss of the proportion of tithes or composition for the period intervening between the expiration of any former agreement or composition and the commencement of such rent-charge, the tithe owner is compelled to have recourse to taking tithes in kind, or to a suit in equity; and in other cases, by reason of the lands so remaining subject to tithes, or composition for tithes, during such period, such tithes continue to be taken in kind, or may be so taken on the determination of any composition existing at the date of such agreement or award, notwithstanding that the parties have agreed for, or the commissioners awarded, the sum which under

the provisions of the said acts ought to be taken as the permanent rent-charge payable instead of such tithes ; and great hardship is thereby occasioned, contrary to the spirit and intent of the said acts : and whereas it is expedient to make provision for remedy thereof, and otherwise to explain and amend the said recited acts, in manner hereinafter mentioned : Be it therefore enacted by the Queen's most excellent Majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present parliament assembled, and by the authority of the same, that in every case where an annual sum by way of rent-charge shall have been fixed in any parish, instead of the tithes of such parish, either by agreement or award, it shall be lawful for the said commissioners, by a declaration in writing under their hands and seal of office, or the hands of any two of them, at any period after the confirmation of any such agreement or award respectively, and before the confirmation of the apportionment to be made in respect of the rent-charge so fixed, upon the application in writing of any land owner or occupier, and upon such security being given to the said commissioners as they shall in their discretion think sufficient for the due payment to the parties entitled thereto of such rent-charge from the day to be fixed in such declaration, to declare that the lands in such parish shall be discharged from the liability to payment or render of tithes, or composition or rent in the nature thereof instead of tithes, and that instead thereof the annual payment or rent-charge so fixed by any such award or agreement respectively shall be paid to the person entitled to the same by half-yearly payments, commencing and calculating from such day of discharge named in such declaration as aforesaid : provided always, that the day to be fixed in such declaration of the said commissioners as aforesaid shall, in every case in which any agreement for a composition or rent in the nature thereof instead of tithes shall be in force at the time of making such application to them as aforesaid, be the day on which such composition or rent shall determine, and in every other case shall be either the first day of January, the first day of April, the first day of July, or the first day of October, either before or after the day on which the agreement or award fixing the amount of such rent-charge shall bear date, as to the said commissioners shall appear most just and equitable : provided also, that when such period of discharge shall have been fixed to take effect from any of such days preceding the date of such agreement or award, the said commissioners shall cause due inquiry to be made, and shall allow and deduct from the first payment to be made under such security the value of any tithes which shall have been rendered in kind, and the amount of any payment in respect of tithes, or composition or rent as aforesaid, which shall have been made between such day and the date of such first payment of rent-charge.

Leases of tithes granted before 25th March not to be affected by this act.

II. Provided also, and be it enacted, that nothing in this act shall extend or be construed to extend to annul or make void any lease or leases of tithes granted before the twenty-fifth day of March and which shall end or determine on or before the first day of January next ; and that in any parish or place where such lease or leases shall have been granted as aforesaid, no tithepayer shall be at liberty to make the application hereby authorized to be made, until after the expiration of such lease or leases respectively, except in respect of lands the tithes whereof are not included in such lease.

Notice of declaration to be published.

III. And be it enacted, that the said commissioners shall, within ten days after the receipt of such application, cause notice thereof to be given to the title owner to whom such rent-charge will be payable, and shall cause notice of such declaration to be twice published in some newspaper having circulation in the county where such parish is situated within twenty-one days from

the date of such declaration, and from and after the expiration of such twenty-one days all the provisions of the said recited acts applicable to the rent-charge payable after the confirmation of the apportionment shall be applicable to the rent-charge payable by virtue of the provisions hereinbefore contained from the period fixed by any such declaration.

Provision for landowner paying estimated proportion of rent-charge in aid of security.

IV. And be it enacted, that if any owner of lands so discharged from such liability shall be desirous of paying, in exoneration of such security, the proportion of rent-charge to which the whole of such lands, whether in his own occupation or in the occupation of any tenant, shall be liable, it shall be lawful for such owner to apply in writing to the valuer or valuers appointed to apportion such rent-charge, at any time after they shall have subscribed the declaration required in that behalf in the said first-recited act, and before the confirmation of the apportionment, and to demand of such valuer or valuers a statement of the probable amount of such proportion, and such valuer or valuers shall and he or they is or are hereby required to furnish the same accordingly, and shall distinguish therein the probable amount to which the whole of the lands in the occupation of any tenant under such owner would be liable; and on receipt thereof such owner may cause a copy of such statement, or an extract of such parts thereof as shall relate to the lands in the occupation of any tenant, who, but for such declaration of discharge, would be liable to the render or payment of tithe in respect of such lands, to be served on such tenant by leaving the same at his usual place of abode, with an undertaking subscribed thereto by such owner to pay the amount set forth in such statement in aid or exoneration of such security; and in every such case such tenant shall thenceforward be liable to pay to such owner, by way of additional rent, such estimated proportion at the half-yearly days of payment fixed in the award or agreement for payment of rent-charge; and such owner shall be entitled to demand and recover the same as rent by all the usual remedies for recovery of rent in arrear, until the half-yearly payment falling due next after the confirmation of the apportionment: provided always, that it shall be lawful for any such land owner or tenant, at any time within six months after the date of such confirmation, to apply to the said commissioners to take an account of the amount paid by any such tenant, and certify the amount of the difference, if any, between the amount so paid and the amount of rent-charge calculated as finally apportioned on such lands for the same period as such estimated amount has been paid, and if the rent-charge finally apportioned shall be greater than the amount so paid, it shall be lawful for such owner to demand and recover the difference accordingly; but if such tenant shall have paid more than the amount of such rent-charge, then it shall be lawful for such tenant, or (in case of his death) for his executors or administrators, to deduct the excess so verified as aforesaid from the next payment of rent accruing after the date of such certificate: provided also, that in the event of the expiration or other sooner determination of the period of tenancy before the confirmation of the appointment such excess shall be deemed a debt due to the tenant, his executors or administrators, and shall be recoverable in an action of debt to be brought against such landowner as aforesaid, or his personal representatives.

Certificate of commissioners to be evidence of right of recovery or retainer.

V. And be it enacted, that in every such case the production of such certificate as aforesaid, or of an office copy thereof, sealed or stamped with the seal of the said commissioners, shall be sufficient evidence of the right to recover or retain the amount of excess in payment which shall appear by such certificate to have been made by the landowner or his tenant respectively.

Provision for occupying tenant paying (in the place of his landlord) estimated proportion of rent-charge in aid of security.

VI. And whereas it may happen that a tenant, being an occupier of lands, who shall, by virtue of the provisions of the said first-recited act, be entitled to deduct the amount of any rent-charge from the rent payable by him to his landlord, may be desirous of paying, in exoneration of such security as aforesaid, the proportion of rent-charge to which the lands in his occupation shall be liable; be it enacted, that, upon the application in writing of any such tenant, the valuer or valuers shall, in like manner as aforesaid, furnish to such tenant a statement of the probable amount of such proportion of rent-charge as aforesaid, and on receipt thereof the tenant may cause a copy of such statement to be served on his landlord by leaving the same at his usual place of abode, accompanied by a written notice of his intention to undertake the payment of such proportion of rent-charge as aforesaid; and in case the landowner shall not, within twenty-one days after the service of such copy and notice, undertake, by some writing subscribed by him, or his agent lawfully authorized, and served in like manner as aforesaid upon the tenant, to pay the amount set forth in such statement, it shall be lawful for the tenant to undertake the payment thereof, and from time to time to deduct the amount paid by him from his rent until the period at which the half-yearly payment of rent-charge to be made next after the confirmation of the apportionment shall have become due: provided always, that in every such case the provisions hereinafter contained for taking accounts between the person who shall have given such security as aforesaid and the owners of lands subject to the rent-charge shall be applicable to the case of every such landowner from whose rental such deductions shall have been made as aforesaid.

Provision for recovery of such rent-charge from persons giving security for same.

VII. And be it enacted, that in every such case, if the person liable under such security shall not make due payment to the person entitled to the same according to the tenour of such security, it shall be lawful for the said commissioners, from time to time, as and when any half-yearly payment of such rent-charge shall accrue, and the same or any part thereof shall remain unpaid for the space of twenty-one days from any day fixed for payment thereof, and notwithstanding execution shall have been previously issued in respect of any former arrears, to sue for and recover any such half-yearly payment, or so much thereof as shall from time to time remain unpaid in respect thereof, against the person liable under such security, by taking out a summons, returnable before a judge of any of the superior courts of common law, to compute what is due in respect of such rent-charge; and it shall be lawful for any judge of such courts, on hearing the parties, or such of them as shall appear, and on production of such security, and proof by affidavit of the amount, so due as aforesaid, and of the service of such summons on such person or on any occupier of any of the lands of such person in any such parish, by delivery of the same personally, or by leaving the same at his place of abode, to order that it be referred to the masters of the court to compute what is due in respect of such security, and to tax the costs of such application, and all such orders shall have the effect of judgments in the superior courts of common law in like manner as rules of such courts, and execution may issue accordingly, and such security shall be available against such person liable under the same up to and including the half-yearly payment accruing due next before the confirmation of such apportionment, and shall be in full force notwithstanding any change in the party entitled to such rent-charge.

Remedy for the landowner against whom execution has issued.—Provision for taking accounts between the person giving security and the landowners liable to contribute thereto.—Period for which security to be available against such owners.

VIII. And be it enacted, that in every such case the said commissioners shall make due inquiry as to any payment of rent-charge made by any such person in respect of such security previous to the confirmation of the apportionment of such rent-charge, and shall endorse on such apportionment a certificate of such payment, and that the parties entitled to such rent-charge have been duly paid the amount thereof according to the tenour of such security; and such person shall thereupon, after the confirmation of such apportionment, be entitled to recover the amount specified in such certificate as having been paid by him, against the lands of the said parish subject to such rent-charge, in the proportions fixed for payment of rent-charge by such apportionment, by distress and entry on such lands respectively, and shall have the like remedies or modes of recovery as are given to owners of rent-charge for recovery thereof in the said recited acts or any of them: provided always, that if the owner or occupier of any such lands shall have contributed to the payment of such rent-charge, or of any part thereof, or of the arrears thereof, under such security, or in exoneration thereof, it shall be lawful for him to take out a summons, returnable before any judge as aforesaid, to stay any proceedings taken by the person liable under such security as aforesaid, for the purpose of taking an account of what he shall have so contributed or paid in respect of such rent-charge or arrears; and it shall be lawful for any judge as aforesaid to refer it to the masters of the court to take such account and make all just allowances between the parties; and if, on taking such account, such owner or occupier shall be found to have paid his due proportion, or any amount exceeding the same, according to the proportionate amount of rent-charge fixed on such lands, then it shall be lawful for any judge as aforesaid to stay proceedings, and order payment, by the person liable under such security, of the amount, if any, so overpaid by such owner or occupier, as the case may require, and every such order shall have the effect of a judgment as aforesaid; but if on taking such account the whole or any balance shall be found due from such owner or occupier, then it shall be lawful for such judge to allow the same against such owner or occupier, whose lands shall thereupon be liable to the repayment thereof to the person liable under such security, and who shall be entitled to the said remedies in respect thereof accordingly; and the cost of every such proceeding shall be in the discretion of the judge hearing the same, and shall be added to the amount found due on such order, if he shall see fit so to direct: provided also, that no such security shall be available by the person liable under the same against any such lands for more than two years' payment or arrear of such rent-charge, unless the said commissioners shall, previous to the expiration of two years from the date of such security, have enlarged the operation thereof for any period not exceeding twelve months, by endorsement thereon, under their hands or the hands of any two of them, and which they are hereby authorized to do if they shall so think fit.

If security insufficient, arrears may be recovered as if accruing after apportionment.

IX. And be it enacted, that if such security shall be insufficient to meet the full amount of payments which shall accrue due in respect thereof, or the person liable under the same shall fail to make good the amount due thereon by the space of twenty-one days next after the date of the confirmation of the apportionment of such rent-charge, it shall be lawful for the person entitled to the benefit thereof to recover the same against the lands of the said parish subject to such rent-charge, in the proportions fixed in such apportionment, by the said remedies or modes of recovery given by the said recited acts, or either of them, in respect of rent-charge fixed under any confirmed apportion-

ment, in like manner as if the amount so due and in arrear had accrued subsequent to the confirmation.

Security to be free of stamp duty.

X. And be it enacted, that every security taken by the said commissioners, by virtue of the provisions of this act, and every assignment thereof, shall be free of stamp duty.

Extension of power to fix sum to be paid after determination of composition.
2 & 3 Vict. c. 62. s. 10.

XI. And whereas by the lastly-recited act the said commissioners are empowered, by any award, or by a supplemental award, after a parochial agreement, in certain cases, and under certain provisions to fix the sum to be paid in consideration of the time, if any, which may intervene between the termination of any previous agreement or composition for tithes and the time at which any such rent-charge shall commence; and it is expedient to extend such power in manner hereinafter mentioned; be it enacted, that it shall be lawful for the said commissioners, at any time before the confirmation of the apportionment of any rent-charge, to exercise the said powers so given to them for fixing the sum to be paid for such intervening time as aforesaid, by a supplemental award after an award.

Particulars to be specified as to payment of such sum.

XII. And be it enacted, that when any such sum shall be fixed to be paid in consideration of such intervening time as aforesaid, either by parochial agreement or supplemental agreement, or by award or supplemental award, the parties by and to whom such sum is to be paid, and the lands in respect of which the same shall be payable, as also the proportionate amount to be paid by each party, shall be specified and set forth in the instrument fixing such sum, or in the instrument of apportionment to be made in pursuance thereof; and in default thereof such sum shall be payable by and to the parties and in the proportions fixed in such apportionment in respect of the rent-charge therein provided for.

Extension of power to fix period for commencement of rent-charge.
2 & 3 Vict. c. 62. s. 10.

XIII. And whereas by the said lastly-recited act the said commissioners are enabled by their award, and the tithe owners and land owners by a parochial agreement after an award, are enabled to fix the period at which the rent-charge shall commence, and it is expedient to extend such power in manner hereinafter mentioned; be it enacted, that it shall be lawful for the commissioners, by supplemental award, to exercise the powers so given to them for fixing the period at which any rent-charge shall commence, as well after an award as after a parochial agreement, where the same shall not have been previously fixed by any such award or agreement, or by any supplemental award or agreement, under the said recited acts, or either of them, or this act: provided always, that where the said commissioners shall not have fixed that the period at which any rent-charge shall commence shall be the first day of January next following the confirmation of the apportionment, such period shall be fixed by them on the first day of January preceding such confirmation, or on the first day of April, the first day of July, or the first day of October preceding or following such confirmation, whichever of such days may happen nearest to the termination of any previous agreement or composition, or of any customary year of tithing in the parish or district to which such rent-charge shall relate: provided also, that when any period of commencement shall have been so fixed by the said commissioners in any award or supplemental award, or any day preceding the date thereof, the commissioners shall cause due inquiry to be made as to the value of any tithes rendered in kind

and the amount of any payment in respect of tithe which shall have been made, subsequent to such period of commencement, and prior to the first day fixed for payment of such rent-charge, and shall take into account and allow such value or amount to be deducted from such payment accordingly.

Extension of powers to substitute fixed rent-charge instead of contingent rent-charge. 2 & 3 Vict. c. 62. s. 11.

XIV. And whereas by the said lastly-recited act powers are given to land owners and tithe owners, and also to the said commissioners, to substitute a fixed rent-charge in certain cases instead of a contingent rent-charge, where lands are partially exempted from the payment of tithes or rent-charge by reason of having been parcel of the possessions of a privileged order, and it is desirable to extend such powers in manner hereinafter mentioned; be it enacted, that such power shall extend to all cases where, by reason of lands being partially exempted from the payment of tithes, by custom or otherwise, or by being subject to a shifting or leaping modus, or other customary payment, or rendered due only on certain contingencies, a contingent rent-charge has been already fixed, or would, according to the provisions of the said firstly-recited act, be fixed in respect of such lands; and it shall be lawful for the said commissioners, with such consent of both land owners and tithe owners as in the said lastly recited act is required in that respect, at any time before the confirmation of the apportionment of any rent-charge, by any award, or by a supplemental award, where an award or parochial agreement has been made before the passing of this act, or for the land owners or tithe owners, by a parochial agreement or supplemental agreement where a parochial agreement or award has already been made in respect of such lands, to exercise such powers in such manner and subject to the same conditions as are given by the said lastly-recited act in cases of lands formerly part of the possessions of a privileged order: provided always, and it is hereby declared, that nothing herein contained extends to cases of change of cultivation only, nor to cases of prescription relating to woodland.

Extension of powers in respect of Lammas and common lands. 2 & 3 Vict. c. 62. s. 13.

XV. And whereas by the said lastly-recited act certain provisions are made and powers given in respect of the tithes of Lammas and common lands, which powers are to be exercised by the land owners and tithe owners by parochial agreement, or by a supplemental agreement after a parochial agreement, and by the commissioners by compulsory award, or by a supplemental award after an award; be it enacted, that such provisions may be carried into effect and such powers exercised at any time before the confirmation of the apportionment of any rent-charge, by the land owners and tithe owners by a supplemental agreement after an award, or by the commissioners by supplemental award after a parochial agreement.

Commissioners to give notice to proceed by supplemental award.

XVI. And be it enacted, that in every case where it shall be the intention of the commissioners to proceed in any parish under this act by supplemental award after a parochial agreement, either to fix the period of the commencement of such rent-charge or to carry into effect the provisions and powers of the said lastly-recited act in respect of the tithes of Lammas and common lands, they shall cause the like notice of their intention to be given in such parish as is required by the said first recited act in the case of an award; and if at any time after giving such notice, and before the expiration thereof, any proceedings shall be had under the said recited acts, or either of them, or this act, by the land owners and tithe owners in such parish, towards making and executing any parochial agreement or supplemental agreement in respect of

the matters specified in such notice, the commissioners shall refrain from acting on the same until the result of such proceeding shall appear.

Extension of powers of conveyance of lands to trustees and feoffees for parochial purposes. 2 & 3 Vict. c. 62. s. 21.

XVII. And be it declared and enacted, that so much of the said lastly recited act as relates to the vesting of an estate of inheritance as to any lands in any ecclesiastical tithe owner and his successors, notwithstanding the same be made by any corporation sole or aggregate, or any trustees or feoffees for charitable purposes, otherwise restrained from or incapable of making any such valid conveyance or assurance, extends to churchwardens and overseers, or to trustees or feoffees of parish property, or of property held by or vested in such trustees or feoffees for parochial or other uses or purposes in the nature of a parochial or public trust.

Power for parties to parochial agreement, and for commissioners, to declare the amount of extraordinary charge to be payable in respect of hop grounds, &c.—No extraordinary charge payable on hop grounds &c. for the first year of their being cultivated as such, &c.

XVIII. And be it enacted, that in any case where the parties to a parochial agreement, or the commissioners, in the case of an award, shall have proceeded, according to the provisions of the said recited acts, to ascertain and fix a rent-charge in any parish wherein any of the lands shall at the time of making such agreement or award be cultivated as hop grounds or market gardens, and in case of proceeding by award when notice shall have been given that the tithes of any of the lands so cultivated should be separately valued, it shall be lawful for the said parties to declare in such agreement, or for the said commissioners to declare in such award, the amount of extraordinary charge per acre to be in future payable in respect of hop grounds and market gardens respectively in such parish or any district therein; and the rent-charge mentioned in every such agreement or award respectively shall, subject to the addition of such acreable extraordinary charge, consist of the amount agreed for or awarded in respect of the tithes in such parish, other than the tithes of the lands cultivated therein as hop grounds and market gardens respectively, and the ordinary charge in respect of the lands so cultivated as hop grounds and market gardens respectively added thereto: provided always, that no such extraordinary charge shall be payable in respect of any such hop grounds and market gardens during the first year, and only half such extraordinary charge during the second year, in which they shall be newly cultivated as such, whether such new cultivation shall have commenced before or after the making of such parochial agreement or award as aforesaid.

Extraordinary rent-charge need not be distinguished on separate lands in apportionment.

XIX. And be it enacted, that it shall not be necessary to distinguish in any apportionment, the amount of extraordinary rent-charge to be charged upon the lands of each individual landowner which shall be cultivated as hop grounds, market gardens, orchards, fruit plantations, or mixed plantations of hops and fruit, provided that the acreable amount of extraordinary charge for all the lands so cultivated respectively in any district which shall have been assigned, or in any parish wherein any extraordinary rent-charge shall have been declared, previous to the confirmation of the instrument of apportionment, shall be inserted therein.

Half-yearly payments of rent-charge to be regulated by averages declared under 6 & 7 W. 4. c. 71. s. 67.

XX. And be it declared and enacted, that every half-yearly payment of rent-charge under the said recited acts, or either of them, or this act, shall

from time to time be regulated by the averages published under the provisions of the said first-recited act in the month of January next preceding every such half-yearly day of payment.

Instrument of apportionment to distinguish the amount of rent-charge payable in respect of each close.—Act not to extend to cases in which valuers are already appointed.

XXI. And be it enacted, that, unless a majority in value of the owners of lands included in any apportionment shall, by writing under their hands, request the commissioners to omit the same, the instrument of apportionment shall distinguish the amount or portion of rent-charge payable in respect of the several closes of the said lands, and such closes shall be laid down in the map or plan annexed to such apportionment : provided always, that nothing in this provision contained shall apply to any instrument of apportionment the valuers for effecting which shall have been appointed previous to the passing of this act ; and no such last-mentioned instrument of apportionment shall be deemed invalid if made in conformity with the instructions given to the valuers for making the same, although the amount of rent-charge payable in respect of the several closes of land shall not have been distinguished therein, nor such closes laid down in the map or plan annexed thereto.

For recovery of expenses in certain cases.

XXII. And be it enacted, that every occupier whose lands or goods shall be liable to distress in respect of any expenses chargeable under the said recited acts or either of them, or this act, against any landlord or lessor of the lands in his occupation, shall be entitled to recover the amount of any such expenses which he shall pay, with interest on such payment from time to time at four per centum per annum, and may deduct the same from any rent or renewal fines payable to such landlord or lessor : and where the estate of such landlord or lessor in the lands in respect whereof such payment shall have been made shall be less than an immediate estate of fee-simple or fee-tail, or subject by settlement to any uses or trusts, he shall be entitled to charge such amount and interest upon such estate in like manner and subject to the same restrictions and provisions as are contained in the said recited acts or any of them in relation to owners of particular estates, or of estates settled to the same uses and trusts as the lands in respect of which such expenses have been incurred respectively.

Power to charge expenses of commutation, in certain cases on renewal fines, &c.

XXIII. And be it enacted, that every person as defined in the said first-recited act, who is empowered under the said recited acts, or any of them, or this act, to charge upon his lands or rent-charge any expenses of commutation payable by him, may exercise such powers, in the case of expenses incurred, as well in respect of the commutation of tithes payable to him as the owner thereof as of tithes to which any lands whereof he is owner are liable ; and the word " lands " shall, in the construction of the said acts and of this act, be construed to extend to and include any income or sum receivable by or accruing to such person from redeemed land tax, or from fines or other sums of money payable on the renewal of any term or estate in lands, tithes, or rent-charge holden of or by him to the same uses and upon the same trusts as the lands, tithes, or rent-charge in respect of which such expenses of commutation are incurred.

Provision for discovery of books and documents relating to commutation.

6 & 7 W. 4. c. 71. s. 10.

XXIV. And be it enacted, that notwithstanding anything in either of the said acts contained, in all cases where under the said recited acts or any of

them the said commissioners or any assistant commissioner may examine persons upon oath, and cause to be produced before them or him all books and other documents, as therein mentioned, relating to the commutation of tithes, the said commissioners or assistant commissioner may, by summons under their or his hand, require the attendance of and examine any party interested in the lands or tithes of any parish, or any other person, and require the production also of all deeds and documents in the custody or power of either party, and allow such portions only of them to be read as in their or his judgment shall be thought proper; and also that in all cases where under the said acts parties in a feigned issue are required to produce to each other, and their respective attorneys or counsel, at such time and place as any judge may order before trial, and also to the court and jury upon the trial of such issue, all deeds, books and other documents, as in the said act mentioned, relating to the matters in issue in their respective custody or power, the parties shall be obliged to produce only such documents, and such portions of them only shall be inspected or read as the judge shall think proper, who may order the parties to discover the documents in their possession, upon oath, if he shall think fit; and it shall be lawful for the judge, and also for the commissioners or assistant commissioner, in the cases aforesaid respectively, to direct copies or extracts to be taken or furnished of the same documents, at the expense of the person requiring the same, at the rate of sixpence for every common law folio: provided always, that in no case shall any person be compellable to produce any part of the deeds or documents in his possession which relate to the title to the property therein referred to, but only such parts thereof as relate to the matter immediately in issue; and such person may, if he see fit, withhold any such deeds or documents, or any portion thereof, or making an oath that the deeds or documents or parts thereof so withheld do not relate to the matter so in issue as aforesaid.

Gardens or lawns of small extent may be exempted from rent-charge.

XXV. And whereas in many cases tithe owners have, during the seven years of average prescribed by the said first-recited act, forborne to take the tithes of lands used and occupied as gardens, lawns, or the like, or compositions in lieu thereof, on account of such lands being of small extent, and the tithes thereof being of inconsiderable value: be it enacted, that where in such cases the tithes of a parish or district have been commuted, whether by a parochial agreement or by a compulsory award, and it shall be shewn to the satisfaction of the said commissioners that the rent-charge or rent-charges specified in the said agreement or award has or have been based upon the average value of the tithes of the said parish or district during the said seven years of average, exclusive of any tithes in respect of such gardens, lawns, or such like small holdings, according to the provisions of the said first-recited act, and that no part of the said rent-charge or rent-charges has been agreed to be given or awarded in respect of the tithes of such gardens, lawns, or other such like small holdings, it shall be lawful for the said commissioners, if they think fit, to order and direct that no part of the said rent-charge or rent-charges shall be apportioned upon such gardens, lawns, or other such like small holdings.

The commissioners to cause a new apportionment to be made in cases in which the apportionment shall have included tenements from which no tithe has been taken during seven years previous to Christmas 1835.

XXVI. And whereas it hath happened that in cases where, during the seven years of average prescribed by the said first-recited act, tithes shall not have been demanded of certain tenements, by reason of their small extent or of the small amount of such tithes, such tenements have notwithstanding been included in the apportionment of the rent-charge for the parish, whereby

the occupiers of such tenements have become liable to have their goods distrained upon, and the tithe owner has been subjected to much increased difficulty and expense in the collection of the rent-charge, contrary to the true intent and meaning of the said first-recited act; and it is therefore expedient, under certain restrictions, to give relief in such cases; be it enacted, that in any such case in which the apportionment shall have included any number of small tenements, exceeding in the whole one hundred, from which tenements no tithe or composition for tithe shall have been demanded or taken (notwithstanding their liability thereto) during the period of seven years next preceding Christmas in the year one thousand eight hundred and thirty five, it shall be lawful for the commissioners, and they are hereby authorized, if they shall see fit, upon the application in writing of any ten or more of the owners or occupiers of such small tenements, or of the tithe owner, and after satisfactory proof shall have been given that no part of the rent-charge has been agreed to be given or awarded in respect of the tithes of such small tenements, to cause a new apportionment to be made of the said rent-charge, and to order and direct that no part thereof shall be apportioned upon such small tenements; and the provisions in the said first-recited act contained for hearing and determining objections to apportionments, and for rendering the same, or any map or plan therein referred to, final and conclusive, shall be and are hereby respectively made applicable to every such new apportionment; and, subject to such provisions, such new apportionment shall commence and take effect from the half-yearly day of payment of the said rent-charge which shall happen next before the confirmation of the same apportionment; provided always, that no payment of such rent-charge, or right to arrears thereof, which shall have become due or accrued on or before the said half-yearly day of payment, nor any remedy in case of non-payment, shall in anywise be affected by any such new apportionment.

Provision for the costs of new apportionment.

XXVII. And be it enacted, that the costs of and attending every such new apportionment shall be paid and borne by the parties making such application, in such proportions as the commissioners shall direct, and shall be recoverable in like manner as the costs of any apportionment under the said first-recited act; and as to any part of such costs as may be borne by the tithe owner, such tithe owner, being an ecclesiastical beneficed person, may charge or assign the rent-charge as a security for the repayment of such costs in like manner as for the costs of the commutation under the said act.

Commissioners may adjudicate parochial boundaries on requisition of land owners of any parish. 2 & 3 Vict. c. 62. s. 34 & 35.—Proviso.

XXVIII. And whereas by the said lastly-recited act powers are given to the said commissioners or any assistant commissioner, upon the application in writing of not less than two-thirds in number and value of the land owners in any parishes or townships, to set out and define the boundaries of such parishes or townships in manner in the said act provided; and it is expedient to extend such power in manner hereinafter mentioned; be it enacted, that it shall be lawful for the said commissioners, or assistant commissioner, but at the sole discretion of the said commissioners, and only in such manner as they shall see fit and proper, to exercise all and every the powers so given by the said lastly-recited act, relating to boundaries of parishes or townships, on the application in writing of two-thirds in number and value of the landowners of any one parish, place, or township whose boundary shall be in question, notwithstanding the landowners in the parish, place, or township adjoining such boundary shall not join in such requisition; provided always, that in every such case the said commissioners or assistant commissioner shall, twenty-one days at least before proceeding to make inquiry and adjudicate on

such question of boundary, cause a notice to be sent by the post, or otherwise given, addressed to the churchwardens and overseers, and also to the surveyors of the highways of every parish, place, or township adjoining such boundary, of the intention of the said commissioners or assistant commissioner to proceed on the question of such boundary, and shall specify in such notice a time and place of meeting so to proceed therein, and shall annex to each copy of such notice a copy of the application of the land owners requiring the commissioners to make such inquiry and adjudication, and shall also cause a copy of such notice to be inserted, once at least in two successive weeks previous to the day of such meeting in some newspaper having circulation in the county where such parish, place, or township is situated; and no assistant commissioner shall proceed in any such inquiry without exhibiting at such meeting the papers containing the advertisement of such notice, and also a certificate, under the hands of the said commissioners, or any one or two of them, of one copy of such notice having been respectively sent to such churchwardens and overseers, and a copy to such surveyors as aforesaid; and the assistant commissioner shall thereupon proceed in all respects, and his proceedings shall be as valid and binding as if the said inquiry had been instituted on the application in writing of two-thirds in number and value, as well of the land owners of the parish, place, or township to which such notice shall have been so sent, as of the parish, place, or township causing such inquiry to be instituted; provided nevertheless, that upon the application in writing, addressed to the said commissioners during the interval of such twenty-one days, of not less than two-thirds in number and value of the land owners in any parish, place, or township adjoining such boundary, and not being parties to any such application as aforesaid, objecting to the said commissioners or assistant commissioner proceeding under the same in the matter of such boundary, all proceedings which shall have been instituted upon the application of such single parish, place, or township under this act shall forthwith be stayed.

This act to be taken as part of the recited acts, and of 1 & 2 Vict. c. 64.

XXIX. And be it enacted, that this act shall be taken to be a part of the said recited acts, and also of an act passed in the second year of the reign of her present Majesty, intituled "An Act to facilitate the merger of tithes;" and in the construction of this act, unless there be something in the subject or context repugnant to such construction, the several words used in this act shall have and bear the same interpretation as is given to such words respectively in the said acts or either of them; and whenever a word importing the singular number or masculine gender only is used, the same shall be understood to include and shall be applied to several persons or parties as well as one person or party, and females as well as males, and several matters or things as one matter or thing respectively, and the converse.

Act may be amended this session.

XXX. And be it enacted, that this act may be amended or repealed by any act to be passed in this present session of parliament.

AN ACT TO FURTHER AMEND THE CHURCH BUILDING ACTS.

ANNO TERTIO ET QUARTO VICTORIÆ REGINÆ.—CAP. LX.

[August 7th, 1840.]

Commissioners may assign a new district chapelry or new district chapelries out of a district chapelry or chapelries already formed.

WHEREAS an act was passed in the fifty-eighth year of the reign of his Majesty King George the Third, intituled, "An act for building and promoting

the building of additional churches in populous parishes;" and whereas another act was passed in the fifty-ninth year of the reign of his said Majesty King George the Third, intituled, "An act to amend and render more effectual an act passed in the last session of parliament, for building and promoting the building of additional churches in populous parishes;" and whereas another act was passed in the third year of the reign of his Majesty King George the Fourth, intituled, "An act to amend and render more effectual two acts, passed in the fifty-eighth and fifty-ninth years of his late Majesty, for building and promoting the building of additional churches in populous parishes;" and whereas another act was passed in the fifth year of the reign of his said Majesty King George the Fourth, intituled, "An act to make further provision, and to amend and render more effectual three acts, passed in the fifty-eighth and fifty-ninth years of his late Majesty and in the third year of his present Majesty, for building and promoting the building of additional churches in populous parishes;" and whereas another act was passed in the seventh and eighth years of the reign of his said Majesty King George the Fourth, intituled, "An act to amend the acts for building and promoting the building of additional churches in populous parishes;" and whereas another act was passed in the first and second years of the reign of his late Majesty King William the Fourth, intituled, "An act to amend and render more effectual an act passed in the seventh and eighth years of the reign of his late Majesty, intituled, "An act to amend the acts for building and promoting the building of additional churches in populous parishes;" and whereas another act was passed in the second and third years of the reign of his said late Majesty, to render more effectual the aforesaid act passed in the fifty-ninth year of the reign of his Majesty King George the Third; and whereas another act was passed in the first year of the reign of her present Majesty Queen Victoria, intituled, "An act to prolong for ten years her Majesty's commission for building new churches;" and whereas another act was passed in the first and second years of the reign of her said Majesty Queen Victoria, intituled, "An act to amend and render more effectual the church building acts;" and whereas another act was passed in the second and third years of the reign of her present Majesty, intituled, "An act to make better provision for the assignment of ecclesiastical districts to churches or chapels augmented by the governors of the Bounty of Queen Anne, and for other purposes;" and whereas it is expedient to further explain and amend some of the provisions of the said several recited acts: Be it therefore enacted by the Queen's most excellent Majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present parliament assembled, and by the authority of the same, that it shall be lawful for her Majesty's commissioners for building new churches to assign a new district chapelry or new district chapelries, under the provisions of the hereinbefore recited acts, or some or one of them, with such consent and in such manner as is therein required and specified, to any church or chapel situated in a district chapelry which has been or hereafter may be formed under the said recited acts, or some or one of them, and such new district chapelry or district chapelries may be formed out of a part or parts of one or more such first-formed district chapelry or chapelries, with or without any part or parts of the parish or parishes out of which such district chapelry or chapelries may have been formed, and also of any extra-parochial place, or any part thereof; and the right of nomination to the chapel or chapels of such new district chapelry or district chapelries shall belong to and be exercised by the incumbent of the parish out of which such first assigned district chapelry shall have been taken, unless the right of nomination thereto shall be legally vested in some other party or parties, and in that case such right of nomination shall belong to him or them, or to such party or parties as shall be agreed upon by him or them and the said commissioners, with consent of the bishop; and the chapel or chapels of such

new district chapelry or district chapelries shall respectively be subject to the provisions and regulations contained in the herein-before recited acts respecting district chapelries.

Licence in mortmain not necessary in cases of endowment, grant, or conveyance of houses, lands, &c., under the Church Building Acts.

II. And be it further enacted, that in any case where, under the herein-before recited acts or either of them, or of this act, an endowment, grant, or conveyance, consisting of or arising out of houses, lands, tithes, advowsons, rent-charges, tenements, or other hereditaments, or consisting of money to be laid out in lands or other hereditaments, is authorized to be made, for the purpose of a site for any church or chapel, or churchyard, or parsonage house, or glebe, or for the use or benefit of any church or chapel, or of the incumbent or minister thereof, or for the repairs thereof, such endowment, grant, or conveyance, whether made before or after the passing of this act, shall be good and valid, without any licence or writ of *ad quod damnum*, the statutes of mortmain, or any other statute or law to the contrary notwithstanding.

Mortmain acts to apply where endowment exceeds the annual value of 300l.

III. Provided nevertheless, and be it enacted, that nothing herein contained shall authorize an exemption from the provisions of the Mortmain acts where, in the case of an endowment as aforesaid for the use or benefit of any church or chapel, or of the incumbent or minister thereof, such endowment, whether made at one period or at different periods, shall in any one case exceed in the whole the clear annual value of three hundred pounds.

Power to determine the clear annual value of such endowment.

IV. And be it further enacted, that in every case in which it shall be desired to ascertain the clear annual value of such endowment, it shall be lawful for the said commissioners or for the bishop of the diocese to cause such clear annual value to be determined and ascertained by any two persons whom they or he shall appoint for that purpose, by writing under the common seal of the said commissioners, or by writing under the hand of the said bishop, which writing is hereby directed to be afterwards annexed to the instrument by which such endowment shall be effected; and a certificate of such clear annual value, written and endorsed on the instrument by which such endowment shall be effected, and signed by such persons as aforesaid, shall for all the purposes of this act be conclusive evidence of such clear annual value as aforesaid.

Commissioners, with consent of the bishop, may, in certain cases, augment the stipend of the incumbent or minister of a church or chapel out of the surplus pew rents.—This power not to be exercised where surplus pew rents have been invested in government securities to form a fund for building or purchasing a parsonage house, &c.

V. And whereas it is expedient that her Majesty's commissioners for building new churches should have the power, with the consent of the bishop of the diocese, to augment, out of the surplus pew rents of a church or chapel, the stipend of the incumbent or minister thereof (in respect to which church or chapel the said commissioners have made or hereafter may make an order for the reservation of the pew rents thereof, and an assignment thereof of an annual stipend to such incumbent or minister, under the authority of the said recited act passed in the fifty-eighth year of the reign of his late Majesty King George the Third); be it therefore enacted, that it shall be lawful for the said commissioners, if they shall think fit, to direct, under their common seal, with the consent of the bishop of the diocese under his hand and seal, a

further assignment to the incumbent or minister of any church or chapel, for his use and benefit, of a part or of the whole of the surplus pew rents thereof, already accrued or hereafter to accrue, in respect to which church or chapel the said commissioners may have made or hereafter may make, under the said last-mentioned act, an order for the reservation of pew rents, and an assignment thereof to such incumbent or minister, anything in the said recited acts to the contrary notwithstanding; and every such further assignment shall be registered in the registry of the diocese: provided always, that the power herein given shall not be exercised in any case where such surplus pew rents have been invested in government securities in the names of trustees to be appointed by the bishop of the diocese, and suffered to accumulate, for the purpose of forming a fund for the building or purchasing a house of residence, with the consent of the bishop of the diocese, for the spiritual person serving such church or chapel, or where such surplus pew rents have been charged or chargeable by the said commissioners with the payment of any sum or sums of money borrowed or advanced by way of loan at interest, or by way of annuity, or otherwise, for or towards the building any such church or chapel, or for the purchasing any site or sites for the same, and defraying all expenses relative thereto, and in keeping such church or chapel in repair.

Boundaries of distinct and separate parishes, or district parishes or district chapelries, may be altered by an order in council, on representation by the commissioners, with certain consents.

VI. And whereas by the said recited act passed in the fifty-eighth year of the reign of his late Majesty King George the Third it is provided, that by an order in council, upon the representation of the said commissioners made with the consent of the bishop of the diocese, the boundaries of a distinct and separate parish, or of a district parish, formed under the said act, may be altered within five years after a description of such boundaries has been enrolled in the High Court of Chancery; and it is expedient that the power of altering such boundaries should be enlarged, with certain consents: be it therefore enacted, that if her Majesty in council, upon the representation of the said commissioners made with the consents of the bishop of the diocese and of the patron and incumbent of the parish church, signified under their respective hands and seals, shall think fit to alter the boundaries of a distinct and separate parish, or a district parish or a district chapelry, (formed under the herein-before mentioned acts passed in the fifty-eighth and fifty-ninth years of the reign of his late Majesty King George the Third, or either of them,) at any time after five years from the time the description of such boundaries has been enrolled in the High Court of Chancery, such order in council shall be good and valid in law for the purpose of effecting such alteration, anything in the said recited act of the fifty-eighth year of the reign of his late Majesty King George the Third, limiting the power of making such alteration in such boundaries to five years from the time the description of such boundaries has been enrolled in the High Court of Chancery, to the contrary notwithstanding; and such order in council shall be enrolled and registered in manner directed by the said last-mentioned act.

Alteration of boundaries not to take effect, without incumbent's consent, until next avoidance.

VII. And be it further enacted, that if the consent of the incumbent as aforesaid is not obtained to such alteration of boundaries, such order in council, on the representation of the said commissioners, may be made, and shall be good and valid, with the consents of the bishop of the diocese and the patron aforesaid, though without the consent of such incumbent; provided that such alteration does not take effect until after the next avoidance of the parish church.

Select vestries under 59 G. 3, c. 134, § 30, may appoint new vestrymen where vestrymen neglect to attend.

VIII. And be it further enacted, that the power given to a select vestry appointed under the provisions of the herein-before recited act passed in the fifty-ninth year of the reign of his late Majesty King George the Third, to elect new members of such vestry as vacancies may arise by death, resignation, or ceasing to inhabit the parish, shall be extended to cases where any such vestrymen shall neglect to attend the meetings of such select vestry for the space of twelve months, provided such select vestry shall have met at least three times during such twelve months; and in every such case it shall be lawful for such select vestry to declare the member or members of such select vestry so neglecting to attend no longer a member or members of such vestry, and the vacancy or vacancies thereby created shall be filled up in the manner directed by the said last-mentioned act with respect to vacancies arising by death, resignation, or ceasing to inhabit the parish.

Subscribers to the building and endowing of a church or chapel under 1 & 2 W. 4, c. 38, may nominate a patron to the commissioners subsequent to the application.

IX. And be it further enacted, that so much of the said recited act passed in the first and second years of the reign of his late Majesty King William the Fourth, chapter thirty-eight, as requires that when a church or chapel shall have been or shall be built by subscription under that act, the nomination or appointment thereto shall be signified to the said commissioners, for their consideration, by the major part in value of such subscribers, at the time of the application to the said commissioners, shall be and the same is hereby repealed, so far only that it shall not be necessary for the major part in value of the subscribers to the building and endowment of such church or chapel to declare such nomination or appointment to the said commissioners at the time of such application, but the same may be signified by such subscribers to the said commissioners for their consideration at the time of or subsequently to such application; provided that the same be so signified before the said commissioners affix their common seal to any instrument granting the right of nomination to such church or chapel.

In case of neglect to nominate.

X. And be it further enacted, that the right of patronage already granted with respect to any such church or chapel shall not be affected by reason of such nomination or appointment not having been sent to the said commissioners at the same time as the application aforesaid.

Who entitled to make such nomination.

XI. And be it further enacted, that from and after the passing of this act no subscriber for a less amount than fifty pounds towards the building or endowment of any church or chapel shall be entitled to join in making such nomination or appointment as aforesaid, under the said recited act, to the said commissioners or the bishop of the diocese.

Amount of endowment necessary where the bishop is authorized to grant the patronage of a church built under 1 & 2 W. 4, c. 38. and 1 & 2 Vict. c. 107.

XII. And be it further enacted, that for the purposes of the said recited acts passed in the first and second years of the reign of his late Majesty King William the Fourth, chapter thirty-eight, and the first and second years of her present Majesty's reign, chapter one hundred and seven, an endowment consisting of houses or lands in fee simple of the value of one thousand pounds

at the least, or an endowment of one thousand pounds at the least vested in houses or lands in fee simple, or an endowment of such a sum vested in houses or lands in fee simple as will with a further investment in the funds amount to one thousand pounds at the least, may be taken in those cases where the bishop of the diocese is authorized, if he sees fit, to grant the perpetual right of nominating a minister in the manner specified in the said recited acts or either of them; provided that where such endowment consists of houses or lands in fee simple of the value of one thousand pounds at the least, or where such endowment is composed of such a sum vested in houses or lands in fee simple as will, with a further investment in the funds, amount to one thousand pounds at the least, a certificate shall in each such case be produced to the bishop of the diocese, signed by two architects or surveyors, to the effect that the actual value of such endowment amounts to one thousand pounds at the least.

Major part in value of subscribers to a church or chapel may in certain cases appoint new trustees.

XIII. And be it further enacted, that where by the said recited act passed in the first and second years of the reign of his late Majesty King William the Fourth future trustees or a future trustee for any church or chapel built and endowed under that act are directed to be chosen in such manner as may in the first instance be agreed upon by the persons building and endowing such church or chapel, or the major part of them, and the bishop of the diocese, under their hands and seals, in the place and stead of any one or more of the trustees who shall from time to time die, resign, or become incapable of acting, and in whom the right of nominating a minister to such church or chapel shall be vested, the major part in value of the subscribers to the building and endowing such church or chapel shall in every such case be entitled to make such agreement touching the appointment of any such future trustees or trustee, with the bishop of the diocese, under their hands and seals, anything in the said recited act to the contrary notwithstanding; provided that from and after the passing of this act no such subscriber shall be so entitled unless his subscription shall amount to at least fifty pounds, as provided by this act.

Census of original parish may be used in certain cases under 1 & 2 W. 4. c. 38, and 1 & 2 Vict. c. 107.

XIV. And be it further enacted, that where a parish has been divided into separate and distinct parishes, or a district parish or district parishes have been formed out of such parish, under the provisions of the said recited acts, or by any competent authority, and where no separate census has been made by authority of parliament of the population of such distinct and separate or district parishes, the jurisdiction given by the said recited acts of the first and second years of the reign of his late Majesty King William the Fourth, or of the first and second years of the reign of her present Majesty, to the said commissioners, or to the bishop of the diocese, (as the case may be,) to declare the right of patronage under such acts, shall not be invalidated by reason of no such separate census having been made, whether such jurisdiction has been or may be exercised before or after the passing of this act; and that it shall be sufficient in every such case, with reference to the amount of population, to state in the notices or copies of application (required to be served on or sent to the patron or incumbent under such acts or one of them,) the amount of the population according to the last parliamentary census of the original parish; and the patron and incumbent of the distinct and separate parish or district parish in which the new church or chapel built or proposed to be built shall be situate, shall in every such case be considered to be the patron and incumbent to whom such notices or copies of application are required to be sent or

served under such acts or one of them ; provided that in every such case where the bishop of the diocese claims to have jurisdiction under the said recited acts or either of them to grant such right of patronage, by reason of the population of the parish amounting to two thousand persons, with church accommodation for not more than one-third of the inhabitants thereof, the population of such original parish shall amount, according to the last parliamentary census, to two thousand persons at the least, and that the existing churches and chapels in such original parish do not afford accommodation for more than one-third of the inhabitants thereof.

A perpetual rent-charge for repairs under 1 & 2 W. 4, c. 38, and 1 & 2 V. c. 107, may be secured on lands, &c, which may be assigned to the incumbent.

XV. And be it further enacted, that for the purpose of a fund directed or authorized to be secured for the repairs of a church or chapel built and endowed or to be built and endowed under the said last-mentioned acts or one of them, a perpetual rent-charge, equal in value to the repair fund directed or authorized by the said acts or either of them to be secured for such purpose, may be made on lands or other hereditaments ; and it shall and may be lawful for the incumbent of such church or chapel, so soon as the same has been consecrated, and a particular district assigned thereto, under the said recited act of the first and second years of his late Majesty King William the Fourth, to accept, take, and hold any such rent-charge upon the trusts and for the intents and purposes for which the same shall have been or hereafter may be given or granted, by the person or persons providing the same, in like manner as any such repair fund may now be taken or held by any private trustee or trustees ; and it shall and may be lawful for any trustee or trustees of any such repair fund to assign and transfer such rent-charge to such incumbent and his successors, to be held and applied by him or them, or to allow the same to be so applied, upon the same trusts, intents, and purposes as the same previously to such assignment and transfer were held by such trustee or trustees.

Where a church &c. is built in an extra-parochial place, and there is no incumbent, notices may be sent to the bishop.

XVI. And be it further enacted, that where a church or chapel has been or shall hereafter be built and endowed, under the provisions of the said last-mentioned acts or either of them, in any extra-parochial place where there is no incumbent, it shall be sufficient, with respect to the notices required to be sent or served on the patron and incumbent, to send such notices with respect to such extra-parochial place to the bishop of the diocese alone ; and such notices, when so sent, shall be deemed to be as good and valid as if the same had been sent to the patron and incumbent.

Additional endowments may be made ; but not to be exempted from the Mortmain Acts, where the clear yearly value of the whole is more than 300l.

XVII. And be it further enacted, that an additional permanent endowment may be at any time made for the use or benefit of any church or chapel, or of the incumbent or minister thereof, which may have been previously built and endowed under the said last-mentioned acts or either of them ; and such additional endowment may consist of houses, lands, tithes, advowsons, rent-charges, tenements, or other hereditaments, or of money in the funds, or of money to be laid out in lands or other hereditaments : provided always, that nothing herein contained shall be construed to extend to the authorizing any such additional endowment, without the same being subject to the provisions of the Mortmain acts, which shall amount, together with the former endowment or endowments, in any one case, to more than the clear yearly value of three hundred pounds.

Commissioners, with consent of bishop, or bishop alone, may order the fees for ecclesiastical offices to belong, after next avoidance of parish church, to the incumbent of the endowed church or chapel.

XVIII. And be it further enacted, that in any case in which the said commissioners, or the bishop of the diocese, as the case may be, shall hereafter grant the patronage of any church or chapel built and endowed or to be built and endowed under the said recited acts passed in the first and second years of the reign of his late Majesty King William the Fourth and in the first and second years of the reign of her present Majesty, or either of them, and shall hereafter assign a particular district to such church or chapel under the said first-mentioned act, and shall determine under that act that the offices of baptisms, churchings, or burials, or some or one of them, shall be performed in such church or chapel, it shall be lawful for the said commissioners, if they think fit, with the consent in writing of the bishop of the diocese, or for the bishop of the diocese alone, as the case may be, to order and direct that all or a portion of the fees arising from the performance of such offices, and from the making, opening, or using any catacombs, vaults, or ground for burials of or belonging to such church or chapel, shall, from and after the next avoidance of the parish church of the parish in which such church or chapel is situated, belong and be paid to the incumbent of such church or chapel for his own use and benefit; and every such order or direction shall be good and valid, anything in the said recited acts or either of them to the contrary notwithstanding; and every such order and direction shall be registered in the registry of the diocese.

Commissioners may apply land to ecclesiastical purposes, or to parochial or charitable uses.

XIX. And be it enacted, that in every case in which any grant shall have been or shall be made of any land or ground to the said commissioners for any of the purposes of the said recited acts or of any of them, either for a valuable consideration being paid for the same, and in which the said commissioners shall determine to apply a part only of such land or ground to any of the purposes of the said recited acts or any of them, it shall be lawful for the said commissioners and they are hereby authorized and empowered, with the consent of the grantor or grantors or donor or donors (as the case may be) of such land or ground, or of his, her, or their heirs or successors, (which consent such grantor or grantors or donor or donors, and his, her, or their heirs and successors, whether he, she, or they shall or shall not be under any legal or equitable disability or incapacity whatsoever to give such consent, is and are hereby fully authorized and empowered to give accordingly,) to apply any part of such land or ground which shall not have been or shall not be applied by the said commissioners for the purposes of the said recited acts, or of any of them, to any other ecclesiastical purposes, either as glebe or otherwise, for the use of the incumbent or minister of the parish, place, or district in which such land or ground is situate, or for the purpose of any parochial or charitable school or any other charitable or public purpose relating to any such parish or place.

Commissioners may defray the costs of consolidating the recited acts and this act.

XX. And be it enacted, that it shall be lawful for the said commissioners and they are hereby authorized, if they think proper, to defray the law costs and other incidental expenses of amending or consolidating the herein-before recited acts and this act, out of any money in their hands arising out of exchequer bills issued to them under the provisions of the herein-before recited acts of the fifty-eighth year of the reign of his late Majesty King George the Third, and of the fifth year of the reign of his late Majesty King George the Fourth, or either of them.

The provisions of 1 and 2 Vict. c. 106, as to the parties to be considered patrons, and to the mode of giving consents, to apply to this act.

XXI. And be it further enacted, that the provisions contained in an act passed in the first and second years of the reign of her present Majesty, intituled, "An act to abridge the holding of benefices in plurality, and to make better provision for the residence of the clergy," touching the party or parties who for the purposes of such act shall be in the cases therein mentioned considered the patron or patrons, and the manner in which the consent of or the execution of any deed or deeds, instrument or instruments by or notice to such patron or patrons shall be given or effected, shall apply to the consent of, or the execution of any deed or deeds, instrument or instruments by or notice to such patron or patrons for the purposes of the herein-before first-recited acts or this act.

To what parts only this act shall extend.

XXII. And be it further enacted, that this act shall extend only to that part of the United Kingdom called England and Wales, and to the Isle of Man, and to the islands of Guernsey, Jersey, Alderney, and Sark.

AN ACT FOR BETTER ENFORCING CHURCH DISCIPLINE.

ANNO TERTIO ET QUARTO VICTORIÆ REGINÆ.—CAP. LXXXVI.

[7th August, 1840.]

Repeal of 1 Henry 7. c. 4.

WHEREAS the manner of proceeding in causes for the correction of clerks requires amendment: be it enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present parliament assembled, and by the authority of the same, that an act passed in the first year of the reign of King Henry the Seventh, intituled, "An Act for Bishops to punish Priests and other Religious Men for dishonest lives," shall be repealed.

Definition of the terms "PREFERMENT," "BISHOP," and "DIOCESE."
1 & 2 Vict. c. 106.

II. And be it enacted, that, unless it shall otherwise appear from the context, the term "preferment," when used in this act, shall be construed to comprehend every deanery, archdeaconry, prebend, canonry, office of minor canon, priest vicar, or vicar choral in holy orders, and every precentorship, treasurer'ship, sub-deanery, chancellorship of the church, and other dignity and office in any cathedral or collegiate church, and every mastership, wardenship, and fellowship in any collegiate church, and all benefices with cure of souls, comprehending therein all parishes, perpetual curacies, donatives, endowed public chapels, parochial chapelries, and chapelries or districts belonging to or reputed to belong, or annexed or reputed to be annexed, to any church or chapel, and every curacy, lectureship, readership, chaplaincy, office, or place which requires the discharge of any spiritual duty, and whether the same be or be not within any exempt or peculiar jurisdiction; and the word "bishop," when used in this act, shall be construed to comprehend "archbishop;" and the word "diocese," when used in this act, shall be construed to comprehend all places to which the jurisdiction of any bishop extends under and for the purposes of an act passed in the second year of the reign of her present Majesty, intituled, "An Act to abridge the holding of Benefices in Plurality, and to make better Provision for the Residence of the Clergy."

Bishop may issue a commission of inquiry.—Notice to be previously given.

III. And be it enacted, that in every case of any clerk in holy orders of the united church of England and Ireland who may be charged with any offence against the laws ecclesiastical, or concerning whom there may exist scandal or evil report as having offended against the said laws, it shall be lawful for the bishop of the diocese within which the offence is alleged or reported to have been committed, on the application of any party complaining thereof, or if he shall think fit of his own mere motion, to issue a commission under his hand and seal to five persons, of whom one shall be his vicar general, or an arch-deacon or rural dean within the diocese, for the purpose of making inquiry as to the grounds of such charge or report: provided always, that notice of the intention to issue such commission under the hand of the bishop, containing an intimation of the nature of the offence, together with the names, addition, and residence of the party on whose application or motion such commission shall be about to issue, shall be sent by the bishop to the party accused fourteen days at least before such commission shall issue.

Proceedings of the commissioners.

IV. And be it enacted, that it shall be lawful for the said commissioners, or any three of them, to examine upon oath, or upon solemn affirmation in cases where an affirmation or declaration is allowed by law instead of an oath, which oath or affirmation or declaration respectively shall be administered by them to all witnesses who shall be tendered to them for examination as well by any party alleging the truth of the charge or report as by the party accused, and to all witnesses whom they may deem it necessary to summon for the purpose of fully prosecuting the inquiry, and ascertaining whether there be sufficient *prima facie* ground for instituting further proceedings; and notice of the time when and place where every such meeting of the commissioners shall be holden shall be given in writing under the hand of one of the said commissioners to the party accused seven days at least before the meeting; and it shall be lawful for the party accused, or his agent, to attend the proceedings of the commission, and to examine any of the witnesses, and all such preliminary proceedings shall be public, unless, on the special application of the party accused, the commissioners shall direct that the same or any part thereof shall be private; and when such preliminary proceedings, whether public or private, shall have been closed, one of the said commissioners shall, after due consideration of the depositions taken before them, openly and publicly declare the opinion of the majority of the commissioners present at such inquiry, whether there be or be not sufficient *prima facie* ground for instituting further proceedings.

Report of the commissioners.

V. And be it enacted, that the said commissioners or any three of them shall transmit to the bishop under their hands and seals the depositions of witnesses taken before them, and also a report of the opinion of the majority of the commissioners present at such inquiry whether or not there be sufficient *prima facie* ground for instituting proceedings against the party accused; and such report shall be filed in the registry of the diocese; and that if the party accused shall hold any preferment in any other diocese or dioceses, the bishop to whom the report shall be made shall transmit a copy thereof, and of the depositions, to the bishop or bishops of such other diocese or dioceses, and shall also, upon the application of the party accused, cause to be delivered to such party a copy of the said report and of the depositions, on payment of a reasonable sum for the same, not exceeding two-pence for each folio of ninety words.

Bishop may pronounce sentence, by consent, without further proceedings.

VI. And be it enacted, that in all cases where proceedings shall have been commenced under this act against any such clerk it shall be lawful for the bishop of any diocese within which such clerk may hold any preferment, with the consent of such clerk and of the party complaining, if any, first obtained in writing, to pronounce, without any further proceedings, such sentence as the said bishop shall think fit, not exceeding the sentence which might be pronounced in due course of law; and all such sentences shall be good and effectual in law as if pronounced after a hearing according to the provisions of this act, and may be enforced by the like means.

Articles and depositions to be filed.

VII. And be it enacted, that if the commissioners shall report that there is sufficient *prima facie* ground for instituting proceedings, and if the bishop of any diocese within which the party accused may hold any preferment, or the party complaining, shall thereupon think fit to proceed against the party accused, articles shall be drawn up, and, when approved and signed by an advocate practising in Doctors Commons, shall, together with a copy of the depositions taken by the commissioners, be filed in the registry of the diocese of such last-mentioned bishop; and any such party, or any person on his behalf, shall be entitled to inspect without fee such copies, and to require and have, on demand, from the registrar (who is hereby required to deliver the same), copies of such depositions, on payment of a reasonable sum for the same, not exceeding two-pence for each folio of ninety words.

Service of copy of the articles on the party.

VIII. And be it enacted, that a copy of the articles so filed shall be forthwith served upon the party accused by personally delivering the same to him, or by leaving the same at the residence house belonging to any preferment holden by him, or if there be no such house, then at his usual or last-known place of residence; and it shall not be lawful to proceed upon any such articles until after the expiration of fourteen days after the day on which such copy shall have been so served.

Bishop may require the party to appear before him; and may pronounce judgment on admission.

IX. And be it enacted, that it shall be lawful for the said last-mentioned bishop, by writing under his hand, to require the party to appear, either in person or by his agent duly appointed, as to the said party may seem fit, before him at any place within the diocese, and at any time after the expiration of the said fourteen days, and to make answer to the said articles within such time as to the bishop shall seem reasonable; and if the party shall appear, and by his answer admit the truth of the articles, the bishop, or his commissary specially appointed for that purpose, shall forthwith proceed to pronounce sentence thereupon according to the ecclesiastical law.

How notice and requisition to be served.

X. And be it further enacted, that every notice and requisition to be given or made in pursuance of this act shall be served on the party to whom the same respectively relate in the same manner as is hereby directed with respect to the service of a copy of the articles on the party accused.

Proceedings on a hearing before the bishop.

XI. And be it enacted, that if the party accused shall refuse or neglect to appear and make answer to the said articles, or shall appear and make any

answer to the said articles other than an unqualified admission of the truth thereof, the bishop shall proceed to hear the cause, with the assistance of three assessors, to be nominated by the bishop, one of whom shall be an advocate who shall have practised not less than five years in the court of the archbishop of the province, or a sergeant at law, or a barrister of not less than seven years standing, and another shall be the dean of his cathedral church, or of one of his cathedral churches, or one of his archdeacons, or his chancellor; and upon the hearing of such cause the bishop shall determine the same, and pronounce sentence thereupon according to the ecclesiastical law.

Sentence of bishop to be effectual in law.

XII. And be it enacted, that all sentences which shall be pronounced by any bishop or his commissary in pursuance of this act, shall be good and effectual in law, and such sentences may be enforced by the like means as a sentence pronounced by an ecclesiastical court of competent jurisdiction.

Bishop may send the cause to the court of appeal of the province.—Judge of the court may make orders for expediting such suits.—No appeal from interlocutory decree.

XIII. Provided always, and be it enacted, that it shall be lawful for the bishop of any diocese within which any such clerk shall hold any preferment, or if he hold no preferment then for the bishop of the diocese within which the offence is alleged to have been committed, in any case, if he shall think fit, either in the first instance or after the commissioners shall have reported that there is sufficient *prima facie* ground for instituting proceedings, and before the filing of the articles, but not afterwards, to send the case by letters of request to the court of appeal of the province, to be there heard and determined according to the law and practice of such court: provided always, that the judge of the said court may and he is hereby authorized and empowered from time to time to make any order or orders of court for the purpose of expediting such suits or otherwise improving the practice of the said court, and from time to time to alter and revoke the same: provided also, that there shall be no appeal from any interlocutory decree or order not having the force or effect of a definitive sentence, and thereby ending the suit in the court of appeal of the province, save by the permission of the judge of such court.

Bishop empowered to inhibit party accused from performing services of the church, &c.

XIV. And be it enacted, that in every case in which, from the nature of the offence charged, it shall appear to any bishop within whose diocese the party accused may hold any preferment that great scandal is likely to arise from the party accused continuing to perform the services of the church while such charge is under investigation, or that his ministration will be useless while such charge is pending, it shall be lawful for the bishop to cause a notice to be served on such party at the same time with the service of a copy of the articles aforesaid, or at any time pending any proceedings before the bishop or in any ecclesiastical court, inhibiting the said party from performing any services of the church within such diocese from and after the expiration of fourteen days from the service of such notice, and until sentence shall have been given in the said cause: provided that it shall be lawful for such party, being the incumbent of a benefice, within fourteen days after the service of the said notice, to nominate to the bishop any fit person or persons to perform all such services of the church during the period in which such party shall be so inhibited as aforesaid; and if the bishop shall deem the person or persons so nominated fit for the performance of such services he shall grant his licence

to him or them accordingly, or in case a fit person shall not be nominated, the bishop shall make such provision for the service of the church as to him shall seem necessary; and in all such cases it shall be lawful for the bishop to assign such stipend, not exceeding the stipend required by law for the curacy of the church belonging to the said party, nor exceeding a moiety of the net annual income of the benefice, as the said bishop may think fit, and to provide for the payment of such stipend, if necessary, by sequestration of the living: provided also, that it shall be lawful for the said bishop at any time to revoke such inhibition and licence respectively.

What appeals may be.

XV. And be it enacted, that it shall be lawful for any party who shall think himself aggrieved by the judgment pronounced in the first instance by the bishop, or in the court of appeal of the province, to appeal from such judgment; and such appeal shall be to the archbishop, and shall be heard before the judge of the court of appeal of the province, when the cause shall have been heard and determined in the first instance by the bishop, and shall be proceeded in in the said court of appeal in the same manner and subject only to the same appeal as in this act is provided with respect to cases sent by letters of request to the said court; and the appeal shall be to the Queen in council, and shall be heard before the judicial committee of the privy council when the cause shall have been heard and determined in the first instance in the court of the archbishop.

Archbishops and bishops, members of the privy council, to be members of the judicial committee on all appeals under this act.

XVI. And be it enacted, that every archbishop and bishop of the united church of England and Ireland, who now is or at any time hereafter shall be sworn of her Majesty's most honourable privy council, shall be a member of the judicial committee of the privy council for the purposes of every such appeal as aforesaid; and that no such appeal shall be heard before the judicial committee of the privy council unless at least one of such archbishops or bishops shall be present at the hearing thereof: provided always, that the archbishop or bishop who shall have issued the commission herein-before mentioned in any such case, or who shall have heard any such case, or who shall have sent any such case by letters of request to the court of appeal of the province, shall not sit as a member of the judicial committee on an appeal in that case.

Attendance of witnesses, and production of papers, &c., may be compelled.

XVII. And be it enacted, that it shall be lawful in any such inquiry for any three or more of the commissioners, or in any such proceeding, for the bishop, or for any assessor of the bishop, or for the judge of the court of appeal of the province, to require the attendance of such witnesses, and the production of such deeds, evidences, or writings, as may be necessary; and such bishop, judge, assessor, and commissioners respectively shall have the same power for these purposes as now belong to the consistorial court and to the court of arches respectively.

Witnesses to be examined on oath, and to be liable to punishment for perjury.

XVIII. And be it enacted, that every witness who shall be examined in pursuance of this act shall give his or her evidence upon oath, or upon solemn affirmation in cases where an affirmation is allowed by law instead of an oath, which oath or affirmation respectively shall be administered by the judge of the court or his surrogate, or by the assessor of the bishop, or by a commis-

sioner; and that every such witness who shall wilfully swear or affirm falsely shall be deemed guilty of perjury.

Provisions of act not to interfere with persons instituting suits to establish a civil right. 23 H. 8. c. 9.

XIX. Provided always, and be it enacted, that nothing herein-before contained shall prevent any person from instituting as voluntary promoter, or from prosecuting, in such form and manner and in such court as he might have done before the passing of this act, any suit which, though in form criminal, shall have the effect of asserting, ascertaining, or establishing any civil right, nor to prevent the archbishop of the province from citing any such clerk before him in cases and under circumstances in and under which such archbishop might, before the passing of this act, cite such clerk under and in pursuance of a statute passed in the twenty-third year of the reign of King Henry the Eighth, intituled, "An act that no person shall be cited out of the diocese where he or she dwelleth, except in certain cases.

Suits to be commenced within two years.—Proviso.

XX. And be it enacted, that every suit or proceeding against any such clerk in holy orders for any offence against the laws ecclesiastical shall be commenced within two years after the commission of the offence in respect of which the suit or proceeding shall be instituted, and not afterwards: provided always, that whenever any such suit or proceeding shall be brought in respect of an offence for which a conviction shall have been obtained in any court of common law, such suit or proceeding may be brought against the person convicted at any time within six calendar months after such conviction, although more than two years shall have elapsed since the commission of the offence in respect of which such suit or proceeding shall be so brought.

27 G. 3. c. 44. not to apply to suits against spiritual persons for certain offences.

XXI. And be it declared and enacted, that the act passed in the twenty-seventh year of the reign of his late Majesty King George the Third, intituled, "An act to prevent frivolous and vexatious suits in the ecclesiastical courts," does not and shall not extend to the time of the commencement of suits or proceedings against spiritual persons for any of the offences in the said act named.

Power of archbishops and bishops as to exempt or peculiar places or preferments.

XXII. And be it enacted, that every archbishop and bishop within the limit of whose province or diocese respectively any place, district, or preferment, exempt or peculiar, shall be locally situate, shall, except as herein otherwise provided, have, use, and exercise all the powers and authorities necessary for the due execution by them respectively of the provisions and purposes of this act, and for enforcing the same with regard thereto respectively, as such archbishop and bishop respectively would have used and exercised if the same were not exempt or peculiar, but were subject in all respects to the jurisdiction of such archbishop or bishop; and where any place, district, or preferment, exempt or peculiar, shall be locally situate within the limits of more than one province or diocese, or where the same, or any of them, shall be locally situate between the limits of the two provinces, or between the limits of any two or more dioceses, the archbishop or bishop of the cathedral church to whose province or diocese the cathedral, collegiate, or other church or chapel of the place, district, or preferment respectively shall be nearest in local situation, shall have, use, and exercise all the powers and authorities which are necessary for the due execution of the provisions of this act, and enforcing the same with regard thereto respectively, as such archbishop or bishop could have

used if the same were not exempt or peculiar, but were subject in all respects to the jurisdiction of such archbishop or bishop respectively, and the same, for all the purposes of this act, shall be deemed and taken to be within the limits of the province or diocese of such archbishop or bishop; provided that the peculiars belonging to any archbishopric or bishopric, though locally situate in another diocese, shall continue subject to the archbishop or bishop to whom they belong, as well for the purposes of this act as for all other purposes of ecclesiastical jurisdiction.

No suit to be instituted except as herein provided.

XXIII. And be it enacted, that no criminal suit or proceeding against a clerk in holy orders of the united church of England and Ireland for any offence against the laws ecclesiastical shall be instituted in any ecclesiastical court otherwise than is herein-before enacted or provided.

If a bishop is patron of the preferment held by accused party, archbishop to act in his stead.

XXIV. And be it enacted, that when any act, save sending a case by letters of request to the court of appeal of the province, is to be done or any authority is to be exercised by a bishop under this act, such act shall be done or authority exercised by the archbishop of the province in all cases where the bishop who would otherwise do the act or exercise the authority is the patron of any preferment held by the party accused.

Saving of archbishop and bishop's powers.

XXV. And be it enacted, that nothing in this act contained shall be construed to affect any authority over the clergy of their respective provinces or dioceses which the archbishops or bishops of England and Wales may now according to law exercise personally and without process in court; and that nothing herein contained shall extend to Ireland.

Act may be amended this session.

XXVI. And be it enacted, that this act may be amended or repealed by any act to be passed in this session of parliament.

AN ACT TO PROVIDE FOR THE SOLEMNIZATION OF MARRIAGES IN THE DISTRICTS IN OR NEAR WHICH THE PARTIES RESIDE.

ANNO TERTIO ET QUARTO VICTORIÆ REGINÆ.—CAP. LXXII.

[7th August, 1840.]

Certificate of notice not to be granted for marriage out of the district where the parties dwell, except as hereinafter enacted.

WHEREAS by an act passed in the fourth year of the reign of King George the Fourth, intituled, "An Act for amending the Laws respecting the Solemnization of Marriage in England," it is provided, that in all cases where banns shall have been published, the marriage shall be solemnized in one of the parish churches or chapels where such banns shall have been published, and in no other place whatsoever: And whereas by an act passed in the seventh year of the reign of his late majesty, intituled, "An Act for Marriages in England," provision is made for marriages intended to be solemnized in England, after notice given, according to the forms authorized by the last-recited act, which act has been explained and amended by an act passed in the first year of the reign of her present Majesty: And whereas it is expedient to restrain

marriages under the said act of his late majesty from being solemnized out of the district in which one of the parties dwells, unless either of the parties dwells in a district within which there is not any registered building, wherein, under the provisions of the said act of his late Majesty, as explained and amended by the said act of her present Majesty, marriage is solemnized according to the form, rite, or ceremony the parties see fit to adopt: Be it therefore declared and enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present parliament assembled, and by the authority of the same, that it is not and shall not be lawful for any superintendent registrar to give any certificate of notice of marriage where the building in which the marriage is to be solemnized, as stated in the notice, shall not be within the district wherein one of the parties shall have dwelt for the time required by the said act of his late Majesty, except as herein-after is enacted.

In what case marriage may be solemnized out of the district in which the parties dwell.

II. And be it enacted, that it shall be lawful for any party intending marriage under the provisions of the said act of his late Majesty, in addition to the notice required to be given by that act, to declare at the time of giving such notice, by indorsement thereon, the religious appellation of the body of Christians to which the party professeth to belong, and the form, rite, or ceremony which the parties desire to adopt in solemnizing their marriage, and that, to the best of his or her knowledge and belief, there is not within the district in which one of the parties dwells any registered building in which marriage is solemnized according to such form, rite, or ceremony, and the district nearest to the residence of that party in which a building is registered wherein marriage is so solemnized, and the registered building within such district in which it is intended to solemnize their marriage; and after the expiration of seven days or twenty-one days, as the case may require, under the said act of his late Majesty, it shall be lawful for the superintendent registrar to whom any such notice shall have been given to issue his certificate, according to the provisions of that act; and after the issuing of such certificate the parties shall be at liberty to solemnize their marriage in the registered building stated in such notice: Provided always, that after any marriage shall have been solemnized it shall not be necessary in support of such marriage to give any proof of the truth of the facts herein authorized to be stated in the notice, nor shall any evidence be given to prove the contrary in any suit touching the validity of such marriage.

Form of notice.

III. And be it enacted, that the additional notice herein-before authorized to be given may be according to the form in the schedule to this act annexed, or to a like effect.

Persons making false declarations guilty of perjury.

IV. And be it enacted, that every person who shall knowingly and wilfully make any false declaration under the provisions of this act, for the purpose of procuring any marriage out of the district in which the parties or one of them dwell, shall suffer the penalties of perjury: Provided always, that no such prosecution shall take place after the expiration of eighteen calendar months from the solemnization of such marriage.

Provision as to marriages of members of the Society of Friends and Jews.

V. Provided always, and be it enacted, that, notwithstanding anything herein or in the said recited acts or either of them contained, the society of friends commonly called quakers, and also persons professing the Jewish re-

ligion, may lawfully continue to contract and solemnize marriage according to the usages of the said society and of the said persons respectively, after notice for that purpose duly given, and certificate or certificates duly issued, pursuant to the provision of the said recited act of his late majesty, notwithstanding the building or place wherein such marriage may be contracted or solemnized be not situate within the district or either of the districts (as the case may be) in which the parties shall respectively dwell.

Act may be amended this session.

VI. And be it enacted, that this act may be amended or repealed by any act to be passed in this present session of parliament.

THE SCHEDULE TO WHICH THE ACT REFERS.

I, the undersigned and within-named James Smith, do hereby declare that I, being [*here insert, a member of the church of England, a Roman catholic, independent, baptist, presbyterian, unitarian, or such other description of the religion of the party*], and the within-named Martha Green, in solemnizing our intended marriage, desire to adopt the form, rite, or ceremony of the [*Roman-catholic church, independents, baptists, presbyterians, unitarians, or other description of the form, rite, or ceremony the parties state it to be their desire to adopt*]; and that to the best of my knowledge and belief there is not within the superintendent registrar's district in which [*I dwell*], or [*in which the said Martha Green dwells*], any registered building in which marriage is solemnized according to such form, rite, or ceremony; and that the nearest district to [*my dwelling place*], or to [*the dwelling place of the said Martha Green*], in which a building is registered wherein marriage may be solemnized according to such form, rite, or ceremony, is the [*here insert the name by which the superintendent registrar's district is designated*]; and that we intend to solemnize our marriage in the registered building within that district known by the name of [*here insert the name by which the building has been registered*]. Witness my hand this *tenth* day of *August*, one thousand eight hundred and *forty*.
(Signed) *James Smith.*

[*The Italics in this schedule to be filled as the case may be.*]

COURT OF QUEEN'S BENCH.—WEDNESDAY, JUNE 24.

THE QUEEN V. THE PRESIDENT AND CHAPTER OF EXETER.

THE question in this case was, whether a mandamus should or should not issue, compelling the president and chapter of Exeter to appoint Mr. Grills Dean of Exeter. It appeared that there occurred a vacancy in this dignity in 1838, when the crown named as its nominee Mr. Grills, but the president and chapter, after sundry proceedings, definitely elected Mr. Lowe to the dignity.

The attorney-general, in moving for the mandamus some days since, maintained that the nominee of the crown was the party that ought to have been elected; that the nomination of the crown, in other words, was an indispensable qualification, and that therefore the election of Mr. Lowe was null and void, and that the mandamus for the election of Mr. Grills must issue.

Sir W. Follett, in opposing the mandamus, contended that the right of election was positive in the chapter, and that the crown had not the right claimed for it by the attorney-general.

The court this day gave judgment, and decided that the election of Mr. Lowe was valid.—Rule discharged.

CONSISTORY COURT.—WEDNESDAY, JUNE 24.

WHITE AND JACKSON V. BEARD.

DR. LUSHINGTON gave sentence in this case, which was a suit for subtraction of church-rate by the churchwardens of Coggeshall, Essex, against Mr. W. Beard, a parishioner. The amount of rate sued for was 3s. 9½d., and it was resisted on various grounds of alleged inequality. The learned judge began by lamenting the absence of authorities, either in elementary writers or decisions of courts, that could throw any light upon the definite principles which should govern his judgment in this case. This court had no power to amend a church-rate; and where a rate was resisted, it must either pronounce it null and void or for its validity altogether. The rate sued for in the present case was trifling in amount, and if the party succeeded in his resistance to it, and received costs, they could not indemnify him for the trouble and expense he would have incurred. But regretting, as he did, that so long a litigation should have taken place respecting so small a sum, the party had a right to dispute the rate if he had a legal defence, and by acquiescing in a rate of small amount made upon an erroneous principle, he might furnish a *prima facie* proof of the equality of a rate similarly made of larger amount. He hoped that by attention in future on the part of churchwardens, and by a due consideration of the difficulties with which the case was environed, the court might be relieved from the painful necessity of having again to adjudicate on a sum of 3s. 9½d. He pronounced for the rate, but he made no order as to costs.

D E R R Y.

THE IRISH SOCIETY V. THE BISHOP.

THE following case has been tried by the Irish Court of Common Pleas—namely, whether the plaintiffs were entitled to the presentation of the living of Camus, in Londonderry, or whether that right belonged to the bishop. The last incumbent died in 1837, and the Irish Society presented the Rev. A. Boyd to the bishop for induction. The bishop, however, nominated Mr. Lindsay, and afterwards, as Mr. Lindsay did not accept the living, nominated Mr. Sampson, who was not resident in Derry. To shew the right of the plaintiffs to the advowson, their counsel went into the history of Ulster as far back as the attainder of the O'Neills. King James I., to bring the north of Ireland into a state of peace, by introducing a society of "civil men" from England, consulted his privy council, and a negotiation was carried on with the city of London to allow the citizens to make a "plantation" in Ulster. This "plantation" was settled; and to reimburse the undertakers of the scheme for rebuilding the city of Londonderry and town of Coleraine, they were remunerated by grants of lands, and with the patronage and regulation of the churches in the district. Of the society so privileged, the plaintiffs came forward as the representatives. Various documents were produced by the plaintiffs in evidence of the justice of their claim. The bishop relied on a possession of upwards of two hundred years. The judge stated, that the plaintiffs must rely on the strength of the title, and that the bishop need not shew his title to obtain the verdict. He directed the jury to depend much on the plaintiffs' title while considering the question of the non-exercise of their claimed right. On the evidence, the jury were to decide whether, by exercise of the power of collation during so long a period, a continued claim, and one adverse to that of the plaintiffs, was set up, or whether the bishop was not merely fulfilling his duty in keeping the church full; for, if his act were merely a discharge of his duty consistent with his patron's neglect, this would not constitute an adverse possession, if exercised for five hundred years; and if the plaintiffs' right were clear, no time could bar them. The question

therefore turned on evidence of the plaintiffs' title alone, (of which the judge seemed to entertain no doubt,) and provided that were sufficient, the verdict was to be given in their favour. The evidence that the plaintiffs had title in 1613, and exercised it either by their own presentation, or by that of the crown, or by the collation of the bishop, in their right, would be sufficient. The jury found for the defendant, but a conditional order for a new trial was given.

The law to be gathered from the judge's opinion is, that a bishop by collating does nothing to bar the right of an unconscious or neglectful patron, but is merely exercising ordinary functions, and not setting up any adverse claim.

CHURCH MATTERS.

THE CHURCH REVENUES BILL.

THE following letter from Sir Robert Peel has been published by the *Times*, which vouches for its authenticity:—

“ Whitehall-gardens, Feb. 23, 1835.

“ My dear Bishop of Durham,—That public business must be of more than ordinary and pressing importance which I did not set aside for the purpose of reading with earnest attention a letter from you, and that letter, too, on a subject of such vital importance as the one on which you have addressed me.

“ I will, with your permission, refer to the political and the religious considerations which it involves.

“ It is a matter of extreme difficulty to determine when it is the duty of a minister of the crown to undertake the interference with ancient usages and venerable institutions. If he determines to do nothing, he may incur the risk of ensuring interference by ruder and more hostile hands. If he advises and undertakes interference, he appears to the unthinking to be needlessly departing from principle, to be unsettling what it may be very dangerous to disturb, and to be establishing a precedent which may be appealed to against himself by those dangerous innovators whose intervention he wishes to avert.

“ I know no other guide that he can take to regulate his course amid such difficulties but his deliberate and conscientious conviction of what may be ultimately the best for the security and permanent interests of the establishments he desires to protect and serve.

“ The important question connected with the church which was forced upon me, and which required immediate decision, was this:—

“ Is it prudent and safe, on the part of the crown, to decline all interference with the state of the church, and to leave that question to be disposed of as may seem best to the House of Commons, trusting implicitly either to the forbearance and caution of that house, or to the power of the House of Lords to reject what may be injurious?

“ I cannot with a safe conscience answer that question in the affirmative.

“ I entreat you to look with me at the constitution of the present House of Commons. We have a decided majority of the representatives of both Ireland and Scotland hostile to the church; and, I fear, no inconsiderable number of the representatives of England either unfriendly or indifferent to the interests of the church.

“ On the first discussion that takes place in the House of Commons, after my appointment as prime minister, on the proposal to replace in the chair the

late speaker, who has served the house for eighteen years, and during seven successive parliaments, I find myself in a minority of ten.

"It is in vain for me to disguise from myself that very few of those who voted in that majority will prove themselves, on the day of trial, friends to the church.

"The *minority* is composed in great part of members professing the utmost attachment to the church, but all, with few exceptions, requiring the correction of whatever can justly be called an abuse in the establishment.

"In that minority Lord Stanley and his friends voted, increasing, of course, to the extent of their numbers, the force we could bring into the field. At his late election for Lancashire, Lord Stanley, a declared friend of the church, who sacrificed his office in maintenance of the principle that church property in Ireland should not be applicable to secular purposes, delivered these opinions on the subject of church reform:—

"I know also that ecclesiastical reform must come, and that it is certain with regard to two great branches—namely, both as to the temporalities of the church, and also as to her internal discipline. I, too, like my hon. friend, would not be a consenting party to abstracting one farthing from the revenues of the clergy, who, I believe in my conscience, are not overpaid, but, as a body, are hardly adequate to supply the religious wants of the people. But I do say, that it is absolutely necessary to have a different distribution of the revenues of the church, to afford a more equal distribution of the means of religious instruction; that the abuses of non-residence, the abuses of pluralities, and the abuses of the present appropriation of chapter and cathedral property should be got rid of, and that the revenues of the church should be so disposed of as to give the people of England the greatest amount of benefit from the exertion of competently, but not overpaid, ministers."

"Now, looking at the *majority*, and at the constitution of the *minority*, what course is it prudent for us to take? Shall we leave church reform in the hands of the House of Commons, or shall we make an honest *bonâ fide* attempt to reserve to the crown, and to advisers selected by the crown, the cautious and deliberate review of a question of such extreme delicacy and importance?

"Believe me, my dear lord, that I am acting under the deepest impression that the effort I have made so to reserve that question affords the best (I had almost said the only) prospect of any safe and satisfactory adjustment of it.

"So much for the political considerations that are connected with this subject, and their bearing, not on the political prospects of an administration, but on the vital interests of the church.

"May I presume, now, with the utmost deference for your superior knowledge, and with unbounded respect for your high and venerable character, to say a word to you on much higher concerns—on the intrinsic merits of the measure I have advised, and its relation to the spiritual welfare of the establishment?

"I admit the force of your observations as to the advantage of cathedral dignities, their tendency to elevate the general character of the profession, their utility (if honestly applied) as retreats for, and encouragement to, learning; and I should be the last person to propose any harsh measures of confiscation, or the sudden appropriation of the revenues of deans and chapters (in the absence of all friendly and confidential consultation with them) to objects foreign to their original destination.

"But I do earnestly advise a comprehensive and impartial consideration of the *whole* position of the church, and that our anxiety for one branch of the establishment should not divert our care from other objects of most important and pressing concern. I do earnestly ask, whether it be fit that the great manufacturing towns and districts of the country should be left, as to the means of spiritual instruction, in their present state? Is it right (I ask the question on purely religious grounds) that such a place as Nottingham, for

instance, should remain as it has hitherto remained, with no provision for the maintenance of the ministers of the church of England, excepting the scanty means which they can collect from pew-rents or Easter dues?

"Is it right that the two parishes of St. Margaret and St. John, Westminster, with a population of 50,000 souls—parishes dependent on the Dean and Chapter of Westminster—in the immediate vicinity of the cathedral church—under the daily eye of Parliament—should remain without, in either case, a decent provision for even a single minister of the church of England? In these parishes there are additional churches subscribed for, but not built, because there is no endowment; and dissent is increasing, not on account of hostility to the church, but because there is a religious feeling which the church of England will not conciliate towards herself.

"Apart from all popular clamour, from all political considerations, is it better for the church of England, for the interest of that faith, the propagation and maintenance of which is surely the primary object of her establishment, to continue the old method of disposing of all the prebends of Westminster as sinecure dignities, or to make a certain number of them instrumental in removing such a scandal from the church, as that which two great neglected parishes in the heart of the metropolis, and in immediate connexion with the chapter, are exhibiting at this hour?

"Let me take another case—that of Colne, a parish in Lancashire, the centre of a large manufacturing district. It contains about 18,000 inhabitants, has one minister with a stipend of about 160*l.* a year, 100*l.* of which is raised by Easter dues, paid with the utmost reluctance and ill will, each cottager having to pay 5½*d.* a head, and frequently resisting payment until after an order of the magistrate, which increases the charge tenfold.

"I have mentioned three examples of parishes; one in the metropolis, one in a large town, one in a great manufacturing district; and they are not unfair instances of the miserable provision made for Divine worship in very many parishes similarly circumstanced. Can we reconcile it to ourselves, in a religious point of view, that these things should remain as they are? If we cannot, if we must admit that they are wrong, is there the shadow of a hope that Parliament will be content merely to supply the deficiency—will leave cathedral dignities and cathedral revenues precisely on their present footing, and make provision out of the public funds for the increase of all livings inadequately provided for? Suppose there were a vacancy to-morrow in the deanery of Durham, would it be prudent for me, either as a minister or as a conscientious friend of the church, to advise the king to fill up the appointment, leaving it with its present emoluments of 9,000*l.* a year, and with no other spiritual functions than those which belong properly to the dean? There would certainly be, on the one hand, the advantage of strict adherence to the letter at least of the statutes of the chapter; there would be the gain to the minister of a great aristocratic appointment, which might possibly be well bestowed on some man of pre-eminent worth and extraordinary learning; but would such advantages compensate for the alienation of thousands from the church, who would witness this appointment, with all its emoluments intact, devolving on an individual, and at the same time populous districts in the neighbourhood of Durham overrun with dissent, from no other cause than that there is no adequate provision for the performance of the rites of the church of England?

"If the deanery of Durham were retained with all its functions, and with ample emoluments for the station, and if, at the same time, some mode could be devised for making a portion of the revenues (surely the excessive revenues) now attached to the deanery instrumental in planting a new bishopric in the north of England, and relieving the see of Chester from some portion of labours above human strength, could it be truly said that this would be undermining the foundations of the church?

"Would a measure of this kind, or the attachment of a prebend of Durham to such a rectory as that of Newcastle-upon-Tyne, or the application of the emoluments of a prebend to the spiritual improvement of immense masses of population (selecting, if possible, those which are connected with the chapter by vicinage or local ties), would such acts be any greater violation of rigid principle than the sale of the property of the chapter for the purpose of endowing an university, or the attachment of prebends to the professorships in that university?

"Does any reasonable man complain that a prebend of Lichfield has been attached to an unendowed parish in Birmingham, or doubt the advantage to the church, to the temporal as well as the spiritual interests of the church, of such an application of it?

"Under any circumstances, I should say not; but, under the present circumstances, the practical question for decision is this:—Shall these precedents be cautiously acted upon by friends of the church, for the *bona fide* purpose of extending the influence of the church, or shall church reform be left to reckless innovators and undisguised enemies?

"I have written this letter amid so many interruptions, and so hastily, that I ought perhaps to apologize to you for an apparent abruptness and peremptoriness in the manner and tone of it—perhaps for its unconnectedness and want of clearness.

"I have been obliged to have it re-copied, that I might not inflict upon you the double penalty of a tedious and an illegible letter.

"I have the honour to be, my dear Lord, with the greatest esteem, most faithfully yours,
ROBERT PEEL.

"P.S.—I omitted to state in my letter that I entirely concur in your opinion that it could not be politic or just, under any circumstances, to contract the means of the chapter of Durham to give effect in the fullest degree to their wise and liberal intentions in respect to the university which has been founded under their auspices."

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bishop of Bangor, Bangor Cathedral.....	July 19
Bishop of Lichfield, Eccleashall, Staffordshire	Aug. 23
Bishop of Bath and Wells, Wells Cathedral	Sept. 20
Bishop of Salisbury, Salisbury Cathedral	—
Bishop of Lincoln, Lincoln Cathedral	—

DEACONS.

Name.	Degree.	College.	University.	Ordaining Bishop.
Barber, William Henry...	B.A.	Magdalen	Camb.	Lichfield
Barlow, John James	B.A.	St. John's	Camb.	Lichfield
Bennett, J. W. S.....	B.A.	St. Edmund Hall	Oxford	Bath and Wells
Bernal, Charles.....	B.A.	Clare Hall	Camb.	Lincoln
Bruce, Horace L. K.....	M.A.	Christ Church	Oxford	Lincoln
Capel, George.....	B.A.	Queens'	Camb.	Lichfield
Clifford, F. C. A.....	B.A.	Trinity	Camb.	Bath and Wells
Coddington, W.....	B.A.	Trinity	Dublin	} Bath and Wells, by let. dim. from Bp. Meath.
Collinson, George John...	B.A.	Trinity	Camb.	
Cooke, Daniel.....		Queens'	Camb.	Salisbury
Cosser, Walter Maude....	B.A.	Trinity	Oxford	Lichfield
				Salisbury

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Cree, J.....	S.C.L.	Corpus Christi	Camb.	Salisbury
Davie, George John.....	B.A.	Exeter	Oxford	Lincoln
Fanshawe, John Faithful.	B.A.	Corpus Christi	Camb.	Lichfield
Ferguson, Thos. Pattinson	B.A.	Trinity	Camb.	Lichfield
Fowke, Francis.....	B.A.	St. Peter's	Camb.	{ Lincoln, by let. dim. from Bp. Ripon
George, John.....	B.A.	Emmanuel	Camb.	Lincoln
Gillmor, C.....	B.A.	Trinity	Dublin	Bath and Wells
Goldney, George.....	B.A.	King's	Camb.	Lincoln
Gray, William.....	B.A.	Trinity	Dublin	{ Lichfield, by let. dim. from Bp. Dromore
Griffith, E.....	B.A.	Trinity	Dublin	Bath and Wells
Hall, John William.....	M.A.	Trinity	Camb.	Lichfield
Helmore, Thomas.....	B.A.	Magdalen Hall	Oxford	Lichfield
Jones, John.....	B.A.	Jesus	Oxford	Bangor
Langdale, George A.....	B.A.	St. John's	Camb.	Lincoln
Lloyd, George.....	B.A.	Emmanuel	Camb.	Lichfield
Maddison, C. J.....	S.C.L.	New Inn Hall	Oxford	Bath and Wells
Mence, Richard.....	B.A.	Trinity	Oxford	Lincoln
M'Ewen, Archibald.....	B.A.	Magdalen	Oxford	Salisbury
Milward, H.....	B.A.	Wadham	Oxford	Bath and Wells
Moody, James L.....	B.A.	St. Mary Hall	Oxford	Lincoln
Mould, James George.....	B.A.	Corpus Christi	Camb.	Lichfield
Noot, Edw. Henry Lane.	M.A.	Corpus Christi	Camb.	Lichfield
Norman, Edward.....	M.A.	Trinity	Dublin	{ Lichfield, by let. dim. from Bp. Meath
Ogle, Wm. Reynolds.....	B.A.	Trinity	Oxford	Lichfield
Paris, Archibald.....	B.A.	Corpus Christi	Camb.	Lichfield
Pillans, W. H.....	B.A.	Jesus	Camb.	{ Bath & Wells, by let. dim. from Bp. Worcester
Pughe, Kenneth M.....	B.A.	St. John's	Camb.	Lincoln
Pulling, James.....	M.A.	Corpus Christi	Camb.	Lichfield
Reeve, A.....	B.A.	Wadham	Oxford	Bath and Wells
Stanley, G. Sloane.....	B.A.	Christ Church	Oxford	Salisbury
Stretzell, Alfred Baker....	B.A.	Trinity	Camb.	Lichfield
Till, John.....	B.A.	Queens'	Camb.	Lichfield
Whittaker, Charles.....	B.A.	Brasenose	Oxford	Lichfield
Williams, Frederick.....	B.A.	Corpus Christi	Camb.	Lichfield
Woodhouse, Charles W...	B.A.	Caius	Camb.	{ Lincoln, by let. dim. from Abp. of York
Wordsworth, John George	B.A.	Pembroke	Camb.	{ Lichfield, by let. dim. from Bp. Worcester
Wordsworth, Cullen Forth	S.C.L.	Magdalen Hall	Oxford	Salisbury
Yeoman, Henry Walker..	M.A.	Trinity	Camb.	{ Lichfield, by let. dim. from Abp. of York

PRIESTS.

Alford, Charles Richard..	B.A.	Trinity	Camb.	Lincoln
Berclay, J. T.....	B.A.	St. Edmund Hall	Oxford	Bath and Wells
Bleaymire, Thomas.....	B.A.	Trinity	Camb.	Lincoln
Cox, J. C.....	B.A.	Trinity	Camb.	Bath and Wells
Cruttwell, H. E.....	B.A.	Worcester	Oxford	Bath and Wells
Duke, H. Hinxman.....	B.A.	St. Mary Hall	Oxford	Salisbury
Duke, Edward.....	B.A.	Exeter	Oxford	Salisbury
Durnford, Francis E.....	B.A.	King's	Camb.	Lincoln
Elwin, W.....	B.A.	Caius	Camb.	Bath and Wells
Green, John Samuel.....	B.A.	Christ's	Camb.	Lincoln
Harrison, R. J.....	B.A.	Emmanuel	Camb.	Bath and Wells
Harte, William.....	B.A.	Trinity	Dublin	Salisbury
Hawtayne, W. G.....	B.A.	Magdalen Hall	Oxford	Bath and Wells
Hides, William.....	B.A.	St. John's	Camb.	Lincoln
Hogarth, Arthur G.....	B.A.	Queen's	Oxford	Lincoln

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Jones, Henry Wm. Wynne	B.A.	Jesus	Oxford	Bangor
Kennedy, William James.	B.A.	St. John's	Camb.	Lichfield
Lovell, William W.	B.A.	Trinity	Oxford	Lincoln
Marshall, Thos. William..	B.A.	Trinity	Camb.	Salisbury
Osborn, W. C.	B.A.	St. John's	Camb.	Bath and Wells
Pigott, Arthur James.....	B.A.	Merton	Oxford	Lichfield
Potchett, George Thomas.	B.A.	St. John's	Camb.	Lincoln
Pretyman, John Radcliffe	B.A.	Trinity	Oxford	Salisbury
Princey, Ellis Roberts...	B.A.	Magdalen	Oxford	Bangor
Smythe, Henry Ralph.....	B.A.	Christ Church	Oxford	Lichfield
Thurling, James Benjamin		Catherine Hall	Camb.	Salisbury
Townsend, Wm. Manifold	B.A.	Queens'	Camb.	Lichfield
Walrond, Theod. Augustus	B.A.	Trinity	Dublin	Salisbury
Watson, J. S.	B.A.	Trinity	Dublin	Bath and Wells
Whish, M. H.	B.A.	St. John's	Camb.	Bath and Wells
Whittaker, Samuel.....	B.A.	St. John's	Camb.	Lichfield
Wyndham, John.....	M.A.	Magdalen	Oxford	Salisbury

The Lord Bishop of Durham will hold an ordination at Auckland Castle on Sunday the 8th day of December next. Candidates for holy orders are requested to send their papers (prepaid) to Joseph Davison, Esq., Durham, on or before the 15th day of December next.

The Lord Bishop of Winchester will hold his next ordination at Farnham Castle on Sunday the 13th of December. Candidates must send their papers to the Bishop at Farnham, not later than Nov. 1.

The Lord Bishop of Hereford will hold his next ordination on Sunday, the 20th of December, in the cathedral church of Hereford.

The Lord Bishop of London will hold his next ordination in St. James's Church, London, on the 20th of December next.

The Lord Bishop of Lincoln will hold his next ordination in Lincoln Cathedral on the 20th of December next.

The Lord Bishop of Gloucester and Bristol will hold his next ordination on the Sunday before Christmas-day.

The Lord Bishop of Norwich will hold his next ordination at Norwich on Sunday, the 10th of January, 1841. The candidates are to forward their papers (prepaid), without fail, to John Kison, Esq., Close, Norwich, on or before the 10th of November, and to attend at the palace for examination at a quarter before ten o'clock, in the morning of Wednesday the 6th of January next.

The Lord Bishop of Ripon will hold his next ordination at Ripon on Sunday, Jan. 10, 1841. Candidates for holy orders are desired to transmit the requisite papers (prepaid) to his lordship, at 27, Parliament-street, Westminster, on or before the 1st of December next, after which no papers can be received.

An Ordination was held in the Cathedral on Sunday the 20th of September, by the Lord Bishop of Derry and Raphoe, when the following priests and deacons were admitted:—

Priests—Benjamin Maturin, for the curacy of Kilbarron, diocese of Raphoe; John Hudson, on letters dimissory from diocese of Kilmore.

Deacons—Charles Mousell, A.M., for the curacy of Dunboe, diocese of Derry; Charles William Maude, B.A., on letters dimissory from diocese of Clogher; Christopher Graham, A.M., on letters dimissory from diocese of Clogher; Alexander William Maxwell Stewart, B.A., for the curacy of Drumholme, diocese of Raphoe; John B. Frith, B.A., on letters dimissory from diocese of Ferns.

RESIGNATIONS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Cambridge, George Owen, the Archdeaconry of Middlesex.				
Stockwell, J. S. ...	{ Wilton R.w. Nether-hampton C.	{ Wilts	Salisbury	Earl of Pembroke
Wix, J., Romford C.				

CLERICAL APPOINTMENTS.

The Rev. Philip Nicholas Shuttleworth, D.D., Warden of New College, Oxford, has been appointed Lord Bishop of Chichester, and was consecrated at Lambeth on Sunday the 20th September, by His Grace the Archbishop of Canterbury, and the Bishops of Rochester and Peterborough.

Adamson, W. C. of Kilkeeley, with Kilcannel.
 Barrow, George N., R. of St. John's, Bristol, one of the Domestic Chaplains to the Lord Bishop of Gloucester and Bristol.
 Bartholomew, J. A Canon of Exeter Cathedral.
 Booth, John, P.C. of Stanford Bishop and Wacton, Hereford, one of the Six Divinity Lecturers founded in the Church of Bromyard.
 Bradney, John Hopkins One of the Domestic Chaplains of General Lord Keane.
 Banbury, J. Richardson C. of North Marston, Buckinghamshire.
 Burrows, H. Nicholson One of the Domestic Chaplains to the Duke of Sutherland.
 Cottle, J., Mary Magdalen, Taunton, one of the Domestic Chaplains of Lord Ashburton.
 Crawley, E. The Prebendal Stall of Taunton, in Wells Cathedral.
 Evans, John Assistant Secretary of the Society for Promoting Christian Knowledge.
 Eyre, Vincent..... Vice-President of the English College at Rome.
 Greetham, John K., R. of Samford Brett, to a Prebendal Stall in Wells Cathedral.
 Hale, W. Hale. Archdeacon of Middlesex.
 Hewson, R. C. of Killarney, Ireland.
 Lane, Edmund C. of Illingworth, Halifax.
 Lewellin, L., D.D. Dean of St. David's.
 Llewellyn, D. Chaplain of the Pewsey Union Workhouse.
 Lonsdale, William Head Master of the St. George's, Hanover Square, Commercial School in connexion with the Diocesan Board of Education.
 Mark, — Minister of the English Church at Rotterdam.
 Mayne, C. O. A Prebendary of Wells Cathedral.
 Moore, J. One of the Domestic Chaplains of the Earl of Morley.
 Penny, — C. of Romford, Essex.
 Powell, Thomas John, R. of Cantreff, one of the Domestic Chaplains to his Grace the Duke of Beaufort.
 Toogood, J. T., V. of North Petherton, a Rural Dean of the Deanery of Bridgewater, and one of the Prebendaries of Wells Cathedral.
 Waddington, George... Dean of Durham.
 Wilberforce, Samuel... Bampton Lecturer in the University of Oxford.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocess.</i>	<i>Patron.</i>		
Benn, William.....	Moylaaka R.	Meath,	Ireland			
Browne, George...	Lenton V.	Notts.	York	Lord Chancellor		
Cox, J.	Salcot Virley R.	Essex	London	{ Rev. C. S. Coxwell, his turn		
Crofts, J. D.	OldWalsinghamDon.	Norfolk	Norwich	{ Rev. H. D. Lee Warner		
Custance, F.	Colwall R.	Hereford	Hereford	Bishop of Hereford		
Dawson, E. H.	Beauchamp R.	Essex	London			
Edmondstone, C. }	Marlborough St.	} Wilts	Salisbury	Dean of Sarum		
Welland. }	Mary V.					
Gooch, Samuel.	Alverthorpe, P.C.	W. York	York	V. of Wakefield		
Haigh, John.	{ Incumbent of St. Luke's Church, district of }	{ The Trustees				
	{ Crookes, Sheffield					
Harris, Hon. }	{ Wilton R., w. Nether-	} Wilts	Salisbury	Earl of Pembroke		
	{ ampton C., Ditch-					
	{ ampton V. & Bul-					
	{ bridge, R.					
Harries, D.	Colwen P.C.	Brecon	St. Dav.	V. of Devynock		
Hawkins, J. C. C. }	Ramabury V.	Wilts	Salisbury	Lord Chancellor		
P. B. }						

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Hughes, J. Roydon	Dorchester, P.C.	Oxford	Oxford	{ Trustees of late H. Burrows, Esq.
Leman, T. Wintle	Lechford R.	Hants	Winches.	
Mackenzie, Henry	{ Incumbent Minister of St. James's District Church, Bermondsey.	Surrey	Winches.	R. of Bermondsey
Maurice, T. P.....	Michaelmersh, R.	Hants	Winches.	Bp. of Winchester
Marsh, Thomas....	Foxley R.	Wilts	Gl. & Br.	The Queen
M'Clintock, Lowry	Monivea P.C.	Galway,	Ireland	
Middleton, Henry.	Barton Stacey V.	Hants	Winches.	D. & C. of Winton
Pearson, Charles,	{ Incumbent of the New Church of St. John, Bradford, Yorkshire			{ Mr. Berthon
Postlewaite, John.	Headoncum Upton V.	Notts	York	G. H. Vernon, Esq.
Rogers, A. E.....	Stogumber V.	Somer.	B. & W.	D. & C. of Wells
Sedgwick, J.....	Crook in Kendal P.C.	Westmor.	Chester	V. of Kendal
Stockwell, J. S....	Wylve R.	Wilts	Salisbury	Earl of Pembroke
St. George, Thomas	Kilbarrow V.	Tipperary		
Vaux, William....	Warnborough S.R.	Hants	Winches.	D. & C. of Winton
Wegg, R.....	Frense R.	Norfolk	Norwich	Sheldrake Smith, Esq.
Yate, Charles.....	Holme Spalding V.	E. York	York	St. John's Coll. Camb.

CLERGYMEN DECEASED.

Atkinson, J. of Bishop Auckland

Baker, Francis....	{ Wylve, R.	{ Wilts	Salisbury	Earl of Pembroke
	{ Combe Bassett R. & West Harnham C.	{ Wilts	Salisbury	{ Ld. C. Powlet, as presb. of Salisb. Cathedral

Barra, George, C. of Rowley Regis, Staffordshire

Belgrave, Charles P., C. of Colleyweston, Lincolnshire

Bradford, William	Hedsor R.	Bucks	Lincoln	{ Bp. of Lincoln and Lord Boston, alt.
Mussage				
Burton, George, M.A. of Brasenose College		Oxford, in the	Minster Yard, Lincoln	
Calvert, Thos. D.D.	Holme Spalding V.	E. York	York	St. John's Coll. Camb.
Carr, J. W.....	Southborough P. C.	Kent	Roches.	Trustees
Carver, J., of Necton, Norfolk				

Chave, Edward....	{ St. Mary Arches R.	{ Devon	Exeter	Bishop of Exeter
	{ Exeter			
	{ and one of the Priest		Vicars of the Cathedral of Exeter	

Cooke, George..... Tortworth R. Glouce. Glouce. Oriel Coll. Oxford

Crabbe, John Wal- { Gt. and Little Glam- { Suffolk Norwich Hon. Mrs. North

dron ham P.C.

Creswell, E..... Lenton V. Notts York Lord Chancellor

Downes, William.. { Laughton-en-le-Mor- { W. York { P. of C. { Chanc. Ch. of York

theu, V. { of York

and Master of St. Mary Magdalen Chapel, Bawtry

Dukinfield, Charles { Edenhall V. w. Lang- { Cumb. Carlisle D. & C. of Carlisle

E..... wathby C.

Edgell, Thomas C., Union Place, New Road, Regent's Park, London

Greenwood, John, Master of the Free Grammar School of Walton-le-Dale

Grierson, D.D., Dunblane

Happer, William, Wood Hall, near Selby

Heineker, Nicholas Thomas, at Bradford, Yorkshire

Mathews, Arthur, { Senior Fellow of Brasenose College, Oxford, and Canon Residen- tiary of Hereford Cathedral

Maudell, Rayson... Ridgewell V. Essex London Cath. Hall, Camb.

Murray, Thomas, C. of Ballygawley, Tyrone, Ireland

Nicholson, M. A. { Christ Church, Aver- { Lancas. Chester The Trustees

ington V.

Noble, John Frisby V. Leices. Lincoln Lord Chancellor

Name.	Preferment.	County.	Diocese.	Patron.
Palmer, Charles, at Dover				
Parkinson, John...	Brocklesby, R. and Fittleton R.	Lincoln	Lincoln	Lord Yarborough
Railten, William...	Bywell St. And. V.	Wilts	Salisb.	Magdalen Col. Oxf.
Sinclair, E., Kilbarron V., Tipperary		Northum.	Durham	T. W. Beaumont
Smith, Thomas, C. of Ruspur, Sussex				
Southcombe, —, C. of St. Wenn, near St. Columb.				
Sutcliffe, Robert ...	Lambourn R.	Essex	London	Corp. Christi, Camb.
Whitmore, J.	Polstead R.	Suffolk	Norwich	F. R. Reynolds, Esq.
Woodington, Hen. } Hampton in Arden V.		{	Warwick L. & C.	{ Trustees of the Earl of Leicester's Hospital
T.	w. Nuthurst C.			
Woods, B., M.A., at Dublin				

UNIVERSITY NEWS.

OXFORD.

August 29.

Speech of the Rev. Henry Barry, delivered on the 24th inst., at the Annual Meeting of the Michel Foundation.

MA. PROVOST, Visitors of the New Foundation, Fellows, and brother Members of this Ancient and Royal College,—If you will indulge me with a short time, I humbly propose to lay before you a few words, which I intended to introduce on that day when a gathering of the sons of Queen's College—that aged but still beautiful mother, who, unlike mortal beauties, is not ashamed to tell her years, but glories in them—from the borders of Scotland to the extremity of Cornwall, met in this hall to celebrate her five hundredth anniversary. But when the time came for speaking, my heart failed me; and I felt that a comparative alien, though kindness invited him as a guest, should not interfere with a day peculiarly devoted to her genuine sons. I thought it best, therefore, to wait till this day, when the Michel Foundation meets the Visitors, our Provost, our Bursar, and the Fellows of the old foundation, under whose auspices it has long flourished. Another motive was, that I might express my sincere wish that All Souls, the illustrious college of the visitors, may flourish as she has hitherto done, till she also attains her five hundredth year. As a member of the new foundation, I might make remarks and allusions from which the delicacy of the Fellows of the old foundation might lead them to refrain. But it is with much trepidation that I rise to address this numerous and distinguished assembly; though I am persuaded that you will take in good part the humble efforts of a sincere well-wisher of Queen's College, and of this noble university. I am aware that what I shall say will not be equal to this great occasion—the length of time we have had for preparation, and an audience of rank, talents, and learning. My mind,

too, is agitated by the fear of doing too little or too much—of neglecting this great day, or intruding too far on your attention. But the rules of ordinary life are superseded on this day; and the few words requisite at our usual annual meetings would be insufficient on this great occasion, when the society has attained the extraordinary age of five hundred years. I trust, therefore, that at the termination of five centuries a few additional minutes will be cheerfully conceded. They are requested, not for the purpose of embracing every topic, which would be useless, if possible—for the history of this college is well known—but that greater honour may be paid to this remarkable day; for within these walls our eyes will never again rest on a similar meeting. My general wish is to remain in the back-ground, a humble member of this distinguished society, but it would be shameful for the most uneloquent to be mute when thus called upon; and though many could better discharge this duty, I should reluctantly give up the honour of addressing you on this great occasion, when Queen's College has attained the almost unparalleled age of five hundred years—a long period in the history of nations, and even of the world. A few colleges have preceded her, but the rest are comparatively modern. This antiquity furnishes subjects of deep reflection to the friends and enemies of these institutions, the centres of all the lines of education, whose influence, through the power of reason, and the experience of centuries, ramifies into every recess of the community. We, who are here assembled, know the feelings of the friends of our universities; but some, whose number is small and their weight inconsiderable, view them as a perpetuity of abuses, or, at best, of a system suited to a dark age. The universities, they assert, regardless of the changes of manners and customs, pursue an undeviating course from century to century. They complain, in fact, that we are not directed by the variable caprices of society, but by the immutable principles of truth. We adhere to them;

and till sciences more correct than the mathematics and logic, purer models than the writers of Greece and Rome, a more evangelical institution than the Church of England, be discovered, I trust that the present system will be maintained. If the harrister, the physician, the clergyman, the private gentleman, who have resided in our universities, be generally superior to others of their respective classes, the system is favourable to pre-eminence in all pursuits. May the full value of the Universities never be known; for the knowledge—and dear would be its price—could only be acquired by their loss. Then we should miss the presence of well-educated men, not only in the metropolis, but in every town and village; we should regret everywhere the loss of men who have been taught that nothing can compensate for the want of sound religious principles, and that literature and science without religion are vain and mischievous. The sneering question has often been asked, What are the Universities now doing? To this I answer, that the Universities are doing their duty; and this will be evident to all who compare the present with the end of the last century. Individuals and public bodies cannot be expected to advance perpetually the bounds of knowledge; for success demands the union of talent, industry, and self-denial, and concurrent circumstances which nothing human can control. Others may say, that too much has been attempted by a pressure on the mind, before the organs of thought are fully developed, and the faculties matured; thus, by too early excitement preparing the way for eternal lassitude. But no human institutions can escape blame, particularly if they meet with ignorant or prejudiced judges. The great object of public bodies is to guard and teach established truth, an office of more importance than the discovery of new principles. The Universities would be equally necessary if all the difficulties of sacred and profane literature were cleared up, and the last fact of speculative science brought to light. But as new sciences have sprung up, even when apparently hostile to revelation, the Universities have fostered them, conscious that the truth cannot suffer by any investigation. In the last year, this college, by welcoming within her walls the friends of agriculture—the great basis of commerce, literature, and all national prosperity—shewed that we are not retired monks, uninterested in passing events, but ready, at proper seasons, to join in the practical business of the world. But the university, as a body, is not influenced by a feverish love of notoriety, nor does it look on popular approbation as the ultimate end of action. Rejecting fanciful theories, our object is real improvement; and we wish that literature may be conspicuous among the modern triumphs of art. The country owes much to our famous universities. From these sources have emanated the most valuable books. In these noble scenes of education and study, these second homes of our most illustrious men, the secrets of nature have been most

fully, minutely, and successfully explored. The unlimited confidence of the country has given the most solemn sanction to the Universities. From generation to generation, from age to age, the highest families of the empire, treading in the steps of our Edwards and Henrys, have resorted to them as to the best schools of literature and science, morality and religion. The most distinguished members of both Houses of Parliament, the most eminent lawyers and physicians, and the most estimable private characters, have been educated at these seats of learning, who, after the specific objects of early life are forgotten, have retained a tone of feeling hardly to be acquired elsewhere. Learning and talent are the nobility of universities, and the high-born and rich member of them feels that to insure respect personal merit must be added to illustrious descent and large possessions. Many a member of our aristocracy, removed for a time from scenes which, without firm principles to counteract them, corrupt and contract the mind, to those whose natural tendency is to enlarge it, has here laid the foundation of a well-spent, and consequently happy, life. To the Universities, then, the country may look up for the continuance of its firmest support, an aristocracy truly noble. This illustrious and royal college, long the resort, under successive and hostile dynasties, of the princes of the blood, and the highest nobility of the realm, the nursing-mother of multitudes of famous, learned, and pious men, has now flourished for five hundred years under thirty-four provosts, to its present head; under whom it is the wish of the members and friends of this society that it may long prosper; and under such paternal government, and with a succession of such able and zealous tutors as the present, it cannot but prosper. It is not merely because Queen's college has attained this age, but because other colleges have attained it, and the rest have the same hope, that we rejoice to see this day. We rejoice not for ourselves alone, but for the bright constellation of which this college is a part. We are not an isolated body, but a portion of that system which imparts the highest species of education known in this country, and perhaps in the world, and with that system our estimation must rise or fall. In the human body, every birth-day is a *memento mori*—an intimation that life is shortened by a year, and that dissolution is hastened in that proportion—a definite portion of the sum of life has been paid, and the whole amount diminished. But in a society depending not on popular favour, or a succession of grants from government,—which has always the power, and often the will, to resume them,—or on the duration of its buildings, but on the eternal fertility of the earth, its claims on which cannot be overturned by law, or by the supreme power of the legislature, every anniversary furnishes an additional indication of perpetual youth. When we reflect that mutability is perpetually affecting everything on earth, when we see the unceasing fluctuations which all things human undergo, not only from time, but the caprice

of man, the mind dwells with complacency on establishments which have subsisted through so many generations, and which, from the incorporeal nature of their structure, seem likely to endure to the end of the world. When we think of those who occupied a former hall in 1340, and of the unborn multitudes who in future centuries will occupy a succession of buildings, we feel that the society is incorporeal, and therefore, humanly speaking, eternal. The vista of past ages opens a view far inferior to our future prospects; and we are affected in the same manner as when, standing at the head of some mighty river, we contemplate the advantages it confers on the numerous nations through which it flows. The early days of this college carry the imagination back to romantic and almost fabulous times, when warrior kings and princes, educated in this college, carried the standard of England into the heart of France, when military exercises mingled themselves with classical and religious learning, when the stately abbey and the retired monastery spread the light of civilisation into regions now a wilderness. The prodigious interval appears larger the more it is contemplated, as the mountains of Switzerland apparently increase in size the more we view them. Compare it with the duration of human life, with which many institutions rise and fall—compare it with the antiquity of private families, few of which can trace back their ancestry so far (so great have been the changes of society), while the college has kept on the even tenour of its way from year to year, and from century to century. The oak of the forest has sprung up, flourished, and decayed; the most massive buildings have crumbled into dust in this awful length of time. Amidst these changes, it is refreshing to contemplate the unbroken calm of college life. Scholars, Taberdars (an ancient name confined to this college), and Fellows have followed in uninterrupted succession. The chapel, the lecture, and the hall (to which, by peculiar custom, we are summoned by the sound of a trumpet), the annual foundation feast, with its grace cup, uniting in one kind sentence our present and absent friends, the boar's head on Christmas-day, a curious relic of past ages, and the quaint but useful advice on New Year's-day, have followed each other in this oasis, whatever storms have howled through the desert of the world. This college, with a few similar institutions in both Universities, has survived the most destructive civil wars, the suppression of monasteries, kindred establishments, which had fulfilled the purposes of Providence, and the great rebellion, which for a time subverted episcopacy and the monarchy. Nor were they merely passive and forgotten in a following age; they formed the great barrier against arbitrary power, when a college, intimately connected with this royal foundation, immortalized itself, not merely in the annals of the University, but in the history of Europe, or rather of the world. Well known as this point of history is, it ought never to be omitted when opportunities occur of alluding to it. An un-

broken length of time, like a distance where nothing intervenes, seems less than it really is. It will be more sensible if we interpose ancient intermediate objects, such as the Reformation, the discovery of the New World, and the era of Shakspeare, all of which, though comparatively modern, are surrounded with the mists of antiquity. At the time of the foundation of Queen's College, the savage ranged undisputed master of the New World, and the site of its numerous cities was then a wilderness. But the advanced age of the college is attended with no sign of decrepitude or decay. It contains within itself the germ of perpetual youth, and is more likely to flourish than at the foundation, having survived, in the long intervening period, every conceivable state of society. During five hundred years the elements of decomposition and decay have exerted themselves in vain. All the changes have occurred which distinguish modern from ancient times. War is now chiefly a display of science; learning is no longer local, or confined to particular classes; locomotion is almost an act of volition; the transmission of thought nearly free; yet these important changes have not decreased the affection and veneration due to this noble university and its individual colleges. Queen's College has survived one house, if not more; and the commodious structure we now inhabit will be succeeded by others more beautiful and more commodious, if it be possible to excel the most conspicuous ornament of the noblest street in the world, where, under the auspices of the great architect of modern times, comfort, elegance, and magnificence are united. The stranger pauses to observe the proportions of this noble building; and if he should converse with its inhabitants, (as a member of the new foundation I am speaking of the old) he would find good sense and knowledge, a high tone of moral and religious feeling, and the most zealous exertions to maintain the honour and independence of the society. When Oxford began to emerge from its pristine state, and two or three colleges gave it the appearance of an University, it pleased a distinguished ecclesiastic, happily overlooking places nearer to the north, to found here a noble college for the natives of the two beautiful counties of Cumberland and Westmorland, thus bringing together the inhabitants of the north and the south, and originating friendships which would not otherwise have existed. The kindly intercourse between them has given to both some of the advantages of foreign travel. It is justly remarked in the elegant memorials of Oxford, that "to enumerate the many distinguished individuals who, in the lapse of nearly five centuries, have emanated from this college, would require a volume." Were it otherwise, the enumeration of men, whose monument is not a narrow tomb, but the whole earth, would rather derogate from their fame, than add to it. A glance round the room will shew the portraits of a few of the benefactors and ornaments of Queen's College. But through the long vista of past ages we see many, many

more, princes of the blood and heirs apparent to the throne of England, and her noble and high-born sons, who have completed their education within these walls. We see through the immense period which has elapsed since the foundation of this college, down to the present times, when her college has been honoured by a visit from the Queen Consort—a princess above praise—that kings have been the nursing fathers, and queens the nursing mothers of this Royal foundation. But great names are not all that a college can boast of—multitudes, loved and respected while living, and regretted when dead, though lost to the world, have not been lost to God, to themselves, and to their friends, but within a narrower sphere have been burning and shining lights, both in this college and in the adjoining Hall of St. Edmund, which, under the auspices of this college, has always maintained the highest reputation. Within its ancient walls have been found the scholar, the patron of learning, the antiquary, the traveller, and the statesman. Its conduct in the University has at all times been honourable to itself and to those connected with it, and the wish of the friends of Queen's College is, that the hall may long flourish under its present worthy principal. Innumerable barristers, physicians, clergymen, and private gentlemen, look back to the "Old House" with love and veneration. Many rejoice to catch a glimpse of departed joys at these annual meetings, and to renew their intercourse with the warm-hearted and hospitable men of the north, and though they miss by degrees the old familiar faces, they find enough to keep their friendships in repair among succeeding members. Cold is the heart which feels no emotion when revisiting the scenes of early life, and selfish the spirit which feels nothing personal in the welfare of the society to which he belongs. Dear to all her sons is the distant view of this noble University, where we tread in the footsteps of departed or living excellence, when, after years of absence, her spires and domes again meet our eyes, and still more the streets and buildings formerly so well known. But when we enter our own college, a crowd of sweet and bitter thoughts rush on the mind; the interval we have spent away from it seems annihilated, and all our former feelings return. The Hall, the Library, the Common-Room, the pavement of the echoing cloister, which we have often paced with friends who are now dead, or lost to us for ever, but who at these times start into life, or return from their distant abodes—even the well-remembered tones of the college clock, recall pleasing recollections, and revive the scenes of early youth, where many, like myself, have passed the happiest days of a happy life. When our best hopes have satisfied or deceived us, we look back to college and say, "Here I once enjoyed peace; here I shall enjoy it again." We return like transients to our home, or like travellers who wish to die where they were born. If these be the impressions on common occasions, much more must they be felt on this day, when

Queen's College has spread her board on her five hundredth anniversary—when, having completed the half of one thousand years, she is starting forward with fresh vigour to complete the whole. At this interesting epoch, a bring of personified benevolence, for whom we have mixed feelings of respect and love, seems to beckon her absent sons to this hospitable mansion. As one of her adopted sons, influenced by a brotherly love towards her genuine offspring, and in the name of the Michel foundation, I return thanks for the honour you have just done us. It is pleasing to witness the harmony subsisting between the two foundations. Among the members of the old foundation, we have often found our dearest friends. Zealously attached to the college, we rejoice at the manner in which, for five hundred years, it has resisted the usual causes of decay. It is our ardent wish that, as long as it may be necessary, (and who shall set bounds to the time?) to maintain harmony between science, classical learning, and scripture knowledge, so long may this and her sister establishments in both Universities, sending out successions of well-informed, high-principled, and useful men into every part of the land, continue to flourish, not only for centuries, but for thousands of years, even to the very end of the world.

Sept. 5.

The Rev. Dr. Wynter, President of St. John's College, will be nominated to succeed Dr. Gilbert in the office of Vice-Chancellor of this University, at the commencement of the ensuing month.

CAMBRIDGE.

August 29.

Monday last, being St. Bartholomew, a sermon was preached at Great St. Mary's, by the Rev. Dr. Mill, of Trinity College, from 1 Pet. iii. 18.

The Rev. F. J. Hare, B.A., Scholar of Clare Hall, in this University, has lately been elected a Fellow of that society.

We observe that a very curious piece of Anglo-Roman Sculpture has lately arrived at St. John's College, and been placed in the entrance to the new bridge. It is fixed on a pedestal, which has the following inscription:

APOLLINIS ARAM
PROPE COCCVM IN AGRO LANCASTRIENSI
REPERTAM
TESTAMENTO LEGAVIT
THOMAS DUNHAM, WHITAKER, LL. D.
HUIUS COLLEGII ALUMNUS.

Several other specimens of Roman art have been deposited in the Library of the college, bequeathed to the Master and Fellows by the celebrated antiquary, Dr. Whitaker, all of which, we are informed, were dug up, at great expense and labour, from the site of the Temple of Minerva at Ribchester, in Lancashire. Since the Romans deserted Britain A.D. 410, these interesting relics cannot be less than about one thousand five hundred years old.

BIRTHS AND MARRIAGES.

BIRTHS.

OF SONS—The Lady of

Allen, Rev. E., Keinton Mansfield R., Somersetshire.
 Atkinson, Rev. William, Gateshead Fell R., Durham.
 Barrington, (Lady Catherine,) West Tytherly R.
 Beckwith, Rev. H., Eaton Constantine, Salop.
 Blencowe, Rev. Wm. M., Dunchurch Lodge.
 Champneys, Rev. W. Weldon, Whitechapel R., London.
 Clough, Rev. A. B., Bramston R., Northampton.
 Cust, Rev. Edward, Danby Hill.
 Ellis, Rev. R. S., at Copenhagen.
 Estridge, Rev. H. T., Ramsgate.
 Eyre, Rev. F., Englefield R., Berks.
 Foulkes, Rev. J., Abergyle.
 Galloway, Rev. J., Aldbury.
 Gehle, Rev. Dr., Beulah, near Croydon.
 Hale, Ven. Archdeacon, the Charter House.
 Hemming, Rev. B., Honeybourne V.
 Hughes, Rev. Henry, 1, Charlotte Street, Bloomsbury.
 Jacob, Rev. G. A., Head Master of Bromsgrove Grammar School.
 Jones, Rev. A. O., Ludlow R.
 Littlewood, Rev. S., Edington, Wilts.
 Salisbury, Right Rev. the Lord Bishop, the Palace, Salisbury.
 Saxton, Rev. S. C., Hill P., Sutton Coldfield.
 Stead, Rev. S., Burton-upon-Trent P.C.
 Surridge, Rev. J. E., Chaplain to H.M.S. San Joseph, (still born.)
 Tyrwhitt, Rev. Thomas Winterbourne, Whitechurch V., Dorset.
 Watkins, Rev. M., Southwell V., Notts.
 White, Rev. Joseph, Milwich V., Staffordshire.

OF DAUGHTERS—The Lady of

Banks, Rev. E., Corfe Castle R., (still born.)
 Bradford, Rev. J., Newton Abbot, Devon.
 Burgess, Rev. R., 10, Cadogan Place.
 Cargill, Rev. Richard, Nottingham Place, London.
 Cockin, Rev. Wm., jun., Michinhampton R.
 Davies, Rev. W. L., Principal of Elizabeth College, Guernsey.
 Draper, Rev. Wm. York, Edinburgh.
 Dudley, Rev. B. W., Ticehurst.
 Goodechild, Rev. T. O., Hackney R.
 Green, Rev. C. S., the School House, Blandford.
 Gregory, Rev. F., Mullion V., Cornwall.
 Gurney, Rev. J. H., Lutterworth R., (since dead.)
 Hall, Rev. T. F. Hatfield, Broad Oak V., Essex.
 Hill, Rev. Arthur, Slad P., near Stroud.
 Hird, Rev. J. S., Clapham Common.
 Hodgson, Hon. Mrs., the Provost Lodge, Eton College.

Kennard, Rev. George, Campagne Claparede, near Geneva.

Owen, Rev. H. J., Chelsea.

Patteson, Rev. Thomas, Patney R., Wilts.

Pickard, Rev. G., Bloxworth R., Dorsetshire.

Pixell, Rev. Hy., Edgbaston.

Powell, Rev. Thomas, Turnaston R., Herefordshire.

Sanders, Rev. Wm., Daventry.

Sloper, Rev. John, West Woodhay, Berks.

St. John, Rev. H. St. Andrew, Hilton V., Dorset, (still born.)

Topham, Rev. J., Bank Cottage, Huddersfield.

Wickham, Rev. E. D., Godstone.

Ventris, Rev. Edward, Maids' Causeway, Cambridge.

MARRIAGES.

Adams, Rev. Richd. N., r. of Rempstone, Notta, to Louisa, y. d. of the late Charles Martindale, Esq., of Sawstone.

Allen, Rev. Thos. D., r. of North Cerney, Gloucestershire, to Jane, d. of E. Horlock, Esq., of Cheltenham.

Byng, Rev. John, v. of Langford, Beds, to Williamina Hebe, fifth d. of the Rev. H. Morrice, v. of Ashwell, Herts.

Chetwode, Rev. George, son of Sir John Chetwode, Bart., of Oakley Park, Staffordshire, to Mrs. Leslie Jones, d. of the late Dr. Shipley, Dean of St. Asaph.

Clark, Rev. John, c. of Hunslet, and domestic chaplain to Lord Howden, to Anne, d. of John Cawood, Esq., of Leeds.

Cooke, Rev. J., B.A., to Amelia Anne, y. d. of Mrs. Hunter, Albion Place, Maidstone.

Cope, Rev. Joseph R., r. of Bucknell, Salop, to Frances, second d. of Thos. E. Creswell, Esq.

Davidson, Rev. A. D., of Aberdeen, to Elizabeth, d. of the late J. Blackie, Esq., advocate.

Ellman, Rev. H. John, r. of Carlton, Beds, to Elizabeth, only d. and heiress of Benjamin Simmonds, Esq., of Connaught Terrace, Hyde Park, London.

Evans, Rev. Arthur, r. of Bremilham, Wilts, to Susan, only d. of the Rev. H. Wightwick, r. of Somerford.

Farrington, Rev. E. H., late of Magdalen Coll., Camb. to Rosabella Maria, eldest d. of the late Rev. J. Edgcombe, r. of Thornbury.

Gibson, Rev. John, assistant minister of Sheffield, to Mary Harriet, d. of the late Fras. Fenton, Esq., of Hood Hill, near Sheffield.

Giffard, Rev. F. W., late of Eman. Coll., Camb., to Anne Susannah, eldest d. of the late R. Petch, Esq., solicitor, of Kirby, Moorside.

Harrison, Rev. H., M.A. of Trin. Coll. Camb., to Emily, third d. of Richard Springett, Esq., of Finchcocks House, Goudhurst, Kent.

Hawtrej, Rev. Montague, c. of Brading, Isle of Wight, to Louisa, eldest d. of the late De Lisle Dobree, Esq., of De Beauvoir.

- Hall, Rev. Tansley, of Fordham, to Harriott, d. of the Rev. N. I. Hill, r. of Snailwell.
- Hobson, Rev. Samuel, late of Cath. Hall, Camb., to Mary Elizabeth Muakett, of St. Clement's Hill, New Calton.
- Horner, Rev. J. S. H., M.A. of Exeter Coll., Oxford, to Sophia Gertrude, eldest d. of the late Wm. Dickenson, Esq., M.P.
- Hughes, Rev. Hugh, r. of St. John's, Clerkenwell, and lecturer of St. Leonard, Shore-ditch, to Elizabeth Binfield, relict of the Rev. Thomas Greenwood, M.A. of Trin. Coll. Camb.
- Jennings, Rev. J., prebendary of St. Peter's, and r. of St. John's, Westminster, to L. Evans, only d. of the late Wm. Shaw, Esq., and niece to Wm. Evans, Esq., sheriff of London and Middlesex.
- Julius, Rev. H. Richd., B.A. of St. John's Coll., Camb., to Mary Anne, eldest d. of the late J. H. Butterworth, Esq., of Clapham Common.
- Knox, Rev. Thomas, to Eliza Winckworth, eldest d. of the late Ellis Bent, Esq., judge advocate for New South Wales.
- Lee, Rev. Samuel, prebendary of Bristol and r. of Barley, Herts, to Anne, fourth d. of the Rev. S. Jenkins, B.C.L. of Trinity Coll., Oxford.
- Lowder, Rev. John, B.A. of Queens' College, Camb., to Lucy, fourth d. of J. W. Windsor, Esq., of Bath.
- Lucas, Rev. Samuel, Rhyder, Radnorshire, to Catherine, eldest d. of Mr. John Shuttleworth, of Islington Row.
- Maxwell, Rev. Charles, r. of Wyddial, Herts, to Annie Fariah, eldest d. of the Rev. Geo. Mason, of Sandon, Herts.
- Munby, Rev. J. P., of Kirk Sandal, Yorkshire, to Anne, only d. of the late G. Brown, Esq., of Richmond, Surrey.
- Murray, Rev. Thos. Boyles, r. of St. Dunstan's in the East, London, to Helen, eldest d. of the late Major-General Sir William Douglas, K.C.H., of Timpendean, Roxburghshire, M.P.
- Philpotts, Rev. E. C., r. of Stokeinteignhead, Devon, son of the Bishop of Exeter, to Georgiana Lukin, d. of the Rev. Robt. F. Hallifax, late r. of Richard's Castle, Salop.
- Pidsley, Rev. E., r. of Sampford Peverell, Devon, to Deborah, fourth d. of the late J. Cowden, Esq., of Sampford Peverell.
- Portman, Rev. F. B., to Frances, d. of the Rev. W. N. Darnell, r. of Stanhope, Durham.
- Reed, Rev. Wm., B.A. of Queen's College, Oxford, to Charlotte, y. d. of Wm. Grey Polson, Esq., of the Inner Temple, barrister.
- Robins, Rev. Wm., jun., B.A., Worc. Coll., Oxon, to Harriett Ruth Lovick, second d. of Jacob Johnson, Esq., London Street, Norwich.
- Sheard, Rev. Wm. D., Hanney, Berks, to Dorothy Rishon, eldest d. of E. Bush, Esq., of Trowbridge.
- Sims, Rev. Frederick, of Nayland, Suffolk, to Fanny, eldest d. of the late E. H. Barker, Esq., of Thetford.
- Smart, Rev. E., c. of Northop, to Mary, y. d. of the late Thos. Bate, Esq., of Kelsterton, Flintshire.
- Smith, Rev. Charles F., c. of St. Mary's, Chester, to Elizabeth, fourth d. of Andrew Todd Patterson, Esq., of Oatlands, Isle of Man.
- Smith, Rev. H., c. of Conisbry, Yorkshire, to Maria Deverill, only d. of the late Robert Pike, Esq., of Liverpool.
- Smith, Rev. H. J., c. of Baltonsborough, near Glastonbury, to Sophia, second d. of the late Rev. R. Collett.
- Stevenson, Rev. J., of Newton-upon-Ayr, to Mary, d. of the Rev. Dr. Mackinlay.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

TESTIMONIALS OF RESPECT TO CLERGY.—The following gratifying marks of esteem and respect have recently been presented to the undermentioned clergy by their congregations and parishioners:—

Rev. F. Cunningham, of Lowestoft, a chair, beautifully wrought in German wool.

Rev. C. G. Davies, late c. of St. Paul's, Cheltenham, a silver inkstand.

Rev. John Evans, on his retirement from the ministry of St. James's Church, Bermondsey, three very elegant silver *sa vena*.

Rev. J. H. Gooch, late of Alverthorpe, a silver waiter.

Rev. J. Harrison, Manchester, a handsome copy of Scott's Bible, by his late pupils in the Royal Naval School, Camberwell.

Rev. T. G. Luckock, o. of Great Barr, a box, containing a handsome gown, cassock, and scarf.

Rev. J. Whytt, late of Lamborn, Essex, a purse containing fifteen guineas, to purchase a silver cup.

Rev. J. Wright, of St. George's Church, Newcastle, Staffordshire, a silver teapot, a

coffee-pot, a cream-ewer, a sugar-basin, and a tea-kettle with stand.

DORSETSHIRE.

CHURCH MEETING AT CHARMOUTH.—On the 27th of August, a meeting was held in the National School-room, Charmouth, at which the Archdeacon of Dorset presided, for the purpose of establishing in that parish a Church Association. The Ven. the Archdeacon of Dorset, in opening the business of the day as chairman, advocated the cause of these societies, which are in strict accordance with the discipline of the established church, in a most able manner. The collection at the doors amounted to 4*l.* 1*s.* 7½*d.*, which, together with the proceeds of a sermon preached on a previous Sunday in Charmouth Church, by the incumbent, was appropriated to the Society for the Propagation of the Gospel.—*Salisbury Herald.*

The Right Rev. the Lord Bishop of Salisbury has just completed a series of ecclesiastical duties in the archdeaconry.—*Ibid.*

The Countess of Grosvenor laid the foundation-stone of the new church of the Holy Trinity at Shaftesbury, on the 31st August. The accommodation in the new church will be for 850 persons; 450 sittings being free. Estimated cost, 3,200*l.*—*Ibid.*

CONSECRATION OF THE NEW CHURCH AT WINTERBORNE CLENSTON.—The Lord Bishop of Salisbury arrived at Whatcombe House, the seat of Mrs. Michel, on the evening of the 7th September, in order to consecrate, on Tuesday morning, the new church just erected in the village of Winterborne Clenston, at the expense of Mrs. Michel. Not only has she erected this church and founded a school at Winterborne Whitchurch, but she is also now engaged in founding schools in other villages on her estates. The consecration was attended by a very great number of the clergy and gentry of the neighbourhood, and a large assemblage of inhabitants of all classes.—*Ibid.*

DURHAM.

The Duke of Cleveland and the Bishop of Durham have subscribed 50*l.* each for a new school-house at Barnard Castle, Durham.

The anniversary meeting of the Society of the Sons of the Clergy was recently held in this city, on which occasion a highly impressive and appropriate sermon was preached at the cathedral by the Rev. Temple Chevallier, B.D., Incumbent of Eak, from 1 Tim. iv. 1—3; after which a collection was made in aid of the funds of the society, which amounted to 30*l.* 10*s.* 8*d.* The members of the society afterwards dined together at the Waterloo Hotel, the Lord Bishop of Durham in the chair. Much satisfaction was expressed with the proceedings of the day.—*Durham Advertiser.*

ESSEX.

Mr. John Offin has left 500*l.* each to the national schools of Brentwood and Hutton. (*From a Correspondent.*)—**CHURCH RATES AT CHILDERDITCH.**—For one cause or other owing to the mischievous combinations of infidelity, popery, and dissent, the churchwarden of this parish has not been able to obtain a rate for the last two years. On Thursday, the 10th instant, however, a vestry was summoned for the purpose of granting a rate. The new vicar, the Rev. John Heatley Lewis, having taken the chair, the items were read over, and a rate of 4*d.* in the pound was proposed and seconded, when some discussion arose, but no amendment was made, and the original motion was carried by a majority of six to one.

GLOUCESTERSHIRE.

The Bishop of Gloucester and Bristol completed, on the 8th of September, a circuit of confirmations, in which the numbers of those who were confirmed were unusually numerous. On the 10th of Sept., the bishop took possession of his new episcopal residence at Stapleton, within two miles of Bristol. The most important event in his lordship's diocese has been the establishment of the "Bishop's College," Bristol, for the education of the higher classes in strict connexion with the established church, of which the bishop is patron and visitor, and the Rev. Henry Dale, of Magdalen College, Oxford, the principal.

HEREFORDSHIRE.

(*From a Correspondent.*)—**SAINT WROTHARDS.**—The opening of this church, as to its restorations and organ, took place on Tuesday, the 8th of September. The presence of the bishop, and the Hon. Mrs. Musgrave, Archdeacon and Mrs. Wetherell, the Rural Dean of the district, and upwards of twenty of the clergy, with part of their families, the attendance of many of the most influential gentry, including one of our county members and his lady, some of whom came from far; the great concourse of respectable persons from the neighbourhood, parishioners, and others of all ranks, rendered the whole an animated and impressive scene. The appearance of this festival was as gratifying to the friends of the church as the results of it exceeded all expectation. Both services, in which the rural dean officiated, were crowded to excess, but confusion was effectually prevented by the exertions of the churchwardens and principal parishioners. After a most appropriate discourse in the morning by the bishop, the collection amounted to 60*l.* 9*s.* 2*d.*; after the sermon in the evening, by the rector of Tretire, to 18*l.* 16*s.* The organ, towards which one munificent benefactor alone, in a distant county, contributed a donation of one hundred pounds, is lent to the parish under an agreement to keep it in tune and

repair, renewable at the expiration of a term of years. It is built by Walker, of London, and is an instrument of great sweetness, and, for its size, of considerable power. It was played, with his usual taste and ability, by the organist of Monmouth, who, with his well-trained choir and two of the choristers of Hereford cathedral, under the kind permission of the dean and the authorities, performed a selection of sacred music with precision and effect, and handsomely gave their gratuitous assistance upon the occasion. The architectural restorations and improvements introduced throughout the building (with the exception of some ornamental parts, for which the committee have been indebted to the kindness and refined taste of the Dean of Hereford) were executed after the generous instruction of a gentleman residing in the neighbourhood of Monmouth, who is eminent for his excellent judgment, and correct and elegant feeling in art, and were universally admired.

HUNTINGDONSHIRE.

Result of a division at a vestry-meeting held at St. Neots, on Friday, the 21st Aug., for the purpose of making a church-rate; for the rate, 74, against it, 14; majority in favour of the rate, 60.

LANCASHIRE.

There are now being built in Liverpool, six churches—viz., by the Building Society: St. Barnabas's, Greenland Street; one in Naylor Street, not named; St. Clement's, Windsor; St. Silas, Pembroke Place, by Mr. McNeile's congregation; St. Saviour's, Parliament Street, by subscription; and one large one to cost 6000*l.*, in Warwick Street, by John Gladstone, Esq. In addition to which, there is one at Woodside, and one at Crosby, and the Earl of Derby is about to build one at Knowsley. And yet much, very much, must be done before the whole of our population can be accommodated.—*Liverpool Standard.*

A church-rate contest which has been carried on with great spirit, for the parochial chapel of Stretford, Manchester, has terminated in a majority of ninety-five for the church-rate.

LEICESTERSHIRE.

LEICESTER COUNTY ANNIVERSARY.—The annual meeting of the Societies for the Promotion of Christian Knowledge and for the Propagation of the Gospel in Foreign Parts, which took place on Thursday, August 6th, far exceeded in importance any similar meeting yet held in Leicester. The members of the societies proceeded to St. Martin's church, where a sermon was delivered by the Rev. Peter Fraser, rector of Kegworth. The contribution at the door amounted to 65*l.*, of which 50*l.* was voted to the Society for Promoting Christian Knowledge. After Divine Service, the friends of the society

met at the judges' lodgings, where the lord bishop of the diocese presided, and the business of the society was transacted. The county report was read by the joint-secretary, the Rev. A. Irvine, and although in some respects it pointed out deficiencies to be supplied, it still exhibited a most satisfactory account of the energy and success of the committees in the different districts.

CONSECRATION OF TRINITY CHURCH, ASHBY-DE-LA-ZOUCH.—This church was consecrated by the lord bishop of the diocese, in the presence of a large and respectable congregation. The church is a neat and handsome building, with a spire, in the early English style of architecture, and contains, including the galleries, 900 sittings; of which 600 are free. The site was given by the Marquis of Hastings, and the estimated cost of the building is 3300*l.*

The lord bishop of the diocese, attended by upwards of forty of the clergy of the county, performed the ceremony of consecration at the elegant little church, recently erected by subscription at Coalville. His lordship preached an appropriate sermon on the occasion. The contributions amounted to upwards of 77*l.* Edward Dawson, Esq., of Whetton House, has given 10*l.* annually in support of the schools; William Sherwin, Esq., gave the liberal donation of 40*l.*, and Rev. F. Merewether, of Coleorton, who performed part of the service, presented the church with a beautiful service of communion plate.

The ceremony of laying the first stone of the chapel at Overseale, near Ashby-de-la-Zouch, took place on Thursday, August 27th. The Bishop of Peterborough, the rector of the parish, (the Rev. Sir Nigel Gresley,) Rev. Dr. Lloyd, Rev. Dr. Evans, and upwards of twenty of the surrounding clergy, together with the gentry and principal inhabitants of the neighbourhood, assembled at Miss Pycroft's, the donor of the site, and accompanied by the band and the children of the charity schools, proceeded to the site selected. An excellent and appropriate discourse was delivered by Sir Nigel, the rector, in which he alluded to a chapel having existed in the parish 600 years ago, though no ruins of this ancient edifice now remain. The sum of 56*l.* 15*s.* 4*d.* was collected on the ground in aid of the Building Fund.

LINCOLNSHIRE.

On the 27th of August, the Lord Bishop of Lincoln consecrated the newly erected chapel of St. John, situated in Holbeach Fen, within the parish of Holbeach. In addition to the munificent sum of 800*l.*, which the Bishop has already contributed to the general purposes of the undertaking, his lordship has, since the consecration, intimated his intention of giving the further sum of 80*l.* to the endowment, and is

about to present a service of communion plate.

His lordship also held a confirmation and visitation in the parish church of Boston, on September 1st, on which occasion about 400 young persons were confirmed.

The foundation-stone of a new church was laid on Tuesday, Sept. 8th, in the parish of Spittlegate, adjoining Grantham, by the Countess of Brownlow. An appropriate address was given by the Venerable the Archdeacon of Lincoln; and several hymns were sung by the school children, after which they were regaled with cake, &c.

The Attorney-General is proceeding with rigour against the warden of More College, Lincoln, for the recovery of 13,000*l.* and interest, which that rev. gentleman has received for the renewal of the More estate. This property is 800 acres of land, left to be divided among twelve honest men and their families, together with a chaplain and reader. The land is valued at 1,200*l.* a year, and the warden has let it for 32*l.* a year, has appointed six poor men at 4*l.* a year, and 7*l.* a year to a chaplain, and has taken 13,000*l.* for the renewing of the lease for his life.

MIDDLESEX.

On Sept. 7th, the ceremonial of laying the first stone of the new District Church of the Holy Trinity took place on the ground purchased for the purpose on Twickenham common. The church is to be built in the Gothic style, and will contain about 600 sittings, one-half of which will be free. The expense will be defrayed by a subscription, which was commenced by the munificent donation by Mr. H. Pownall, of Spring Grove, of 500*l.* Among the subscribers to the undertaking are also, her Majesty the Queen Dowager, 100*l.*; his Grace the Duke of Northumberland, 500*l.*; the Venerable Archdeacon Cambridge, 500*l.*; W. Clay, Esq., M.P., 500*l.*; T. Twining, Esq., 500*l.*; C. O. Cambridge, Esq., 150*l.*; H. Hawkins, Esq., 100*l.*; Miss F. Byng, 100*l.*; G. Goaling, Esq., 100*l.*; the Dean and Chapter of Windsor, 50*l.*, &c.

The church at Hanwell having been found quite inadequate to the wants of the parish, it has been determined, at the recommendation of the Lord Bishop of London, to rebuild it. Her Majesty the Queen Dowager, the Duke of Northumberland, Lady Carr, the Bishop of London, &c., have most liberally subscribed to this object, as well as the rector, and the other inhabitants of the parish.

NEW CHURCH IN PRINCE.—The workmen have commenced pulling down the range of old buildings in Wilton Place which formerly were occupied as the Foot Guard Barracks. A new church is about to be built on this eligible site, to be called St. Paul's, Belgrave Square, which is to

form an additional parochial district of the important and populous parish of St. George, Hanover Square. The Marquis of Westminster has granted the freehold of the site, and no less a sum than 3000*l.* has been paid to the lessee for his remaining interest in it. The patronage is to be in the hands of the Bishop of London, who has appointed the Rev. William Bennett, at present minister of Portman Chapel, St. Marylebone, to be first incumbent. The neighbourhood not only requires from its population a church, but from its wealth, a handsome church. The proposed building is to be of Gothic architecture, and to hold about 1600 persons.

REPAIRS OF THE TEMPLE CHURCH.—It is intended to throw open the nave of this ancient church so as greatly to enlarge the accommodation. In order to effect this, the organ, which is considered the finest in England, will be removed from its present position to the north side, and workmen are actively engaged in pulling down a portion of the north wall abutting on some vacant ground belonging to the edifice towards Fleet Street, and in the projection will be formed the organ loft and gallery. The roof of the church is also undergoing extensive repair.

The Dean of Carlisle, the Rector, the Earl de la Warr, and the Right Honourable George Robert Dawson, the churchwardens of St. George's, Hanover Square, have commenced a subscription for the purchase of a very valuable window of stained glass, which is now on sale at Mechlin, for 1000*l.* This will complete the repairs and adornments of the church.

The nobility and clergy of the parish of St. George, Hanover Square, have united to organise a school, in connexion with the London Diocesan Board of Education. The principal object will be to offer, at a moderate rate, a sound, liberal, and comprehensive education, based strictly on the religious principles of the church of England, to the children of the middle classes of society. The schools already established in connexion with the diocesan boards are working well.

We understand that her Majesty has issued a royal letter, ordering collections to be made in all churches throughout England and Wales in behalf of the National Society for Promoting the Education of the Poor in the principles of the Established Church.

It appears from the report of the Society for Building and Enlarging Churches, that since its institution down to the present time, it has assisted in building 375 new churches and chapels, in enlarging 1830 parish churches, and in providing by those means 487,536 additional sittings, of which 341,316 are free. The whole amount of money expended by the society has been 287,613*l.*

NATIONAL EDUCATION.—The summary

of all the dioceses in England and Wales, including that of Sodor and Man, gives 4291 places in connexion with the National Society having 4382 Sunday and daily schools, with 180,767 boys, and 146,754 girls; 2197 Sunday schools only, or additional to the preceding number, in which are 122,084 boys, and 130,928 girls; there are 199 infant schools, with 18,827 children, 1447 of whom are entered as Sunday scholars; making a total number of 581,078 scholars receiving education in the religious principles of the church of England.

SALE OF BIBLES.—The committee of the British and Foreign Bible Society have been compelled to suspend the sale of the Bibles at 1s. 6d., and the Testaments at 6d. each to schools, the demand having so greatly exceeded their expectations that a ruinous loss would be the result of persevering on the present plan. The loss on these books in six months is no less a sum than 12,494l. 10s. 2d.

By the recent Act relating to cathedral bodies, the following additions have been made to the corporation of the Ecclesiastical Commissioners for England:—All the Bishops of England and Wales, the two Lord Chief Justices; the Master of the Rolls; the Lord Chief Baron; the Judges of the Prerogative Court and the Court of Admiralty; the Deans of Canterbury, London, and Westminster; and six other lay members, (being of the church of England,) four in the appointment of the Crown, and two in that of the Archbishop. The offices of treasurer and secretary are united and confirmed to Charles Knight Murray, barrister, as a life office.

The recent publication of the last division of the Report of the Charities Commissioners, closes an inquiry which has occupied upwards of twenty years, and cost the country at least 200,000l. It is supposed that the total annual income of endowed charities amounts to nearly 1,500,000l.

NORFOLK.

On Tuesday, July 28th, a new church at Haynford was consecrated by the Lord Bishop of the diocese, in the presence of many of the surrounding clergy.

The first stone of a new and commodious church was also laid, in the summer of the present year, by the Very Rev. the Dean of Norwich, at New Cotton, in the parish of St. Clement in that city.

NORTHUMBERLAND.

SCHOOLS AT KILLINGWORTH COLLIERY.—The state of education at the collieries, in the counties of Northumberland and Durham, has long been matter of regret to many excellent persons, and it was not supposed that the coal owners and the pitmen could be easily induced to co-operate in adopting efficient measures for raising the colliery population in the scale of intelligence and respectability. It was suggested some time ago, by Mr. Liddell,

that efficient schools might be established at collieries and public works, to be supported by a small subscription on pay day from each workman, and managed by a committee of the subscribers, aided by their employers. The pitmen in Killingworth Colliery having expressed a desire for schools on such a plan, Nicholas Wood, Esq., entered readily into their views, and the owners of the colliery agreed to provide schools, &c., and they have built three large school-rooms, one of these being an infant school. These schools were opened on the 25th of August, which was therefore a holiday at the colliery, and is likely to be long remembered by the inhabitants. In the evening, a numerous meeting was held at the colliery, Nicholas Wood, Esq., in the chair, when it was announced that 406 of the workmen had become subscribers to the schools, and that these were to be conducted partly on the Edinburgh Sessional System, and partly on the National System.

SHROPSHIRE.

The Rev. J. Colly has presented the sum of 500l. towards the permanent endowment of Trinity church, in the parish of St. Julian, in Shrewsbury.

The Rev. Edward Edwards, of Ellesmere, who died recently, has bequeathed 300l. sterling to be invested in the funds, and the dividend for ever paid to the poor of the townships of Ellesmere and Lower Ridge. He has also left 100l. to the Shrewsbury Infirmary, besides other charitable donations. His charities, when living, were extensive, but private.

SOMERSETSHIRE.

On Monday, the 7th of Sept., the foundation stone of a new church on Beacon Hill, near Bath, was laid with the customary ceremonies by the Rev. Dr. Meysey, late rector of the parish, and late archdeacon of Bath.

STAFFORDSHIRE.

ORDINATION.—The Lord Bishop of Lichfield held an ordination at Eccleshall, in Stafford, on Sunday, the 23rd of August, when a sermon was preached by his lordship's chaplain, the Rev. Henry Calthrop, B.D., Fellow and Tutor of Corpus Christi College, Cambridge; the text taken from the 14th chapter of Acts, and the 7th verse, "And there they preached the gospel."

CONFIRMATIONS.—On the 25th of Aug., the Lord Bishop of Lichfield held his confirmation in the parish church of Rugeley, Staffordshire. Upwards of five hundred young persons were confirmed. On the same day, in the parish church of St. Mary, Stafford. Prayers were read by the Rev. W. E. Coldwell, M.A., rector; after which his lordship administered the ancient and solemn rite of confirmation to 715 young persons. And on the 26th, a confirmation at the cathedral. His lordship was attended by his chaplain, the Rev.

Mr. Calthrop. Nearly 700 received the rite of confirmation. The clergy of the several parishes attended in their canonicals. The cathedral was crowded. On the 27th, his lordship consecrated the new church at Hopwas, on the road between Tamworth and Lichfield; and also the church-yard at Harlaston, near Elford. In the afternoon he held a confirmation at Donisthorpe, near Ashby-de-la-Zouch. — *Staffordshire Gazette*.

CHURCH AT WOLVERHAMPTON. — The first stone of St. James's, Wolverhampton, the first of the intended churches proposed to be erected in that populous district, was laid on Tuesday, August 18, by the Bishop of Lichfield.

CHICHELEY. — (*From a Correspondent.*) — On Sunday, August 30, the Lord Bishop of Lichfield attended divine service in the parish church of Chicheley, accompanied by his chaplain, the Rev. Mr. Calthrop, Archdeacon of Derby, who preached to a crowded congregation, from the elegant Gothic oak pulpit which the rector, the Rev. W. Hutchinson, has lately presented to his parishioners, together with a reading desk and standing desk for the clerk. At his expense, also, and under the direction of Mr. Johnson, architect, of Lichfield, the floor of the chancel has been relaid in stone, and raised by two steps above the marble pavement of the nave. The stall seats of elegant carved work, the stone sedilia and piscinae, have been thoroughly restored, the walls renewed, and the ceiling painted in oak; the altar railings and floor have been renovated at the expense of the parishioners; the ancient stained-glass windows, bearing date from the reign of Henry VI., have been re-arranged, cleaned, and restored by Mr. James Evans, of Shrewsbury. The upper compartments of the great east window, embellished with the arms of the St. Maur, Draycott, and other families; the lower lights, filled with figures of apostles, bishops, and scripture subjects, present a mass of brilliancy most interesting to the artist and to the man of taste.

SUFFOLK.

PROPAGATION OF THE GOSPEL. — A public meeting was held at the Town Hall, Ipswich, on Friday, at one o'clock, the Venerable the Archdeacon Berners in the chair, in aid of the funds of the Society for the Propagation of the Gospel. The council chamber was crowded by one of the most respectable auditories we ever saw assembled within the walls of that building. The collection amounted to 90*l.* 15*s.* 1*d.* — *Bury Herald*.

SURREY.

NEW CHURCH AT CLAYGATE. — The hamlet of Claygate is that part of the parish of Thames Ditton which extends southward of the admiralty semaphore on Cooper's Hill. It contains above five hundred

inhabitants; the greatest part of that number reside within a mile of the site of the new church; but they are three miles distant from the old church, which is situated at the northern extremity of the parish, and there is no church at a less distance sufficiently spacious to afford them accommodation. A few months ago a gentleman (the Rev. Frederick Bevan, rector of Carleton Rode, Norfolk) while visiting in the neighbourhood, became acquainted with the condition of the place, and feeling convinced that every hope of amelioration must be derived from the pastoral care of a resident clergyman, most generously offered the sum of 2000*l.* for the permanent endowment of a church, provided sufficient funds could be raised for the erection of the building: 1100*l.* have been collected, and the church is partly built. About 330*l.* are still wanting to complete it. The inhabitants of the place are poor.

SUSSEX.

THE LATE BISHOP OF CHICHESTER. — At a meeting of the rural deans, convened by the Archdeacon of Lewes, it was resolved to erect a monument to his memory in the cathedral, Chichester. The remains of the Bishop of Chichester were removed for interment at Chichester cathedral, on Friday, 28th of Aug., and were followed to the grave by the Rev. W. B. Otter and Mr. A. Otter, his lordship's sons; by the Rev. W. Malthus, Mr. Edward Strutt, M.P. for Derby, Mr. Romilly, and Mr. Trotter, his lordship's sons-in-law; by the Earl of Chichester, Dr. Chandler, Dean of Chichester, the Venerable Archdeacon Webber, and nearly all the parochial clergy of the city and neighbourhood, together with a large number of the nobility and gentry of the county, anxious to testify their respect for his lordship's character.

HAILSHAM. — An instance of illiberal feeling to the church occurred a few days ago. A proposition was made at the vestry to remove the pulpit to a situation more favourable to the hearing of the congregation, a considerable number of the poorer classes being unable, in its present position, to see the clergyman, and, consequently, with difficulty catching his words. Yet, reasonable as this proposal was, the dissenters came down in a body to oppose it, and, to a man, voted against it. What shews more particularly the hopelessness of any attempt at overcoming this illiberal spirit by a conciliatory line of conduct on the part of churchmen is, that whilst the cost of this proposed advantage to the poorer inhabitants of the parish could not have exceeded 10*l.* or 20*l.*, the clergyman is actually, at this very time, employing many of his dissenting parishioners to repair the parsonage, at an outlay of several hundreds. — *Sussex Express*.

WARWICKSHIRE.

The Bishop of Worcester has contri-

buted the sum of 30*l.* in aid of the funds now raising for the erection of a new church at Harnall, near Coventry.

WILTSHIRE.

CONSECRATION OF THE NEW CHURCH, PORTLAND.—The island presented an unusual scene of bustle and activity on Saturday, Sept. 5, owing to the preparations for consecrating the new church of St. John the Baptist, which has been built there during the last year. The Bishop of Salisbury, who had slept at the residence of Archdeacon Buckle, at Upwey, arrived early, with the archdeacon and many of the clergy, and breakfasted with Captain Manning, at Portland Castle. His lordship, followed by the clergy, then proceeded up the north aisle to the communion-table, the bishop and clergy repeating alternately the verses of the 24th Psalm. At the conclusion of the service the bishop preached an admirably appropriate and most impressive sermon, from Matt. xxviii. 18—20. After the sermon a collection was made, amounting to 45*l.* 15*s.*, which will be appropriated to the fund for building a parsonage house for the incumbent.

SALISBURY DIOCESEAN CHURCH-BUILDING SOCIETY.—Seldom has a more brilliant and spirit-stirring meeting been holden in behalf of our venerable established church than the annual meeting of the above Association, being the triennial meeting at Dorchester. It was holden on Friday, Sept. 4, at the County Hall. The meeting commenced shortly after twelve o'clock, and never was a meeting holden in Dorchester more distinguished by the attendance. Amongst those present we noticed the Earl Digby, (lord-lieutenant of Dorset,) the Right Rev. the Bishop of Salisbury, the Earl of Shaftesbury, Lord Ashley, M.P., Mr. H. C. Sturt, M. P., Mr. R. Williams, jun., M.P., Mr. J. H. Calcraft, M.P., Mr. J. E. Drax, (high sheriff of Dorset,) the Venerable the Archdeacon of Sarum, the Venerable the Archdeacon of Dorset, the Hon. and Rev. W. Scott, the Hon. and Rev. W. J. Law, the Hon. and Rev. C. A. Harris, with many other of the clergy and laity.

The Earl of Digby has forwarded 100*l.* to the Salisbury Diocesan Church-Building Society.

CONSECRATION OF BURTON CHAPEL.—The interesting ceremony of consecrating the chapel just completed at Burton, in the parish of Winfrith, took place on the 7th Sept., by the Lord Bishop of Salisbury, assisted by many clergymen of the neighbourhood. The chapel is capable of containing about one hundred and fifty persons, and the ground on which it has been erected was given by the Rev. G. I. Fisher, rector of Winfrith Newburgh; it has been built by contributions from the inhabitants and neighbouring gentry, aided by a grant from that excellent institution,

the Church-Building Association. The collection made amounted to 12*l.* 15*s.* 10*d.*

CHRISTIAN MUNIFICENCE.—The parish church of Church Honeybourne has been entirely repewed, a new gallery has been erected, and a beautiful arch raised between the nave and the chancel, making the church one of the neatest in the diocese. The improvements have been effected under the able superintendence of Mr. Harvey Eginton, by order of the Venerable Archdeacon Onslow, who is sole trustee of a bequest left by Mrs. Ann Williams, of Bourton-on-the-Hill, whose husband was vicar of the parish twenty-three years ago. This truly charitable lady not only left 500*l.* for the purpose of repairing and ornamenting the church, but also left 100 guineas per annum for ever to the vicar. Nearly 600*l.* has been expended, of which sum about 100*l.* will be raised by a rate in that parish and Cow Honeybourne, which is annexed to it. The commissioners have come forward in a very handsome manner, and will, in addition, erect a tablet to the memory of Mrs. Williams, and, we believe, an altar-piece. The archdeacon will allow 50*l.* to remain in the funds to accumulate, which will, perhaps, be expended in a similar way hereafter.

YORKSHIRE.

Trinity Church, Wakefield, was, according to previous announcement, opened on the 27th August, for divine worship, under the authority of the lord bishop of the diocese, previous to consecration, on which occasion a numerous and highly respectable congregation assembled.

WALES.

From a Correspondent.—The consecration of the new church of Llandydno, near Conway, by the Bishop of Bangor, took place on Thursday, the 13th ult., with the usual impressive rites; a large body of clergy attending, and a congregation of not less than 700, among whom were the Lady Champneys and her sisters, the Misses Mostyn. An appropriate sermon was preached by the Ven. Archdeacon Newcome, impropriator of the parish, and patron of the cure. This pious work was instituted by the Messrs. Worthington, lessees of the Bishop's copper-mine in the parish, most liberally seconded by the excellent bishop; the lessees of another mine contiguous, at the head of which was the late Mr. Douglas, of Gyon, near Holywell, the proprietor, and even the humblest inhabitants of this remote spot. The parish comprehends the immense and picturesque promontory of Orme's Head, in Welsh called Llandydno, from Tydno, an ancient British saint, who first brought the gospel to this shore, and is supposed to have built the original church, which (or its successor, for Tydno lived in the beginning of the 6th century,) is a most humble and inaccessible erection, hanging over the sea below. These circumstances, and the

great increase of the population, now amounting to 1200, owing to the mines, imperatively called for this pious work, and has been thus nobly answered.

A handsome set of communion plate and the hangings and cushions of the altar, pulpit, and desk were the gift of Lady Champneys, on this occasion. The church, the site of which, as also of a house for the curate contiguous, are the gift of the Hon. Lloyd Mostyn, is a most handsome building in the Gothic style, with a tower, and calculated to contain 500. The side windows are lancet shaped, and the eastern are a wheel filled with stained glass. Besides the morning service at the consecration, two others were performed at three and six o'clock, in the Welsh language, and sermons preached to congregations as numerous as in the forenoon, by the Rev. Mr. Phillips, rector of Bettws Abergele, and Rev. Mr. Morgan, curate of Carnarvon, the service being read by the Archdeacon, and the profound attention exhibited evinced the good feelings of all denominations of Christians. The expense of the church and its enclosure wall is more than 1000*l.*, that of the house more than 500*l.*, at the cost of the bishop and the Messrs. Worthington, aided by the Bounty Board with 200*l.* It must not be omitted that the bishop, besides his very large contributions to the church and house, has also given some hundreds towards augmenting the curate's stipend.

FESTINIOG, NORTH WALES.—A new church, capable of accommodating 350 persons, the whole of the sittings in which are free and unappropriated, is in the course of erection.

Sir John Guest, Bart., has given the munificent donation of 250*l.* towards the building of a new church at Merthyr; and the Hon. Robert H. Clive, M.P., has subscribed the liberal sum of 100*l.* in furtherance of that desirable object.

SCOTLAND.

There has been for some time in agitation amongst the influential members of the episcopal church of Scotland a plan for erecting an episcopal college in Edinburgh, where a course of study similar to that pursued in the English universities will be adapted. At a convocation of the bishops, which was held there lately, the subject was taken into consideration, and measures, we believe, are now in progress for the establishment of an institution which cannot fail of diffusing amongst the numerous and increasing body of episcopalians in Scotland more accurate knowledge of the principles of the apostolic church to which they belong.

COLONIAL.

On Thursday morning last, a deputation from the two episcopal churches of St. John's waited on the Right Rev. Aubrey Spencer, D.D., Lord Bishop of Newfound-

land, at Government-house, with the following address:—

To the Right Rev. Father in God, Aubrey Spencer, Lord Bishop of Newfoundland and its Dependencies.

May it please your Lordship,

We, the clergymen and protestant episcopalians of the town of St. John, beg to approach your lordship with every feeling of respect for your lordship's person, and reverence for your sacred office.

With the deepest sentiments of gratitude to the kind Providence which has preserved you amidst the perils of the sea, we welcome your lordship to these shores, and hail your arrival to watch over the interests of our beloved church as an occasion for renewed thanksgiving to her gracious and beloved Head.

Your lordship's previous connexion with the church in this colony, as a missionary of the venerable society, to whose fostering care we and our fellow-churchmen are so much indebted,—your long experience and able conduct in the responsible situation of archdeacon of the Bermudas,—your exalted talents and high reputation as a minister of the gospel,—and your estimable character in all the relations of life, inspire us with the liveliest and most confident hope that the greatest benefits will, under the Divine blessing, be derived by the church from your lordship's episcopate; and with earnest prayers for the outpouring upon your lordship's labours of the increase of His favour "without which nothing is strong, nothing is holy,"

We have the honour to remain,

Your lordship's

Most obedient, faithful servants,

[Signed by the ministers and congregation.]

To the above address his lordship was most graciously pleased to return the following answer:—

Gentlemen,—For the kind terms in which you were pleased to welcome my arrival in this colony, I beg you to accept my warmest thanks.

My connexion with the church of Newfoundland, at an early period of my ministerial life, has always been to me a grateful recollection; and with this earnest of your confidence and co-operation, I must hope that the Almighty Disposer of events will graciously permit me to be in some degree instrumental to the strengthening and extension of his kingdom in the wide spread diocese which in the inscrutable counsels of his wisdom he has committed to my care.

Gentlemen,—I entreat you to believe that the kindly sentiments expressed in your address are earnestly reciprocal; and while my prayers will be unceasingly offered at the throne of grace for every blessing upon you, my labours shall never be intermitted, so long as I have strength for exertion, to promote the prosperity of

"the church of Christ," which it is our common duty to feed, and "which he purchased with his blood."

(Signed) AUBREY NEWFOUNDLAND.
Government-house, 11th June, 1840.

—*Newfoundland Times* of June 17.

NEW BRUNSWICK. — KING'S COLLEGE ENCENIA. — The annual festival of the University of New Brunswick has been this year remarkably distinguished, not only by other circumstances indicative of the successful progress of the institution, but especially by the lively interest in its prosperity discovered by her majesty's representative Sir John Harvey. The annual sermon on his excellency the chancellor's appointment, at the request of the venerable the archdeacon, was preached at Christ Church on Sunday, June the 21st, by the rev. the vice-president. The examinations of the college and collegiate school were honoured with his excellency's presence; who, having given vigilant attention to all the proceedings, warmly congratulated the instructors with their respective pupils, as well as the assembled visitors, among whom were the surveyor-general, the master of the rolls, and other individuals of the first respectability, on the convincing proofs which had been afforded of the complete efficiency of the establishment in both its divisions, and in the several departments of each. Wednesday, June the 24th, was occupied in the examination of candidates for the two scholarships, which had been proposed to general competition. On Thursday, June the 25th, his excellency the chancellor proceeded to the college chapel, and held the Public Academical Act in commemoration of the foundation of the University. The annual oration, as required by the statutes, was delivered by the vice-president and principal, in his capacity of professor of history. In this oration, after a just tribute to the founders and benefactors of the college, some of whom, Dr. Jacob observed, are already numbered with our fathers, while others have been removed to distant scenes, unlikely ever to behold the fruit of their labours, he took an enlarged view of the proper design and character of a college, invested with the high privileges of a British University; its object being nothing less than to place the student in the midst of all the lights, aids, and encouragements which mankind have known. He adduced a variety of considerations calculated to impress the minds of the students with the vast importance of mental cultivation, and ended with remarking:—

"In the conclusion of an oration which it was my province to deliver from this place several years since, I added a few words on the comparative inefficiency with which our college had then been not unfrequently reproached. I did not inquire with how much justice those reproaches might have been cast upon it, still less

could I think of retorting the obloquy, remembering that on this subject, as on all others, reason and truth would eventually prevail; and that patient endurance, even were it not a cardinal virtue, and one of the prime secrets of mortal happiness, would often be found the best confutation, as it is always the most dignified rebuke, of an adversary. In the meantime, however, I ventured to suggest whether our collegiate system might not admit of some real improvement; whether a more careful adaptation of its external aspect and internal constitution to the known state, sentiments, and habits of the provincial population, might not render it, I would not say more attractive, but capable of communicating more extensive benefits. The difficulties which then opposed such amendments were, I was painfully sensible, great and discouraging; but I consoled myself with reflecting that there was a power which could overcome or dissolve them all. The power I mean is that expansive benevolence which, applied to a country becomes true patriotism, and which our religion has consecrated by the name of charity. On the present occasion I will merely allow myself to express the hope that my anticipations may not prove to have been entirely unfounded, and to add my humble prayer to the Source of all good that that Divine power (for such I cannot hesitate to term it) may continually preside in our councils, and uniformly direct our measures, assured that it will eventually be found in our moral world, what the long-sought gem was expected to be in the natural, converting misconception, error, prejudice, and dislike to its own golden purity and sterling worth." His excellency was then pleased to address the academical assemblage in the following words:

"Reverend Gentlemen and Gentlemen, — It is now three years since I addressed you in this place, upon the occasion of my first presenting myself to you as the *ex officio* chancellor of this university. In the course of the period which has since elapsed, I have not failed to devote my attention to those considerations which appeared to me to belong to the promotion of the efficiency of the college and of the collegiate school. In doing this, it is gratifying to me to be able to state, that I have experienced the most zealous and liberal support from the members of the college council generally, and I entertain the hope shortly to be enabled to announce the assent of the Queen to arrangements which are, in our judgment, calculated and required for the purpose of increasing and extending the utility of the establishment, and therefore ensuring for it the continual approbation and support of the legislature and of the country. In the meantime, whilst declaring my conviction that King's College and its auxiliary, the Collegiate School, are singu-

larly fortunate in the services of instructors peculiarly qualified for their respective walks of tuition, a sense of justice compels me to remark, with reference to the classical part of that instruction, that the establishment appear to me to possess, in the individual more especially presiding over that important branch of education, a highly gifted and most accomplished scholar. I have felt myself unable to resist the opportunity which the present occasion offers of publicly expressing my high estimation of the present learned principal of King's College." Having adverted at some length to the very creditable manner in which the students had acquitted themselves in the various examinations, his excellency thus concluded:—"I cannot refrain from warmly congratulating the inhabitants of this province upon the possession of an establishment which, receiving the pupil at an early age, and upon moderate terms, is capable of conducting him, under able, sound, and admirably qualified instructors, to the moment when

the business of active life is to commence, and of eminently fitting him, in point of educational attainments, for the pursuit or profession of his choice; and at the same time making him a loyal subject, and an useful member of society. In proportion as these blessings are valued by the enlightened inhabitants of New Brunswick, will, I trust, be the support which they will continue to extend to an institution so well qualified to confer them."

His excellency concluded the proceedings of the Encœnia by presenting the gold and silver medals agreeably to the award of the examiners, with another prize to Mr. Hanford, a student of the college, for the highest proficiency in chemistry, and proposed the following subject for an essay for the gold medal of the ensuing year—viz., "The Connexion of Literature and Science." The Encœnia was graced with the presence of Lady Harvey and a highly respectable assemblage from the families resident in and around this provincial capital.

NEW BOOKS.

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NOTICES TO CORRESPONDENTS.

THE Editor has received the following letter, which, according to the request of the writer, he inserts in this part of the Magazine :—

" Sir,—Allow me to explain the circumstances under which I made what I conceived to be a necessary correction of a statement in Dr. Harford's Life of Bishop Burgess. Perhaps, as you have animadverted so strongly on my former communication, you will insert this in the part appropriated to your answers to correspondents, and thus satisfy your readers, and Dr. H. in particular, that you do me but justice in acquitting me of any malicious motive; and that however careless or discreditable my correction might at first sight appear, it was one which, under the circumstances, was perfectly justifiable.

" My attention was called to the paragraph in which the statement respecting Bishop Barrington appears, as it was copied into an evening paper. Unaccompanied as it was by explanation, or even reference to Bishop Barrington, the extract, professing to be from a life of Bishop Burgess, was calculated to mislead; and in this mistake of mine several of the friends and relatives of both bishops partook. The remoteness of my situation, with other circumstances, prevented my seeing Dr. H.'s work till long after its publication, although I perused numerous extracts from it, as they appeared in newspapers or reviews; but I never for a moment suspected that the impression which had been made on the minds of others, as well as my own, was perfectly erroneous. When, however, I obtained the work itself, I at once detected my mistake; but I felt assured that it would be speedily rectified, either by Dr. H. or by some of your readers, without any further interposition on my part.

" I apologize most sincerely to Dr. H. for casting even a momentary suspicion on the accuracy of his statements. My veneration for the memory of Bishop Barrington, and gratitude for much personal kindness at his hands, were the sole motives which induced me to claim for him what I thought to be erroneously ascribed to another. No one can be more sorry for the mistake than I am myself, and no one is more ready to acknowledge the pleasure he has received from the doctor's memoirs.

" The true cause of the mistake may perhaps be ascribed to the doctor's habit of indulging in rather long-winded episodes, though I am quite free to admit the general value of his work.

" Your obedient servant,

G. W."

It is impossible for any one to suspect any ill motive, but many will perhaps doubt how far it was " perfectly justifiable" to make such a statement on such an authority, without giving any authority at all, and in a way which seemed to imply the most certain knowledge of the fact. The Editor was not aware that he could be considered as animadverting strongly on what he merely considered as a mistake, for which it seemed hard to account. He would probably have spoken in very different terms if he had been aware that the writer had already discovered that he had given currency to a palpable and injurious falsehood, and was very quietly letting it take its chance of correction.

Received: Mr. Johnson—Mr. Winning—Clericus—Clericus S.—Nemo—&—A. R.—A. Z.—W. Simplex—E. W.

The Editor thanks a friend for a report of the "Society for the Relief of Aged and Infirm Protestant Dissenting Ministers," and will be obliged if he, or any one else, can inform him whether there are any kindred institutions among the dissenters.

In the August Number, p. 269, second line from bottom, for "episcopal interpretation," read "episcopalian interpretation."

The Editor has received M. W.'s communications, and owes him an apology. He hopes to write to him soon.

THE
BRITISH MAGAZINE.

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ORIGINAL PAPERS.

ON THE NATURE AND USE OF PRIMITIVE TRADITION AS
DEVELOPED IN THE WRITINGS OF IRENÆUS.

It is one of the evils of controversy, necessary as it often is, that it is apt to drive men into holding extreme opinions, and to generate prejudices such as nothing but experience would have persuaded us to think possible. Thus, if the consequences of the Romish controversy had not made us familiar with the fact, we should never have believed that any person, moderately conversant with the apostolical epistles, should think that the New Testament contained fully within itself, either directly or by *necessary* inference, not only the doctrines and precepts, but also the government and discipline, of the Christian church; it is evident, from the very nature of the apostolical writings, that they could not be expected to contain *all* that the apostles taught. We have only to read them with attention to see that they were not, like the Mosaic books, written for the purpose of embodying to the churches the whole of the requirements and instruction of Christianity, but in consequence of various circumstances which severally gave occasion to them; whether it was the prevalence of some false doctrine, or the misapprehension of something which the apostles had really taught; whether the creation of a new office in the church, or the correction of disorders and abuses; or, finally, the supplying of information which had either not been previously communicated at all, either by word of mouth or by writing, or not with sufficient fulness. It has, indeed, been so arranged by the good providence of God, that all the essential doctrines of the gospel are taught or sufficiently implied in the New Testament; and, whatever had been the case, it would have been impossible to *insist* on any doctrine as necessary to be believed in order to salvation which was not contained in the inspired word of God; for this simple reason, that it would be impossible to *insist* on any doctrine as divine on which the only books given by divine inspiration were silent. But still it must be granted that this was not the object with which the books of the New Testament were originally written; and hence it would not, *a priori*, be any

matter of surprise to a reflecting person if he had found things believed as of apostolical authority in the first ages, of which no trace could be found in the New Testament, simply because they might have been delivered only orally, and not having been liable to any misconception or abuse, might not have called for any observation from the apostles when at a distance from the churches they governed.

But we are not left to mere reasoning on the subject ; for St. Paul (2 Thess. ii. 15) commands the Thessalonians to hold the *traditions* which they had been taught by him, whether *by word* of mouth or *by epistle*, evidently putting upon an equal footing what he had delivered orally and what he had committed to writing. Again, in the next chapter, he enjoins them to withdraw from every brother who walked disorderly, and not after the tradition which they had received from him. And in the 1st epistle to the Corinthians he commends them because they kept the *ordinances* which he had already delivered to them, where the word is the same (*παράδοσις*) as in the other passages, and is translated in the margin by the same English word, *traditions* ; and as this is the first epistle it is evident that these ordinances or traditions had been delivered only by word of mouth.

What was the nature of the traditions here particularly alluded to we may learn from the connexion in which they are mentioned ; for instance, in the second passage referred to, the tradition was a direction that if any person would not work he should not be supported out of the public funds of the church ; and in the second, the reference is to the conduct of women in the public assemblies ; both these savour of *discipline*. But still, from the nature of the case, the first traditions delivered to the churches could not have been confined to matters of discipline ; there must have been both *doctrine* and moral *precept*, even before discipline ; and to something of that kind the first cited passage refers, that is, if it has any *peculiar* reference ; for the only thing particularly referred to is an idea which had gone abroad that the day of judgment was at hand, and a consequent practical false effect upon the people's minds. It is not, however, clear that this is particularly referred to ; and it appears more natural to take the word *παράδοσις* in its full meaning, as implying whatever St. Paul had *delivered* to them (*παρέδωκεν*), whether doctrine or precept, either moral or of discipline—in short, “every good word and work” (v. 17) ; and, therefore, if it had so happened that any doctrine had been made known by St. Paul to the Thessalonians, or by him or any other apostle to any other church, which was not recorded or alluded to in the New Testament, every person who heard it, and every person who became convinced that it had been so delivered, would be bound, by his faith in the inspiration which dictated it, according to the degree of his conviction. And what is still more to the purpose, as far as we are concerned, who do not believe that any essential doctrine was omitted from the written word, if there is any doctrine or precept, or ordinance of discipline, which is but briefly stated, or barely hinted at or alluded to, in the New Testament—and if we can learn from undoubted evidence that this doctrine or precept was more fully stated, or this ordinance more fully laid down, in the apostle's oral instruction, in pro-

portion as that conviction is impressed upon our minds by evidence, in that precise proportion shall we be practically bound by it, just as the Thessalonians who actually heard St. Paul were equally bound to receive all his doctrines and to obey all his directions whether delivered to them orally or in writing.

And so, further, if any question should arise whether the doctrine preached by any of their teachers, after the death of St. Paul, was in accordance with his teaching, there can be but little doubt that the first appeal would be to the memories of those who actually heard St. Paul preach; the next, to his epistles to them; and afterwards, to any other of the sacred writings they might have: and if any question arose as to the interpretation of the sacred writings, we can scarcely doubt that the traditions of apostolical teaching subsisting in neighbouring or distant churches would be appealed to. All this the intimations of Scripture and natural reason lead us to; we feel that this would have been our own course under similar circumstances.

And if Scripture and reason lead to these conclusions, no less are they confirmed by history, and the example of the writers who lived not long after apostolical times. In the time of Irenæus, excepting in his youth, those who had heard the apostles actually discourse had quitted the world, and so that source of information was removed; but we shall see that there was one which in some degree supplied the place of that which had been removed, and that he uses the two others exactly as we might have anticipated.

It was controversy which elicited from Irenæus a declaration of his views as to the nature and use of tradition. The Gnostics taught a different doctrine from the catholics on the nature and attributes of God, the incarnation and life of Christ, and the whole scheme of the divine dispensations. In his great treatise against them, he takes up three different lines of argument, from common sense, from tradition, and from scripture. The argument from common sense he carries on through the first and second books, shewing the inconsistencies, contradictions, and absurdities, of the various Gnostic systems. It is evident, from his own words, that it was his intention to rest his remaining argument principally on the Scriptures, for in the preface to the third book, in announcing the plan of the rest of his work, he says that in that book he shall bring forward his proofs from Scripture without mentioning tradition; but since they demurred to its authority, asserting^a that it was imperfect and self-contradictory, and, in short, that it was impossible for any to learn the truth from it but those who possessed the true *tradition*, (which they contended was preserved amongst themselves, having been communicated to them orally, and being, in fact, that hidden wisdom which had been imparted by the apostles only to the perfect,)^b Irenæus likewise appeals to tradition.

^a III. ii. 1.

^b I cannot take leave of this passage without noticing the extraordinary comments made upon it by the Benedictine Editor, Massuet, in the second of his prefatory dissertations, art. iii. § 14.

He says, "Ex quibus hæc liquidò sequuntur, 1º ipsos omnium hæreticorum pessimos agnovisse et confessos fuisse, *Scripturas varie dictas esse*, id est, interdum obscuras

Having shewn that tradition unequivocally opposed the Gnostic tenets, he returns again to the Scriptures, and goes on in the large remaining portion of his work (which, contrary to his intention, spread itself into a fourth, and even a fifth book,) to shew how inconsistent they were with the Scriptures, first of the Old, and afterwards of the New Testament, and how important to our salvation those verities were which they impugned.

It is perfectly evident, therefore, that the mind of Irenæus naturally went to Scripture, either to prove doctrine or to refute error; and that he regarded it as being, to all orthodox Christians, the natural standard of appeal. With regard to the Gnostics, he evidently thought that they were past conviction, from either reason, tradition or scripture, because, whatever criterion was produced, they had something to say against it or to turn it aside;^a but to single-minded Christians he felt that the written word must be the great authority, and arguments drawn from it the most perfectly conclusive. He speaks of some things in it as admitting no doubt;^b he points to an obvious aid to the interpretation of ambiguities, by calling in plainer things to explain the doubtful;^c he speaks of the New Testament as the ground and pillar of our faith;^d and he declares that the truth is preserved by the keeping, reading, and consistent exposition of the Scriptures.^e

In what way, then, does he appeal to tradition? In this part of his work he calls it in as establishing the same *general* views, which he confirms more at length from Scripture, as preparing the mind to believe that the view he takes of Scripture is the true one; as a separate

esse, variosque iis subesse sensus. 2^o. Obscurorum locorum sensum a traditione petendum esse, non ea, *quæ per literas tradita sit, sed per vivam vocem*. Hæc non reprehendit Irenæus, immo in sequentibus probat, ut mox videbitur. 3^o. Traditionem latius patere scripturis, et ab iis distinguî, utpote quæ earum sit interpres; quod et hæc Irenæi conclusio demonstrat: *Evenit itaque, neque scripturis jam neque traditioni consentire eos.*"

I will take his conclusions in their order:—

1. So far is Irenæus from applauding the Gnostics for *admitting*, not the variety of senses which the scripture may afford, but the inconsistency of different scriptural statements, that it is evident that he is blaming them for wishing to escape from the obvious meaning of scripture under this pretence. I am not saying that he would have denied that various senses of particular passages may appear equally natural; but that is not the case as between Irenæus and the Gnostics. He is evidently asserting what is written throughout the scriptures as with a sunbeam, and brings in tradition, not to explain the scripture, but to confirm his view of it.

2. It is very true that Irenæus would evidently go to tradition to explain the obscurities of scripture, if in any point it could be so explained; but that does not appear *from this passage*—on the contrary, it is the heretics who are *here* for appealing to it, and not to such a tradition as he approved, but to one which was capable of no proof that it was apostolical.

3. That primitive tradition must originally have been wider than scripture, at least upon points *not of faith*, must be true from the very nature of the case. But this does not by any means follow from Irenæus's distinguishing between scripture and tradition, because what he means is simply this, that the Gnostic tenets were at variance with apostolical truth, whether gathered from scripture or handed down by tradition. The traditional truth he brings forward against them is *identical* with what he deduces from the written word.

^a III. i. 2; ii. 1, 2.

^b II. xxvii. 1, 2; xxviii. 1.

^c II. xxvii. 1.

^d III. i. 1.

^e IV. xxxiii. 8.

and independent witness to the self-same truths which he is preparing to confirm by an adduction of multiplied passages of holy writ. He does not bring it forward to establish anything not hinted at in the Bible; neither, on the other hand, does he bring it forward to shew what others had gathered out of the Scriptures; but he adduces it as a separate testimony, emanating originally from the same source as the Scriptures,^a and therefore, so far as it went, a fitting criterion of their meaning.

What, then, is the tradition to which Irenæus assigns this important function? It is that faith which the church received from the apostles, and distributes to her children;^b which may be seen in every church;^c which is handed down by the bishops in all the several churches;^d which is taught to every person when he is baptized;^e which was in his time preserved in the church of Rome, in particular, by the confluence of the faithful from every side;^f in the church of Smyrna by Polycarp and his successors; in the church of Ephesus, founded by St. Paul, and watched over by St. John; and in the rest of the Asiatic churches;^g which may, likewise, be learnt in the first epistle of Clement, and in the epistle of Polycarp to the Philippians;^h which was one and the same throughout the churches, so that ability cannot increase its efficacy, nor weakness diminish it; so that knowledge may add to it the explanation of difficulties, but cannot change the faith;ⁱ and so that wisdom interprets Scripture conformably to it.^j

It is obvious that the particular tradition which Irenæus adduces against the Gnostics is the substance of the baptismal creed, and thence, perhaps, it may be hastily inferred that he would confine tradition altogether to the creed. But it must be remembered that the principle of his appeal to tradition is this, that the apostles delivered the doctrines of the gospel by preaching &c. to the different churches, and by individual instruction to the particular persons whom they made bishops of the churches; that the bishops had delivered down the same mass of truths to the churches they presided over, and to their successors; and that the truth might be ascertained by discovering what was universally received in all the apostolical sees.^k But this truth was not confined to the creed, for there are other truths as necessary as those in the creed, which are not specified in it; and the very creed itself was variable, or rather was variously stated at different times.^l

But we are not left to inference alone to learn the views of Irenæus; he instances the epistles of Clement and Polycarp as containing true traditions, and *they* exhibit other truths beyond those of the creed.^m The faith, which, if the apostles had left no writings, he affirms must

^a Conf. III. iii. 1, et i. 1.

^b III. Pref.

^c III. iii. i.

^d Ibid.

^e I. ix. 4.

^f III. iii. 2.

^g III. iii. 4.

^h III. iii. 3, 4.

ⁱ I. x. 2.

^j I. x. 3.

^k III. iii. 1; I. x. 1, 2.

^l Thus Irenæus gives two different versions of it (I. x. 1. et III. iv. 2); in one of which he mentions Christ's ascent into heaven in the *flesh*, and other matters, which are omitted in the other.

^m These, it is true, come in rather in the place of the *remembered* teaching of the apostles—remembered, I mean, by the persons who actually *heard* them.

have been kept up by tradition, and which was, in fact, kept up in barbarous nations without the aid of writing,^a must have been something more extensive than the mere elementary points of belief. Nay, his assertion that when we are in doubt, even upon *trifling* points, it is a duty to have recourse to the most ancient churches,^b shews at once that the province of tradition, in his mind, was far wider than the transmission of simply fundamental points; it was a great system of doctrine, discipline, and practice, which such an observation looked at. Moreover, he himself appeals to it on the subject of Christ's descent into hell,^c which did not enter into the earliest creeds; on the place of the saints departed^d; on the millennium^e; on the degrees of glory hereafter^f; and on the ritual point of not kneeling on Sunday.^g So that I think it is evident that if the Gnostics could have produced any proof that any one doctrine not alluded to in the Scriptures had been universally disseminated in the first-founded churches, and had been as universally preserved down to his time, he would have felt himself bound to receive that doctrine. At the same time he asserts, as a matter of fact,^h that the apostles had committed to writing the doctrines which they taught orally.

It is remarkable how strong is the resemblance between the positions occupied by the Gnostics and Irenæus respectively, and those taken up by Romanists and the church of England. Both that ancient father and ourselves go first and last to Scripture upon all doctrinal points, and make tradition only auxiliary and subordinate to it. Both the Gnostics and the Romanists complain of the insuperable difficulties of the Scripture without tradition, and thus make tradition practically set aside Scripture; and the tradition they appeal to turns out, when examined, to be nothing more nor less than their own teaching.

I have chosen to adduce the opening of the third book first of all, because Irenæus enters more professedly there into his motives for appealing to tradition; but he had made the appeal, as may have been seen, in an early part of the first book.ⁱ The manner of the appeal is somewhat different in the two places: in the first book, he appeals to it to shew the strong contrast between the inconsistencies and contradictions of the Gnostics, and the unity and consistency of catholic teaching; in the latter, to confirm his own views of Scripture. It is true that in both these cases the appeal is in some sense of a negative character—i.e., it is for the purpose of proving that such and such doctrines are *not* to be received; but in other cases he makes a directly positive use of it—viz., to prove particular doctrines which do not appear to have been explicitly disputed.

There is, however, one general remark which applies to all the various instances in which he appeals to tradition, and that is, that he evidently knows nothing of a transmitted comment on the text of Scripture. The only way in which he applies tradition to the interpretation of Scripture is, by laying down certain facts of our Lord's history, which were universally acknowledged or handed down by

^a III. iv. 1, 2.^b III. iv. 1.^c IV. xxvii. 1.^d V. v. 1.^e V. xxxiii. 3.^f V. xxxvi. 1.^g Frag. vii.^h III. i. 1.ⁱ I. x. 1.

sufficient testimony, or certain doctrines of religion or general principles which were universally received as of apostolical authority, and bringing them forward in confirmation of the views which he himself deduced from a comparison and accumulation of texts.

We have seen that the medium through which Irenæus believed pure tradition to be transmitted was the bishops of the churches; but it does not follow that he thought every bishop, or the bishops of any particular church, an unerring depository of such tradition. He supposed the case of a bishop who was in the succession, but yet did not hold fast the apostles' doctrine,^a and he evidently implies that such a person was not to be adhered to; it is, therefore, not any individual bishop, or the bishop of any particular see, that he would appeal to, but the aggregate of the bishops of the universal church.

There is another kind of tradition which Irenæus once makes use of, and which, as will be immediately seen, could not be equally relied upon with that which he more explicitly appeals to in controversy—I mean, the transmission of *facts* through successive generations by private communication; just as, in our time, anecdotes of eminent individuals are handed down in their families, or remarkable facts are transmitted from generation to generation in conversation, without ever being committed to writing; it is evident that such testimony, carried down in one chain, unchecked by any other similar chain, must be liable to great deterioration. An instance of this may be seen in, I believe, the only case in which he quotes this kind of evidence—viz., his idea that Jesus continued his teaching till past forty years of age.^b All other writers who speak on the subject are agreed that Irenæus, or some person through whom this assertion came, must have made some mistake; that our Lord, in fact, began his teaching shortly after his baptism. And yet we have apparently very strong evidence for it, for our author declares that all the elders who companied with John the apostle affirmed it, and that some of them declared that they had it from other apostles; the probability is that Irenæus, who was quite a youth when acquainted with these persons, had misunderstood what he had heard in their conversations with each other, or remembered it incorrectly after a long lapse of years, being biassed by his own view of a passage of Scripture which he quotes in confirmation,^c and which may be the real foundation of the opinion in question.

It is evident that this tradition in regard to mere facts, not connected with any important doctrine, and depending upon the correctness of the *memory* of an individual, is of a very different character from that of important facts and doctrines, and points of discipline, kept up publicly in all Christian churches, and *witnessed* to by him as actually subsisting in his own day or at the very time of his writing.

^a IV. xxvi. 4.^b II. xxii. 5.^c Ibid. 6.

THE GREEKS AND THE LUTHERANS.

DIFFERING in language, feelings, and habits, from the nations of the west, the oriental Christians were little affected by the great religious revolution of the sixteenth century. For ages before the eastern empire finally sunk before the victorious crescent, the Greeks had exhibited the most unequivocal marks of national senility; and now become a degraded caste under the grinding rule of barbarian masters, they had entirely lost all mental elasticity, and clung with all the tenacity of prejudice to the forms and abuses which were associated with the recollections of departed prosperity and glory. Secluded by the circumstances of their geographical and political situation from intimate intercourse with the rest of Christendom, they remained, as to matters of faith and discipline, much the same as they had been for centuries. All the energy which they could command was consumed in miserable attempts to maintain themselves by intrigue and subtilty against the pride and power of their oppressors. Their minds were never excited by a revival of literature, their passions were never agitated by a reformation.

But the sound of the mighty tempest which disturbed the west was heard far and wide; and when the troubled waters were somewhat subsiding where the storm had raged with the greatest violence, a few feeble waves curled onward to the distant Byzantium. The church of Nazianzen, Chrysostom, and Photius, scarcely felt the shock. It had no sympathy with the spirit of the times. But this very apathy, which contrasts so strongly with the wild excitement which prevailed elsewhere, is itself enough to rouse our curiosity; and it is not too much to say that the correspondence of the divines of Tübingen with the patriarch of Constantinople, is in many respects one of the most remarkable transactions which we meet with in the ecclesiastical history of the latter half of the sixteenth century.

In the spring of 1559, an aged Greek or Russian,* named Demetrius, appeared at Wittemberg, where he described himself as a deacon of the church of Constantinople. The object of his journey seems not to have been very clearly known; perhaps he was only an adventurer or a wanderer. It was, however, reported that he had come to make himself acquainted with the real opinions of the protestants; and some even ventured to assert that he had been sent by the patriarch.† He was admired by the Lutheran doctors for his gravity and learning; and they listened with avidity to his accounts of the unknown regions

* Camerarius (ap. Crusii Turco-Græco, p. 559) calls him a Mysian (*Mysus*); Nicol. Hemming (ibid. p. 364) says that he was natione Thessalonicensis; and Melancthon (ibid. p. 364) writes to Mathesius, "Fuit nobiscum hac ætate vir Rascianus, qui narrat se Diaconum esse Ecclesiæ Byzantii."

† Melchior Adam (Vit. German. Theolog. p. 351, Edit. 1620,) says, "Venerat Wittembergam, et ibi per semestre commoratus fuerat, ut cognosceret doctrinam illarum ecclesiarum, cujus explorandæ causa protectionem suscepit." Hemming (ut supra) describes him as a *Vir senex et gravis*, missus à Constantinopolitano Patriarcha.

from which he came.* During his stay at Wittemberg, which was protracted to six months, he was kindly entertained by Melancthon, who, at his departure, intrusted him with a letter addressed to the patriarch of Constantinople, accompanied by a copy of the Confession of Augsburg, which had been translated into Greek by Paul Dolscius. The letter, which was written in Greek, may be rendered as follows:—

“To the most holy Patriarch of the Church of Christ at Constantinople, the most Reverend Lord Josaph,† greeting—

“The church of God in this life, as a ship in the waves, is always in a storm of many afflictions. But now, in this sickly old age of the world, it is more disturbed than formerly. Often, with groans, we pray the Son of God, the judge of all men, to come right quickly (*ὅτι τάχιστα*) to triumph, and to bring the whole church into the open presence of the eternal Father, where God will be all in all the saints. While, however, we were bewailing our common calamities, the account of Demetrius mingled with them some consolation, when he told us that God still wonderfully preserves a church, and no small one, in Thrace, and Asia, and Greece; as he preserved of yore the three men in the Chaldean flames. Therefore, we thank the true God, the Father of our Lord Jesus Christ, that, with a strong arm, in the midst of such a multitude of profane and godless enemies, he preserves for himself a flock which rightly honours and calls upon Jesus Christ his Son; and we pray that always holy churches may everywhere be collected and assembled. But the same Demetrius has seen our assemblies, and been a hearer of our doctrine. He will be able, therefore, to inform you that we piously observe (*τηροῦμεν*) the holy scriptures, both the prophetic and the apostolical, and the canons of the holy synods concerning doctrines, and the teaching of your fathers, Athanasius, Basil, Gregory, Epiphanius, Theodoret, Irenæus, and those who agree with them. But the ancient abominations of Samosatenus, and the Manichæans, and the Mahometans, and all accursed ones (*πάντων κατὰράων*), whom the holy church disapproves, we openly abominate. And we teach that religion consists in true faith, and in obedience, according to the laws of God, which have been enjoined us, not according to the superstitions and will-worship which the ignorant monks of the Latins have invented beside the commandments of God. We beg, therefore, that you, who are wise men, will not believe the calumnies which certain enemies of the truth devise against us; but that, according to the natural and divine law, you will hear both sides alike, and will give your support (*συννοήσῃς*) to the truth, and to the law of God, as you know that this is a service most pleasing to God. Farewell, most reverend father. In Saxony, in the year from the incarnation of our Lord Jesus Christ, 1559.‡

“PHILIP MELANCTHON.”

This letter had no effect.§ Perhaps it did not reach its destination; at all events, it was never answered. But it is too important in the

* Non judicamus hominem vanum esse. Nam mores sunt honesti; et de doctrina ecclesiæ piè loquitur. Cumque Græcam linguam bene didicerit; sententias scriptorum ecclesiæ rectè recitat. Ait adhuc multas esse ecclesias in Asia; et in insulis; et in Chio, quæ Genuensium est, doctrinæ studia esse. Melancthon, ut supra.

† Leo Allatius (de Consens. lib. iii. cap. viii. § 2, col. 1008,) says that his name ought to be written Josaphat; Josaphatum debuit dicere. He is said to have been the first of the patriarchs, after the taking of the city, who encouraged learning. Philippi Cyprii Chronicon Eccles. Græcæ, p. 412. He was deposed in 1564. Ibid. p. 404.

‡ No other date is given; but Crusius gives a letter which Demetrius wrote to Melancthon from Ratisbon, giving him an account of his journey to that city, which is dated Oct. 15, 1559. Turco-Græcia, p. 263.

§ This letter was first published by Crusius in 1566, in a collection of his Greek poems and orations. He caused it to be reprinted in his Turco-Græcia (p. 537) in 1584. It is to be found also in the Appendix to Philippi Cyprii Chronicon Ecclesiæ Græcæ, with a Latin version.

history of the intercourse of the protestants with the Greek church to be omitted. It is curious to find that such a man as Melancthon was, till within a short time before his death, ignorant of the existence of a church in the east.* And, moreover, this first feeble attempt to open a communication with the oriental Christians led to another, which was more successful.

Fourteen years after the date of Melancthon's letter, and thirteen from the death of its illustrious writer, a favourable opportunity presented itself of establishing a correspondence with Constantinople. A person capable in every way of turning it to advantage was found in Martin Crusius (Kraus), the professor of Greek at Tubingen. This eccentric scholar, who scarcely enjoys the reputation which he deserved by his great learning, was born in the bishopric of Bamberg, Sept. 19, 1526. He studied at Ulm, where he so greatly distinguished himself, that the magistrates granted him a pension for the completion of his education. After having finished his studies at Strasburgh, and taught at Memmingen, he was, in 1559, invited to Tubingen. He possessed such an intimate acquaintance with the Greek language, that he wrote it with the utmost facility; and one of the most extraordinary works ever published attests, in a remarkable degree, his accomplishments and perseverance. From the time of his appointment to his professorship, he made it his practice to write down in Greek the sermons which were preached before his university. In 1601 the number of the discourses which he had thus preserved amounted to upwards of six thousand. Unwilling that the world should lose the benefit of his labours, he arranged more than five hundred of them for publication. But the booksellers to whom he applied, very naturally hesitated to incur the risk of so strange an undertaking, and he was at last enabled only by the liberality of the court of Saxony to publish this wanton display of learning.† Other works exhibit his great proficiency in Greek, and his intimate acquaintance with the antiquities of his native country; he was also the first German who acquired a knowledge of modern Greek;‡ but his chief claim to the attention of posterity is derived from the part he took in the correspondence between the Lutherans of Wirtemberg and the patriarch of Constantinople.§

* In the March of the preceding year (i.e. 1558) he had, however, entertained at Wittemberg an old Cappadocian, who was collecting money to ransom his sons, and carried a commendatory letter from the patriarch Dionysius. Turco-Græc. p. 552—555.

† Corona Anni; hoc est, Explicatio Evangeliorum et Epistolarum quæ diebus Dominicis et Festis in ecclesiâ proponuntur; è Tubingenasium, et aliorum Theologorum concionibus conscripta. Witeberg. 1602, 4 vols. fol.

‡ Fabr. Bibl. Græc. tom. vi. p. 692. He says himself, "Nostris hominibus hanc linguam (hactenus à nemine nostrum, quod sciam, tentatam) pro parte mea notam facere volui." Epist. Dedicat. ad Turco-Græc.

§ This correspondence is contained—1. In the seventh book of the curious work intitled, Turco-Græciæ Libri octo a Martino Crusio, in Academia Tybingensi Græco et Latino Professore, utraque lingua edita. Quibus Græcorum Status sub Imperio Turcico, in Politia et Ecclesia, Economia et Scholis, jam inde ab amissa Constantinopoli, ad hæc usque tempora luculenter describitur. Cum Indice copiosissimo. Cum Gratia et Privilegio Cæs. Majest. Basileæ, per Leonardum Ostenum,

David von Ungnad (Ungnadius), who in 1573 had been appointed by the Emperor Maximilian II. his ambassador at the Porte, had applied to the university of Tübingen for a chaplain;* and Stephen Gerlach (Gerlachius), a distinguished student of that seat of learning, had been recommended for the office, to which he had been accordingly ordained by the chancellor, Jacob Andreæ. Crusius eagerly embraced the opportunity thus afforded him of opening a correspondence with the Greek church. As a Greek professor, he felt deeply interested in Hellenic matters; but hitherto he was totally ignorant of the condition of Greece. Till he had met with Melancthon's letter to Joasaph, he had supposed that Christianity was extinct in those parts;† and though he learned from that letter that there was still a patriarch of Constantinople, he knew not that he continued to bear the style and titles of his predecessors. The present occasion, however, was too favourable to be neglected; and though he did not even know the name of the present occupant of the see, as he knew no one else at Constantinople,‡ he determined, without ceremony, to address him in a letter. Andreæ, so famous in Lutheran history for the important part which he took in the composition and imposition of the "Form of Concord," warmly approved the scheme. They, accordingly, each§ wrote to the patriarch to introduce their young friend; and Crusius, to give him a specimen of Christian doctrine, and to shew his skill in Greek,|| at the same time sent him a translation of some passages of the sermon which Andreæ had preached on the preceding Sunday (April 5), the day of Gerlach's ordination.

Gerlach left Tübingen on the 9th of April, and, after a tedious

Sebastiani Henricpetri impensa. Fol. It is not dated on the title, but the fly-leaf at the end gives the date 1584. And, 2. In another smaller folio, intituled, *Acta Scripta Theologorum Wirtembergensium, et Patriarchæ Constantinopolitani D. Hieremiæ: quæ utrique ab anno MDLXXVI. usque ad annum MDLXXXI. de Augustana Confessione inter se miserrunt. Græcè et Latinè ab iisdem Theologis edita. Witebergæ. In officina Hæredum Johannis Cratonis, anno MDLXXXIIII.* Both these works are rare. Richard Simon, more than a century and a half ago, said of the latter, the importance of which he fully estimated, "Il y a déjà long tems qu'on ne trouve plus d'exemplaires de cet ouvrage." *Bibl. Critique*, tom. i. p. 206.

* Melch. Adami Vit. German. Theolog. p. 815.

† So he says himself: *Πρὸς πλειόνων ἢ τὴν νεύσας ἔχον, οὐκίτι τὰ τοῦ σωτῆρος ἡμῶν Χριστοῦ ἐν τοῖς περὶ ὑμᾶς τόποις χώραν ἔχιν· ἵστερον ἡμαθὸν ἐν ζήπυρος Χριστοῦ ἐκκλησίᾳς οὐκ ἐκκαταφρόνητον αὐτῶν· λαίπρον εἶναι, καὶ πατριάρχην, ἀνδρᾶ διανοητῆ καὶ παιδείᾳ διαλάμποντα, προστάσθαι τούτου.* Crusii *Epist. ad Patriarcham CPolitanum*, ap. *Turco-Græc.* p. 410. In his notes (*ibid.* p. 484) he explains that the *ἵστερον* refers to Melancthon's letter.

‡ *Cùm neminem illio novissem, præterquam hoc, quòd ibi adhuc aliquis esset patriarcha, scripsi hanc primam epistolam ad ipsum patriarcham; licèt ne nomen quidem tunc ipsius scirem; sed nec antiquum titulum (imperio Græco jam sublatò) τῷ πνευματικῷ et οὐκ οὐμανικῷ, adhuc usurpari putarem.* *Turco-Græc.* p. 484.

§ The letter of Crusius (*Turco-Græc.* p. 410) is dated April 7, 1573; that of Andreæ (*ibid.* p. 414), April 8.

|| *Turco-Græc.* p. 411—414. In his annotations on his first epistle (*ibid.* p. 484) he expresses his motives with great naïveté. "Hanc concionem, cùm sic breviter more meo in templo S. Georgii Tybingæ excepiissem; et eâ finitâ, idem D. Cancellarius, M. Stephanum Gerlachium, quia Constantinopolin abiturus esset, Ecclesiasten ante altare ordinasset; adjunxi illam Epistolæ ad Patriarcham; ut et doctrinæ Christianæ, et studii mei Græci, cùm utriusque mentionem in Epistolâ ad ipsum fecissem, specimen aliquod videret."

journey in the suite of the ambassador, on the 6th of August arrived at Constantinople.* On the fifteenth of the following October he had an audience of the patriarch, when he presented the letters with which he had been intrusted, which were very graciously received. The extracts from Andreæ's sermon, indeed, caused some little embarrassment; † it was on the character of the "Good Shepherd," (John, x. 11.) Crusius had explained his object in sending it only in a note written in Latin, which the Greek ecclesiastics did not understand, and the patriarch was at first disposed to regard it as a *ὑβρικὸν λόγον*, that is, as intended to convey reflections on the way in which he administered his office; his suspicions, however, were at length removed by the ecclesiastic by whom Gerlach had been introduced. He was at that time about to make a visitation, but he promised to reply to his German correspondents upon his return.

Jeremias Tranus, who was at this time patriarch of Constantinople, had been raised to the see from that of Larissa in the preceding year, (May 5, 1572,) ‡ upon the forced resignation of Metrophanes. He was a man of an amiable character, imposing person, and pleasing manners; § his way of life was simple, his conduct regular, and even after he had been elevated to the first dignity in the Eastern church he continued to be a hard student. Holy Scripture, we are told, || was the favourite subject of his meditation; day and night he habitually studied theology, philosophy, and other branches of professional learning, nor, as became an œcumenical patriarch, did he ever cease to teach and preach to the faithful the word of God. He shewed considerable energy in restraining simony, the great scandal of his church; and though his administration was distracted by the intrigues of the adherents of Metrophanes, his respectable predecessor, who some years afterwards procured his deposition; he appears to have possessed the esteem and veneration of the greater part of his flock.

Such was the prelate to whom Gerlach was introduced. In the course of November ¶ the young divine wrote an account of his arrival and of his interview with the patriarch to his friends at Tübingen; his letters were received in the following February; ** and on the 4th of March Crusius wrote †† to him again, with a second letter ‡‡ for the

* Turco-Græc. p. 485.

† Ibid.

‡ Manuel Malaxus, ap. Turco-Græc. p. 178.

§ Such is the testimony borne by Gerlach in his letter of Nov. 25, 1573, from which an extract is given by Crusius, Turco-Græc. p. 486. "Patriarcha Hieremias vir humanus et placidus est, amabili vultu; hominum animos ipso intuitu sibi devinciens. Corpulentus est, et proceræ stature. Veste utitur monastica, nigra et prælongâ; caput cucullo tectum habet; crines nutrit crispas, et, ex Antecessorum consuetudine, in humeros (quemadmodum Salvator noster pingi solet) diffundas. Cùmque totius Græciæ, et plurium locorum, cæterorumque patriarcharum, quasi *ἐπισκοπος* sit; nihil tamen splendoris vita ipsius habet; sed omnia simplicitatem et humanitatem singularem sapiunt."

|| Ἐπισὼν ὁ πῶτος αὐτοῦ καὶ ἡ ἀγάπη εἰς τὴν μελέτην τῆς θείας γραφῆς· καὶ νύκτα καὶ ἡμέρα ἐκπαύει καὶ σπουδάζει θεολογικὰ, φιλοσοφικὰ, καὶ ἄλλα πολλὰ μαθήματα, καὶ ἐκκλησιαστικά. Καὶ ὡς οἰκουμηνικὸς πατριάρχης, καὶ πατὴρ, καὶ διδάσκαλος, διὰ ἑκαστον, οἷός τε πᾶσι, καὶ διδάσκει, καὶ καὶ κηρύττει, τὸν λόγον τοῦ Θεοῦ πρὸς πάντας τοὺς ἐκείνους διὰ τὴν σωτηρίαν αὐτῶν. Manuel Malax. Hist. Eccles. ap. Turco-Græc. p. 180.

¶ Nov. 25, 1573.

** Feb. 23, 1574.

†† Turco-Græc. p. 419.

‡‡ Ibid. 415.

patriarch, in which he expressed his satisfaction at the news which he had received from Constantinople, and sent an extract from another of Andrea's sermons.* Six months more elapsed, and no answer was returned. But the Germans were not to be discouraged. In September (1574) Andrea and Crusius wrote a joint letter† to the patriarch; and that "he might know their religion, and how far it agreed with the doctrine of his church," sent him a copy of the Greek translation of the Confession of Augsburg, upon which they earnestly requested him to give his opinion, expressing a hope that they might "be of the same mind in Christ."‡

In the meantime, Jeremias, who had for several months been absent from Constantinople, had returned into the neighbourhood of that capital; and Gerlach, by urgent importunities, addressed to the ecclesiastics who had access to his person, managed to procure an answer to the letters of the German academics. In this letter,§ after acknowledging, in terms of great politeness, the receipt of their letters, and apologizing for his delay in answering them on the ground of his official engagements during the preceding year, the patriarch says:—

"But since you continue ardently to desire and expect an answer, we now at length, with God's assistance, speak in reply|| to the accounts of the two sermons which you have sent us. And, first, respecting the passage of the gospel which says, 'I am the good Shepherd; and then, what is 'the kingdom of heaven?'

"We say, then, that the Mediator between God and man, Jesus Christ, truly called himself a shepherd, according to the parable of the hundred sheep in the holy gospels; who having left the ninety-nine sheep who had not strayed, but were safe, (I mean the heavenly powers,) appeared on earth; and living among men in the flesh, (which he assumed from the Holy Virgin and Mother of God,) recalled the sheep that had strayed—that is, the whole human race. He then, the God-man Jesus, is the first Shepherd, or Chief-shepherd. And we acknowledge him to be the true shepherd, and confess and believe ourselves to be his rational sheep. In the next place, also, all that rule over this rational flock of Christians, who are his disciples, and true successors, and live in imitation of Christ, and fulfil his commandments, being rich in good works with sincere faith, these also, by grace and communication, may be called good shepherds; such as our orthodox patriarchs of old time, and at present, and all other prelates (*ἀρχιεπίσκοποι*) who are imitators of Christ. But those who seem to be shepherds, but in truth are not, inasmuch as they oppose the very truth—namely, Christ our God, these are hirelings, and not shepherds. But may our Lord God, the true Chief-shepherd, vouchsafe that you may always retain our sound faith, and not falter, nor innovate, nor stumble in the things which have been divinely spoken by our Saviour Christ, and the holy apostles, and his disciples, and by the seven holy synods, and the rest of the inspired holy fathers distinguished by virtue and miracles; that you may observe all things which the church

* On Luke, x. 9.

† Acta Scripta Theolog. Wirtembergens. p. 1.

‡ *Ἐὶ ἀγα, τοῦ Θεοῦ διδόντος, τὰ αὐτὰ ἐν Χριστῷ φεραίνεσθαι.* The Wirtembergers certainly supposed that there was a much greater conformity of opinion than there proved to be. Crusius expressly says, in the Epistle Dedicatory prefixed to the Turco-Græcia, "Religionem illorum initio synceriores esse sperabamus."

§ Turco-Græc. p. 420—422.

|| It must be observed that Jeremias, who seems to have been thoroughly puzzled to make out what Crusius meant by sending him these same extracts from Andrea's sermons, treats them as *ἐκράσεις βιβλίας*, scriptural questions, on which the Germans wished to have his opinion. Crusius, in a note (Turco-Græc. p. 488), is anxious to explain. "Illas duas conciones, ego meo impulsu non D. Cancellarii, miseram; nec ut questiones, sed ut gustum aliquem religionis nostræ, proposuerat (qu. proposueram). Sed patriarcha, tanquam querendi causa ab utroque missis, respondet.

of Christ has received, both written and unwritten, and follow the true Chief-shepherd, and hear his voice, and fulfil his commandments. And this for a small part of the many things we might say concerning the Good Shepherd."

He then enumerates some of the various senses in which we may understand the phrase "the kingdom of heaven," and thus concludes his letter :—

"It remains for us to pray to the Chief-shepherd himself, Christ our God, that you also there observe no other foundation of faith than that which is laid, which is Christ, the corner-stone, the very truth ; that you hear not the strange voice of any innovators, who come not in by the door of the gospel, and the doctrine of the holy fathers, and our divine teachers, who build upon it ; but that you hear the Chief-shepherd, our Lord himself, and his holy church, which he redeemed with his own blood, and against which he declared that the gates of hell should not prevail. And, finally, may it be your lot to attain and be counted worthy of the kingdom of heaven itself, in Christ Jesus, our Lord ; to whom be glory for ever. Amen. Farewell ; from Constantinople, in the year 7083, [A.D. 1574.]

"JEREMIAS, by the mercy of God, Archbishop of Constantinople, the new Rome, and Œcumenical Patriarch."

This letter, which was written in October, was received at Tübingen on the 4th of January in the following year. Andreæ and Crusius replied to it on the 20th of March.* They gratefully acknowledged his condescension in writing to them, and thanked him for the good wishes which he had expressed in their behalf. They desired nothing more (they said) than to continue in sound doctrine. The pope, indeed, charged them with innovation, because, having been taught better things by Martin Luther, a man distinguished for divine illumination and zeal for the truth, the people in those parts, and many others in other parts of Germany had, fifty years before, abandoned his doctrines and traditions, which were opposed to the holy Scriptures. A confession, however, of the ancient faith, had been drawn up, and presented to the emperor Charles at the diet of Augsburg. To that confession they adhered. Of that confession, which had been sealed by the blood of many martyrs, (*δι' ἣν ἀπὸ πολλῶν μέχρι δαίμον ἐτῶν μυριάδες μαρτύρων ἐγένοντο,*) they had five months before sent him a copy ; "hoping that though, distant as they were from each other, they might perhaps differ in some customs, in the chief points of saving doctrine (*ἐν τοῖς κυρίοις τῆς σωτηρίας κεφαλαίοις*) they made no change at all, but embraced and held fast (as far as they understood it) the faith which had been handed down by the holy apostles and prophets, and the inspired (*θεοφόρων*) fathers and patriarchs, and the seven synods which were built upon the Scriptures given by God." They respectfully and humbly requested his judgment of the confession which they had sent him, in the hope that it might prove that Constantinople and Tübingen, distant as they were from each other, were united in the bonds of Christian orthodoxy and love.

How far this hope was gratified we shall see as we proceed. But as we have now arrived at the point at which this singular correspondence was fairly established, we may here conveniently pause till another number.

(To be continued.)

* Their letter is printed in the Turco-Græcia, p. 423—4; and in the Acta Wirtembergensia, p. 2—4.

ANTIQUITIES, ETC.

DISPOSAL OF HIGHER CHURCH PREFERMENT.

(Continued from p. 387.)

THE elevation of Bishop Boulter to the primacy of Ireland in 1724, of which some account was given in the last Number, has further light thrown upon it by the following documents. It appears that this appointment was made, so far as the ministry were concerned, by the express recommendation of the bishop to whom, happily for the church, even in the days when Walpole ruled, "was committed a sort of ecclesiastical ministry," of which the following notice may be taken :—

"Tenison dying Dec. 14, 1715, Wake, bishop of Lincoln, succeeded him; and Gibson* was appointed to the see of Lincoln. After this advancement, he went on indefatigably in defence of the government and discipline of the church of England; and on the death of Bishop Robinson in 1720, was promoted to the bishopric of London. Gibson's talents seem to have been perfectly suited to the particular duties of this important station. . . . It is well known that he had a very particular genius for business, which he happily transacted by a most exact method that he used on all occasions; and this he pursued with great advantage, not only in the affairs of his own diocese in England, which he governed with the most exact regularity, but in promoting the spiritual affairs of the church-of-England colonies in the West Indies. *The ministry at this time was so sensible of his great abilities in transacting business, that there was committed to him a sort of ecclesiastical ministry for several years; and more especially, from the long decline of health in Archbishop Wake, when almost everything that concerned the church was, in a great measure, left to the care of the bishop of London.* The writer of his life, among many instances which, he declares, might be assigned of his making a proper use of that *spiritual ministry* he was honoured with, specifies some few of a more eminent kind. One was his occasional *recommendation* of several worthy and learned persons to the favour of *the secular ministry* for preferments suited to their merits, *as he had frequently the disposal of the highest dignities in the church.*"†

The nature of this "spiritual ministry," in its relations to "the secular," may be illustrated by the following extracts :—

"Upon the benefice of St. Martin's becoming vacant [in 1723], his majesty, King George the First, was at Hanover; the Lord Carteret, afterwards Earl of Granville, was abroad with him as secretary of state; and Dr. Clagget, afterwards bishop of Exeter, was likewise with him as his English chaplain. *Dr. Gibson, bishop of London, wrote to Lord Carteret, recommending very strongly Dr. Clagget as a proper person to succeed Dr. Green in that benefice. The secretary communicated the letter to his majesty, and Dr. Clagget kissed his hand as a token of the king's intended favour, and came to England before his majesty, to wait upon the lord chancellor, and acquaint him with his majesty's nomination of him.*"‡

In this particular instance it appeared afterwards that the nomination to the vacant living was with the lord chancellor, who presented

* ["By the recommendation of Dr. Wake." Biogr. Brit. As also of the late primate. Vid. sup. vol. xvii. p. 21.] † Biogr. Dict. art. Gibson.

‡ Lives of Pococke, Pearce, Newton, and Skelton, vol. i. p. 372.

Mr. (afterwards bishop) Zachary Pearce. The case, however, is not the less illustrative of Bishop Gibson's exercise of the "ecclesiastical ministry," with which he was intrusted. And it is the more remarkable, inasmuch as the secretary of state, through whose hands Bishop Gibson's letter passed, was himself, it would appear, interested in behalf of another candidate. Walpole writes thus to Lord Townshend from Whitehall, Oct. 1—12, 1723 :—

.... "I think you are entirely in the right to fix St. Martin's for Claggett; for your brother now taking the part of Egerton, 'tis necessary to shew them they cannot carry it; and Claggett must see, and say to whom he owes it."*

Amidst these contests of rival statesmen for patronage, Bishop Gibson's influence was, undoubtedly, an incalculable benefit to the church.

The following extract is from a letter of Sir Robert Walpole to Lord Townshend, dated "Whitehall, Oct. 18—29, 1723 :"—

"The bishop of St. David's being dead, Dr. Smallbrook is thought on by *our bishops*, to succeed him. I shall write of this in form in my public letter, but must lett you know *the bishops of London and Exeter†* are zealously for Smallbrook; but *the bishop of Winchester* is for Sydall, though on Tuesday morning, to me, he awkwardly consented to Dr. Smallbrook. Pray, let Smallbrook be immediately despatched. I have forgott whether I told you that *the bishop of London has desired me* that the instruments for the clerk of the closett, and the almoner, may now be despatched for Winchester and Exeter. He says Winchester must have it at last, and they shall break, and thinks the sooner 'tis done the better; and in order to make the doing of it now more plausible, by concert with the bishop of London, when they were all three with me, the thing was started, and I am to propose it to the king in form, as *their joynt opinions*."‡

In explanation of this letter, it may be remarked that the bishop of Winchester who is mentioned in it was Willis, who was translated to that see in 1723, on the death of Bishop Trimnell, and who also succeeded that prelate in his office of clerk of the closet, as, it appears from this letter, had been arranged by Gibson.

We have already seen§ what great influence Bishop Trimnell had exercised in the disposal of church preferment, and Bishop Willis, perhaps, hoped to be as highly favoured; but in this he was disappointed; and it was certainly a great gain to the church, that the episcopal influence which now guided these matters was not the mere result of personal favour at court, but, even if it partook too much of the character of a concession to individual ability, and betrayed, as will appear, hereafter, somewhat of a political view to its own advantage in the confidence with which it treated the "governing prelates" of the church, still they were thus consulted, and this deference shewn to their "joint opinions." Dr. Smallbrook was, in this instance, appointed to the vacant bishopric.

* Coxe's Memoirs of Walpole, vol. ii. p. 279.

† [Bishop Blackburn, made archbishop of York in the following year. In a letter dated Nov. 29—Dec. 10, 1725, Walpole, writing to Lord Townshend, calls these "our two governing prelates." Coxe, vol. ii. p. 493.]

‡ Coxe's Walpole, vol. ii. pp. 284, 5.

§ Vid. supra, vol. xvii. pp. 262, 3.

The following is from another letter from Sir Robert Walpole to Lord Townshend, dated "Whitehall, Nov. 19—30, 1723 :—"

"I wrote to you by the last post, and proposed *from the bishop of London* to keep the deanery of Rochester vacant, but what has since happened has altered his opinion. I shall now, in my public letter, recommend Dr. Sydal to the king, to be made dean of Rochester, *at the instance of the bishops of London, Exeter, and Rochester*, and shall take notice that the bishop of Winchester recommends Dr. Burscaugh. I send you the bishop of London's own paper. The desiring this vacancy to be immediately filled up is occasioned by an apprehension the bishop of London has, that the *bishop of Winchester** writes this night to your brother, Carterett, *to recommend Burscaugh, without consulting any of his brethren, or ever mentioning him to any of them upon this occasion*. He came to the office on Saturday morning, and desired me to write in favour of Dr. Burscough; I asked him whether he had talked with the bishop of London and the other bishops, which, he said, he had not, and did not seem to think it at all necessary; and, I understand, has not vouchsafed to do it. *This separate acting, the bishop of London thinks, sufficiently justifies him, and having got the concurrence of the bishop of the diocese, and of Exeter, hopes he is strong enough, and I hope so to. I hope the first return will bring the king's letter in favour of Dr. Bland, in whom they all concur.*"†

"Bishop of London's paper, relating to the deanery of Rochester, inclosed :—

"Rochester. The bishop is never there,‡ and so the dean has the whole government of the place and the chief conducting of all affairs. The chapter is one-half tory. The city returns two members. The dean and chapter have a considerable patronage in Kent. For these reasons, the place requires a person of some figure and authority, and one who has a head for business, and for the managing of a body. It is also to be wished that he may be a person of some fortune, and able to live hospitably for the county clergy, the bishop having no house there."§

This "paper" may serve as an instance of what was so constantly to be observed in earlier times, when the chief governors of the church were consulted in the disposal of its preferments—namely, the care and discrimination with which men were selected for its different posts, according to their several qualifications, and the peculiar circumstances of the places which were to be filled up.

The extracts following refer to the primacy of Ireland, to which, when the vacancy occurred in Nov. 1724, Bishop Boulter, as we have seen, was appointed. The duke of Newcastle writes thus to Lord Townshend, Nov. 1, 1723 :—

"Though I have troubled your lordship so long that I ought really to be ashamed, I must send you a paper given me last Wednesday by *the bishop of London*, the affair of the primacy of Ireland. I think it of great consequence; and upon the whole, I do not see what can be done better than what the bishop of London proposes. The bishop of London acts so thoroughly with us, and so sensibly, that I believe your lordship will be willing to take his opinion. I find by him the bishop of Winchester is disposed to recommend

* The writer of Walpole's Memoirs, by a mistake, not very unnatural, takes "the bishop of Winchester" here spoken of to be Hoadley. It might have been imagined that Hoadley would be the governing prelate in such matters, under Walpole's administration; happily for the church, it was otherwise ordered.

† Ibid. p. 290.

‡ [The episcopal palace being at Bromley.]

§ Ibid. p. 291.

Dr. Chandler, now bishop of Lichfield, to the primacy. He is by no means proper. He has parts, but a very odd understanding, will be governed by nobody except the archbishop;* and sure that is not for the king's service. The primate is not yett dead, and so your lordship has time to consider of it. I have not been wanting in my endeavours to convince the bishop of London how truly your lordship and Mr. Walpole are friends to him, *and how desirous you are, in all ecclesiastical affairs, of being directed and advised by him.* I think it has had its effect, and he both thinks of things and persons as we wish."†

Lord Townshend, in reply, thus writes to the Duke of Newcastle in a letter dated "Hanover, Nov. 27, 1723 :"—

... "I have taken care, in a private manner, to prepare the king against any surprise in relation to the primacy of Ireland; *and I believe your grace may assure the bishop of London that, whenever the vacancy happens, it will be filled up as he proposes.*"†

SACRED POETRY.

AUDI, BENIGNE CONDITOR.

CREATOR good, bow down thine ears
And hearken to the prayers with tears
Which, sorrowing, to Thee we raise
In these stern lenten fasting-days.

Kind searcher of our hearts, full well
How weak our strivings Thou canst tell :
To us, who now return to Thee,
O, let there grace of pardon be.

Many, indeed, our crimes have been ;
But spare us, who confess our sin :
And for the glory of thy name,
Heal us, now fainting in our shame.

Grant sober abstinence, we pray,
Our bodies so to wear away ;
That prayer and holy discipline
May purify our hearts within.

Be with us, blessed Trinity ;
Assist us, very Unity ;
And for thine own elect prepare
The holy fruits of godly care.

F. R. C. O.

* [Of Dublin, *quære*. Compare Memoirs, p. 357.]
† Ibid. p. 288.

† Ibid. p. 351.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

PROPOSED CHANGE IN LAWS PROHIBITING MARRIAGE BETWEEN
THOSE NEAR OF KIN.

MY DEAR SIR,—One of the anxious characteristics of the present day is the suddenness with which ancient customs or ordinances are questioned, censured, changed, before the majority even of those whose opinions might reasonably be listened to, have had time to form an opinion, or examine the grounds of it, if they have one. We are taken on all sides by surprise. Instead of assuming that an existing custom has a good ground, until it be proved to be destitute of it, it is presumed rather that it has none, unless it can be *shewn* to have it. This is a shallow way of proceeding; for in most practical matters, until they come to be questioned, we have no occasion to inquire into the principles upon which the received custom is founded. Life is given for acting, not for inquiring. If, then, we are put suddenly on the defensive, we cannot at once ascertain all the grounds upon which the custom assailed ought to be maintained; we have acted out of obedience, or instinct, or feeling, and cannot at once analyse all the reasons why this line of action was right; we know not which grounds to put foremost, which are really the strongest, or *the* grounds; and so, while some hesitate, some abide passively by what they have received, others are induced to abandon what they do not at once see the ground for; and the change is made before people have had time to collect their thoughts.

This has, in part, happened already, upon a very serious subject, the bearings of which are probably little understood by those who advocate the change proposed, most of whom would most likely be shocked, if they knew whither what they are now setting in motion would in the end lead. The case is this,—a number of persons, it is reported, (some, I grieve to say, are said to be clergymen) wish to marry the sisters of their deceased wives; this union, which has been all along contrary to the law of the church, has lately been made, *ipso facto*, null and void by the law of the land; whereas, before, it was valid in civil law, unless a suit was instituted against it; if this were done, it became void at once. Lord Lyndhurst's act, accordingly, only restricted a fraud, not uncommon, of instituting a collusive suit, which not being carried on, no other parties could institute another, and so civil rights were obtained for the children, as though born in lawful marriage. An end was put to this collusion, and all such unions declared absolutely null and void for the future, at the same time that the civil rights of all children born of such unions before, were secured. I notice this, because a serious argument has been founded upon it.

Of this restriction some interested parties are now compassing the

repeal; should they succeed, (which one cannot contemplate without great dismay, and which will not be, unless persons are taken by surprise,) the laws of the church and of the state on marriage would be at variance, and the nation would bring on itself the guilt of sanctioning incest.

The activity, however, of those interested in the repeal of the law is such, that the church must look to it, that it be not taken by surprise. A respectable firm has been retained as solicitors; advertisements canvassing for support have appeared in most local papers; secrecy is promised to those who may wish for it; the names of clergymen are eagerly sought for to sanction it; *ex-parte* statements are sent gratuitously to them; the names of the Archbishop of Dublin and Bishop of Llandaff are used currently, to silence objections by the influence of their name and known acuteness, (although the peculiar character of the talents of these two prelates may have been calculated to mislead them, as being more open than most persons, perhaps, to be imposed upon by a novel and plausible theory which had a show of ingenuity;) it has been even represented* that the whole bench of bishops had virtually sanctioned the principle, because they assented to Lord Lyndhurst's bill, which legitimized the children for the past, but which was carried on the express condition that those unions should be absolutely illegal for the future. In this way the names of one hundred clergymen, chiefly in the diocese of Norwich, have been obtained, who have been rash enough to commit themselves to this measure on these *ex-parte* statements; and with this nucleus, the parties seem confident that the snow-ball will readily grow. The repeal is urged as an act of charity to the motherless children, in providing for them the best substitute for her whom they have lost, and the notion of impurity is cast back upon those who object to this union; it is even contended that the union which is the immediate subject of this canvas, is sanctioned by Scripture, so that the prohibition would be an unscriptural restriction. Or, if it serves the purpose, it is contended that the prohibition of it, being inferred from the Levitical law, is no longer binding;† on which shewing, of course, neither would the permission, being taken from the same law, be any longer valid; and that the more, since the course of God's dealings has been, gradually to lay increased restrictions, and fence round marriage more sacredly. Thus, the union of the nearest relations, which was of necessity allowed in the first generations after the fall, and which was, for whatever cause, permitted to Abraham, (Gen. xx. 12,) was by the Levitical law restrained, (Lev. xviii. 9.) Divorce, which was allowed to the Jews for every cause, was restricted by our Lord to that one which, by its very nature, dissolves marriage. (Matt. v. 32.) So that it would be contrary to the other dealings of God upon this very subject, to suppose that allowed to Christians, which was forbidden to Jews.

* "Observations on the Prohibition of Marriage in certain cases of Relationship by Affinity," pp. 6, 7; 23, 24. "Considerations on the State of the Law regarding Marriages with a deceased Wife's Sister. By H. R. Reynolds, jun., M.A., Barrister-at-Law," p. 11.

† "Observations," p. 9, sqq. "Considerations," p. 22, sqq.

The other will probably, however, be the more popular ground. To speak, then, first of it. It is contended, then, that Scripture sanctions such an union on the ground of the following words:—"Neither shalt thou take a wife to her sister to vex her, to uncover her nakedness, beside the other, in her life time." (Lev. xviii. 18.) From this it is *inferred* that a man might take her after the decease of the other; and this inference is the amount of the alleged scriptural warrant for these unions. It need hardly be said how precarious such an inference is; it is observable that the union with the wife's sister is nowhere expressly permitted; the supposed permission is only inferred from a clause in a law prohibiting it; but, as S. Basil* well retorts on one who in his time urged the same plea, if we might argue thus captiously on the words of Scripture, as well might it be said, that since Scripture forbids this to be done "to vex her," it did not prohibit it when there would be no "vexation," but the sisters would live amicably together. Passion, he says, would soon persuade people that such would be the case, so that a man might take both sisters at once. It is remarkable, further, that they who plead the scripturalness of these unions on the ground of this inference, themselves protest against the prohibition, as being founded upon an inference. In this case, however, the prohibition does lie so clearly in the words of Scripture that it cannot be called an inference. Scripture prohibits peremptorily all commixtures of those near of kin. "None of you shall approach to any that is near of kin, to uncover their nakedness. I am the Lord." The solemnity of these last words might well deter any one who knew that he was one day to be judged by that Lord, from tampering with the command to which they are annexed. But if people really wish to know the meaning of that prohibition, not simply to find a plea for passion, it is plain enough. The original is still more expressive; it is literally "none of you shall approach to the flesh (and hence, near-kin ~~we~~) of his flesh," (σάρκα.) Since, then, the wife is "bone of his bone, and flesh of his flesh," (the very word,) and again, "and they twain shall be one flesh," one sees not on what plea the "flesh" or "near-kin" of his wife could be held not to be included in this prohibition. As S. Basil argues, "What can be more akin to the husband than his own wife, yea rather than his own flesh." We need, then, go no further for a distinct prohibition in the very letter of holy Scripture than this first verse; the more you press the very words of Scripture, the more distinctly does the prohibition appear to be conveyed in those words. And the coincidence certainly is remarkable, that S. Basil does appeal to this verse alone, as in itself containing the prohibition. But, further, in the following verses, instances are given of what is meant by "near of kin," and among these is (ver. 16) the husband's brother. Since, then, marriage is the same in the two sexes, and purity the same, and breach of purity the same, it can scarcely be called an inference to say that the union with the wife's sister is included in the general prohibition, "None of you shall approach to any that is near of kin to him, to uncover their nakedness." Certainly, it includes the specific

* Ep. 160, ad Diodor.

case much more clearly than "Thou shalt not commit adultery" does fornication or other sins of impurity, or "Honour thy father and mother," obedience to kings, and respect for the grey-head. What an undutiful, captious spirit is it which pleads for self-indulgence in everything which the very letter of Scripture does not absolutely in set words prohibit; which will do nothing, give up nothing, unless it "find it in the bond," though it be ever so plain, that the whole class of actions to which it belongs is included even in the very letter, and one exactly corresponding is specified. In what way will such arguers prove, on Scripture grounds, "suicide" to be self-murder? It is plain, then, that all union with the sister of a deceased wife is condemned, in spirit, as defilement; the very words in which it is prohibited imply this; they are such as this age, so refined in words, so carnal in thoughts and actions, does not like to repeat. Will it, then, be pleaded that the "sister's wife" is not "near of kin," although the husband's brother is? And if the one union be pollution, what else can the other be?

Next, strange to say, it is alleged, and that on the authority of "some of our best oriental scholars, including Sir W. Jones," that "the precepts of Leviticus are not directed against marriage;"* or as it has been explained, that the words "uncover his nakedness" relate only to "illicit intercourse," and consequently that the unions so prohibited would become lawful when sanctioned by marriage. It is difficult even to understand this plea, for the same words are used of a child's own father or mother. (Lev. xviii. 7.) To make the plea valid, the worst incest must be equally permitted.

Next, if any be not satisfied with these two grounds, it is argued that the Levitical law is no longer binding. Is, then, the law of marriage simply a ceremonial or a political law? Otherwise our church clearly holds the commands which God gave by Moses concerning it, to be binding still: "No Christian man whatsoever is free from the obedience of the commandments which are called Moral." (Art. vii.) No reflecting, earnest person (one should imagine) can think that laws so enounced as these are, and on such a subject, are of mere temporary observance. It would be well, however, that persons should bring themselves to this test, in what light they regard marriage itself. Probably it will be found that they who are so anxious to do away with restrictions, have (in many cases, at least,) imperceptibly relaxed or lowered their own views of the sacred institution itself.

It would be well, too, if they who throw out these hints of the abolition of the Levitical laws of marriage, would consider on what they are prepared to fall back. What authority have they wherewith to supply their place? The church? But the church, in its purer days, forbade those unions as peremptorily as the Levitical law. S. Basil appeals to the uniform practice of the church, to his own time, (Ep. 160, ad Theodor.;) it was punished by the same sentence of long-continued excommunication as adultery.† This ground then, too, is

* Summary of Objections to the Doctrine that a Marriage with the Sister of a deceased Wife is contrary to Law, Religion, and Morality, p. 9.

† See Bingham, 16. 11. 3.

abandoned, with some commonplace remarks on the supposed asceticism of the early church.* Our own church has, here as elsewhere, followed the ancient. To natural instinct, then, which shrinks from certain unions? But natural instinct varies with the moral character. English feeling still, for the most part we are assured, shrinks from these unions as revolting and incestuous; yet every sort of incest has become habitual in nations highly civilized; as that with mothers and sisters among the Persians† and Egyptians; and, persons have been already found to contend,‡ with no physical deterioration of the nations guilty of it. One of the advocates of these unions has already laid down maxims which go to maintain that there is no such offence as incest. It is stated§ that “the only moral principle of interdicted unions” is that “clearly laid down by Paley,” viz., that “in order to preserve chastity in families, and between persons of different sex, *brought up and living together*|| in a state of unreserved intimacy, it is necessary, by every method possible, to inculcate an abhorrence of sexual conjunctions; which abhorrence can only be upholden by the absolute reprobation of *all commerce of the sexes between near relations.*” In other words, the notion of incest is a fiction, in order to prevent the risk of fornication among persons brought up together; and “the *only* moral principle of interdicted unions” is one involving no morality in the act itself, but expediency only, to guard against a contingent sin. The writer, indeed, could himself shrink from this conclusion; he declares “the connexion of marriage between parent and child to be forbidden by a law of universal and eternal obligation,”¶ and that the same “objections equally apply to all the lineal degrees of consanguinity, (grand-parents and grand-children,) and to most of the lineal degrees of affinity.” He quotes also a saying of Mr. Justice Story, that “marriages between brother and sister, *by blood*, are deemed incestuous and void, and indeed repugnant to the first principles of social order and morality; *but beyond this it seems difficult to extend the prohibition upon principle.*” Where, then, is this to end? Of course there are degrees in the violation of nature; but if the first dams be broken down, where is our guarantee that the flood of incest shall be stayed? If persons be found to maintain that the marriage with a wife’s sister is not incestuous, will that with the husband’s brother be long held to be such? The union of the uncle with the niece, it is held, cannot be prohibited “upon principle.” If a man may take to him for a wife his own sister’s child, the very substance of his sister, what ground have we for thinking that the union with his sister would be long deemed pollution? If union with a half-sister, the impress of his own father, be tolerated, is that born of his mother also so far removed?

There are, as I said, gradations, of course, in incest, as in every other sin. Natures which revolt not at some will yet revolt at others; but each outer prohibition is a fence drawn round the inner and yet more

* Considerations, p. 45, sqq.; Observations, p. 57.

† Tertullian Apoli. c. 9, and other authorities in Briasson de Reg. Pera. ii. 8; and Bishop Taylor, Duct. Dub. b. 2, c. 2, rule 3.

‡ Michaelis, quoted as authority in Considerations, p. 42, note.

§ Considerations, p. 52, sqq.

|| The italics are the author’s.

¶ Considerations, p. 40.

sacred ; any removal of the outer brings the question close to the inner. God sets so many lines, as it were, to keep man from rushing in upon what is most sacred ; whoso removes the first, risks all. There is consistency in adhering to the canons of the church, to the principles of the Levitical law ; and with these, we are assured, the principles of pure human nature coincide. But if there be any one point violated, consistency is at an end ; and we are told that “the difficulty of discovering any precise limit, sufficiently distinct and universal, within which the prohibitions of marriage shall be confined, has been pointed out by all the most eminent jurists and divines who have written on the subject ;”* i. e., if the prohibitions of the moral law and of the church are set aside, it is found impossible to substitute any other principle. Surely, then, these admissions shall be our warning. *C'est le premier pas qui coûte*. The whole question is wrapped up in the first decision ; it then remains only for the rest to be unravelled in proportion as passion or secular ends prevail against the remnants of natural feeling ; there are no more knots to be undone,—it but hangs together until a little stronger internal impulse be given to dissolve it.

And what, then, is the great benefit for which all this present evil is to be incurred, and all this future pollution entailed ? Passion, of course, never wants a plea ; and it is, humanity. It is supposed that, in a certain number of cases, widowers will marry the sisters of their departed wives, and so the mother be provided for them which the departed would most have desired ; and for this contingency all our domestic relations are to be broken up. At present, we are by all accounted the most domestic of all nations ; the prohibition of such marriages is the safeguard of our domestic relations ; the sister of the deceased can be the mother of her children, because she can only be a sister to their father ; the father's brother can take his niece for his own child, because she can enter into no nearer relation with him than the child of his own mother's son. All within the prohibited degrees are privileged persons ; no bar can be placed to their intercourse, because no security is needed ; it is guileless, because no suspicion can be entertained. Take away the restrictions, and the confidence is destroyed. This is sorrowfully confessed by Germans, who have legalized the abuses of modern Rome in the same way as is now sought to be done among ourselves. Their domestic relations are broken up ;

* Considerations, p. 41. Grotius, Puffendorf, Michaelis, Kent, (“the Blackstone of America,” Summary, p. 14,) are cited. One grieves to add the name of Bishop Taylor, l. c., who strangely vacillates, one while declaring the marriage of own brothers and sisters to be “unlawful, only because forbidden by positive laws ; but because the prohibition is not at all in the laws of Christ, therefore it cannot be accounted against the prime law of nature, of which that is a perfect system ;” and then qualifying the statement by saying, that it “cannot be dispensed withal by any power of man, for it is next to an intolerable mixture, it hath in it *something* of confusion ; it is of infinitely vile report, intolerably scandalous,” &c. And again, “because God did afterwards make it a law, [which, according to him, is done away] and there is now very great reason that it should be a law, and the reason is natural and will be perpetual ; and all Christian nations, and all that have any formal religion, have agreed to prohibit such marriages.” But what if any state calling itself Christian should tolerate that which among the civilized Egyptians had no shame ? would it therefore cease to be incest ? It is sad so to quote Bishop Taylor, but the use which has been made of his name makes it necessary to show how little defined his views on this doctrine were.

those who so stand to each other must be everything, or they can be nothing ; those who can be united in marriage, unless they are so, must, by the laws of society everywhere, be as strangers. There is reason to believe that Germans, who know the happy confidence of our domestic relations, would gladly exchange for it that licence which has forfeited theirs.

And thus, as it will ever be, they who would outstep nature forfeit the privileges and gifts which, by the law of nature, they enjoyed ; affection is sacrificed to passion ; the very object which they professed to wish to secure is lost ; grasping at the shadow, they lose the substance. There are surely, in a Christian land, many who share the feeling which even a heathen could appreciate ;

*Ille meos, primus qui me sibi junxit, amores
Abstulit ; ille habeat secum, servetque sepulcro.*

There are, surely, many Christians, whose hopes being beyond the grave, their love too is beyond the grave ; who can love no second with a husband's love, because they still love the first ; who, looking to be re-united, though as the angels of God in heaven, after this earth, cannot on this earth displace that union by another ; their union continues still, though invisible. Nay, so strong is this feeling, that many of those who contract second marriages merely do so because they have none within that privileged circle who can take the mother's place. All this would be destroyed ; the happy confidence with which now the relations of a man's wife are regarded, and are to him, as his own, would be at an end ; the same rules of society which now prohibit the widower from taking any guardian to his children with whom intermarriage would be likely, would then exclude these now privileged friends ; the sister would not be a mother to her sister's children without being their step-mother, or the prospect of children, who must be nearer to her as being her own ; one class of persons would be driven into marriages which they half disapproved, and so a stumbling-block be put in their way and their consciences defiled ; another would forfeit the privileges which are a consolation of widowhood.

One would not, with these grave subjects, mix up questions of convenience ; yet it must be with regret for the state, that churchmen would see one more subject thrown out which should loosen the slight tenure by which she still seems held to the church, and a subject of fresh jarring and vexation introduced ; for it being admitted by legal authority that the canons of our church are binding upon the clergy, they can only regard these unions as incestuous. An act of parliament cannot repeal a law of the church ;* the church only can repeal her own acts,

* Since much stress has been laid upon the supposition, that the adoption of the "prohibited degrees" is owing to the passions of Henry VIII., and upon the repeal of the act 25 Hen. VIII. c. 22, (*Observations*, p. 43, *sqq.* ; *Considerations*, p. 13, *sqq.*) a note will be read with interest written by Archbishop Parker on the side of one of the "Admonitions" prefixed to the table of prohibited degrees which he drew up.

"Hen. VIII. 25, ca. 22. This statute repealed, but yet the reason of the law doth remain which saith, that there be degrees prohibited by God's word."

The preceding note calls all such unions "incest." "Whosoever shall marry any

or set free the consciences of those bound to obey them ; parliament can only give a civil sanction ; the clergy can only look upon such commixtures, though sanctioned by the state, as legalized incests. How then, in their pastoral relations, are they to treat any who contract them ? How could they, *e. g.*, avoid recommending them to dissolve their union, at least as far as the act of marriage is concerned ? Yet to how many this would be a snare ! Ought they, again, to admit to the communion those who in the church's eyes are living in incest ? If any did, how is he to explain his refusal to unite those whom, when united, he is not to treat as living in sin ? And yet the canons prohibit his uniting them. These, and many other questions, would cruelly add to the embarrassment of our clergy.

But there is another and far graver subject, more solemn in one respect than any of the preceding, at which you have yourself hinted,—if all these relaxations of the sanctity of marriage are so many forerunners of the last apostasy, and are preparing the way for that power of Satan, one of whose characteristics is “forbidding to marry.” Hitherto, we have been happily exempt from all guilt of this sort. Much as there is alarming in the state of things among us, as in our unruliness and “despising of dignities,” our church here also has occupied her remarkable position among the churches of the west, adhering to the rules of the primitive church. Persons who know not the ground on which our church stands, quote to us an array of names, some indeed of petty extent, but shewing that both Lutheran and reformed countries had perpetuated the abuses of modern Rome. They tell us* that these marriages are allowed “either as a matter of course, or upon a formal application to the [civil] authorities, throughout the whole of Prussia, including the Rhenish provinces, Saxony, Hanover, Baden, Mecklenburgh, Hamburg, Denmark, and most of the other Protestant states of Europe.” These countries, then, have in two ways forfeited principles which even Rome still holds ; since (1) Rome only permits such unions in single cases which to her judgment warrant the departure from the rule ; she acknowledges the rule, even while, in the plenitude of her power, she dispenses with it : the others have abolished the rule itself. (2) These states, according to this account, have made the degrees of marriage a mere matter of political regulation.

The repeal of the law would in three ways shake the sacredness of marriage itself. (1) That sacredness depends upon the whole tone of our moral feeling ; whatever weakens that feeling undermines that sacredness, even when it does not immediately bear upon the nature of *all* marriage ; everything which lowers marriage any way, affects it altogether ; pollution of any sort injures the reverence felt towards the whole institution ; a lowered tone about incest cannot consist with a

of those whom by laws and morals we are prohibited from marrying, committed incest.” (Styrye's *Life of Archbishop Parker*, b. ii. c. 4, p. 88.)

So, then, Archbishop Parker did not think that the repeal of man's law repealed this law, being God's ; nor hesitated to pronounce the unions now contended for to be “incest.”

* Summary, p. 12.

high sense of marriage itself. (2) The way in which the change is proposed to be made adds to this evil, for it implies that marriage is only a civil institution, if incest is to be only what the state declares such, not dependent upon the law of God, or of the church, or of human nature. If the state claims to make or unmake incest, it has virtually claimed the whole law of marriage as belonging to it. (3) The very principle whereon the sacredness of marriage depends, the unity of those united by it, is involved in this very first case. It is because "they are no more twain, but one flesh," that the wife's sister becomes the sister of the husband. And so, as S. Basil says, "as a man would not take the mother of his wife, nor the daughter of his wife, because neither would be his own mother or his own daughter, so neither the sister of his wife, because neither would be his own sister." Those, then, who deny that the sister is akin to the husband must deny that the husband and wife are really one, and so at once strike at the very root of the holiness and mysteriousness of marriage, and in so doing treat very irreverently our Lord's own words. All this would sadly fall in with the relaxation already made, by which the state has already declared that it regards marriage no longer as a religious ordinance, allowing everyone to contract it in his own way, dispensing with the high tone which the solemn service of the church throws over it, and allowing the carnal to enter it almost "like the brutes which perish."

One can hardly hope that any who have been betrayed into engaging in such a cause should have misgivings, lest they should be unconscious agents of the Enemy in undermining the sacredness of marriage, and preparing the way for the coming of Antichrist, to which so many things now point; but, at least, the very possibility may well make others reconsider more correctly the whole subject, before, upon one inference from one text, they go against the plain declarations of Holy Scripture in that very context, and seek to overthrow the practice of the universal church in her pure days, and of our own.

If this contamination is, by the blessing of Almighty God, to be averted from the church, the clergy must prepare themselves to resist it, not as matter of expediency, but on principle, as confounding men's notions of incest, violating the practice of our own and the primitive church, disturbing the sacredness of marriage, repealing the moral law of God, and preparing the way for every other abomination.

Your very faithful servant,

E. B. P.

LETTERS OF BISHOP JEWEL AND ARCHBISHOP SHARP AGAINST MARRIAGE WITH TWO SISTERS.

SIR,—The following letter of Bishop Jewel's will be read with interest, and his admonition to his unknown correspondent, "not in these troublesome and doubtful times, to call more matters in doubt without just cause, nor in this intemperance and science (licence?) of life, to open a gate to the breach of laws," was not more needed in the sixteenth century than in the nineteenth. It is interesting to observe how he too, with and after S. Basil, though falling much short of his energy, grounds his conviction of the unlawfulness of the marriage with two

sisters on the "continual practice of all ages," yet, with him too, shews how the Scripture pleaded for it does not sanction it; other Scripture condemns it. (The letter is printed in Strype's Parker, App. B. 2, No. 19, from the MS. in Corpus Christi College.) E. B. P.

"After my hearty commendations; whereas ye desire to understand my poor advice touching certain words in the xviiiith chap. of Leviticus, by which ye think it not unlawful for a man to marry successively his own wife's sister, I would ye had rather taken in hand some other matter to defend. For it is not the best way, in my judgment, neither in these troublesome and doubtful times, to call more matters in doubt without just cause, nor in this intemperance and science of life, to open a gate to the breach of laws. I reckon the words in Leviticus, whereupon you ground are these, 'Uxorem et sororem suam ad lecesendam eam, ne ducas, ut retegas turpitudinem ejus, illa adhuc vivente.' Which words, I know, have been diversely construed by divers men, and in some men's judgment seem to sound of your side. Pellican, Paul Fagius, and Lyra, with certain others, think such marriage to be lawful; and that God forbade the having of two sisters in matrimony at one time, both of them being together onlyve; and that for the spiteful and continual contention and jealousy, which must needs grow betwixt them, as appeared in the example of Jacob with his two wives, Rachael and Leah, and therefore some think the Jews continue such marriages among them, as lawful, until this day.

"All these things hitherto make on your side; and the same would not greatly mislike me, saving that I find the judgments of the best learned men now living, and the continual practice of all ages, and in manner very public honesty, to the contrary. There be otherwise women enough to have choice of, so that no man can justly say that necessity drove him to marry her, whom, in our manner of speech, he first called sister.

"The practice of former times appeareth by the canons; whereas it is decreed that only 'carnalis copula cum puella septem annorum dirimit matrimonium cum ejus puella sorore postea secutum.' But I know you make small stay upon the canons, and sooner rest yourself upon these words in the text, 'illa adhuc vivente.' And therefore thus you ground your reason; a man may not marry his wife's sister, while she is alive; ergo, he may marry her after she is dead. This reason, a *negativus* is very weak, and makes no more proof in logic than this doth, 'Corvus non est reversus ad arcam donec exsiccata erant aquæ;' ergo, he returned again after the waters were dried up. Or, 'Joseph non cognovit eam, donec peperisset filium suum primogenitum;' ergo, Joseph knew after she was delivered of her first begotten child; or such other like.

Yet will you say, although this manner of reason be weak, and the words make little for you, yet this far the reason is good enough, for these words make not against you; which thing notwithstanding I might grant, yet will not this reason follow of the other side. There are no express words in the Levitical law whereby I am forbidden to marry my wife's sister; ergo, by the Levitical law such marriage is to be accounted lawful. For notwithstanding the statute in that case makes relation unto the xviiiith chap. of Leviticus, as unto a place whereunto the degrees of consanguinity and affinity are touched most at large; yet you must remember that certain degrees are there left out untouched, within which, nevertheless, it was never thought lawful for men to marry. For example, there is nothing provided there by express words, but that a man may marry his own grandmother, or his grandfather's second wife, or the wife of his uncle by his mother's side. No, nor is there any express prohibition in all this chapter, but that a man may marry his own daughter. Yet will no man say that any of these degrees may join together in lawful marriage.

"Wherefore we must needs think that God in that chapter bath especially and namely forbidden certain degrees; not as leaving all marriage lawful which he had not there expressly forbidden, but that thereby, as by infallible precedents, we might be able to rule the rest. As when God saith no man shall marry his mother, we understand that under the name of mother is contained both the grandmother and the grandfather's wife, and that such marriage is forbidden. And when God commands that no man shall marry the wife of his uncle by his father's side, we doubt not but in the same is included the wife of the uncle by the mother's side. Thus you see God himself would have us to expound one degree by another.

"So likewise in this case, albeit I be not forbidden by plain words to marry my

wife's sister, yet am I forbidden so to do by other words, which by exposition are plain enough; for when God commands me I shall not marry my brother's wife, it follows directly by the same that he forbids me to marry my wife's sister; for between one man and two sisters, and one woman and two brothers, is like analogy or proportion, which is my judgment in this case; and other such like ought to be taken for a rule. And therefore the rabbins of the Jews have expressly forbidden divers degrees by this rule, which God by plain words forbid not.

"And this is one part of the tyranny of the Bishop of Rome, that he will take upon him to rule God's commands at his pleasure, and by dispensation to make that lawful in one man for the time which God hath plainly forbidden as unlawful in all men for ever. He hath dispensed with a man to marry his own brother's wife, as you know; he hath dispensed with the brother to marry his own natural sister,* as ye find in "*Summa Angelica*," in these words:—Papa. And what marvail? He would be omnipotent, and saith he may dispense, *contra jus divinum*, as you may see 16. q. 1. *Quicunq. in Glosa*.

"But thus, by the way, you have my mind touching your demand, and I doubt not but, all things well considered, the same mind will be your mind.

‘*Si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum.*’

"Thus fare you heartily well."—From *Sarum. Calend. Novemb. 1561*.

The letter of Archbishop Sharp will also have its interest, as shewing the continuance of this discipline in our church, and the view taken of these marriages in the beginning of the last century, and of their absolute nullity antecedent to any measures taken by the law to dissolve them. This is the more illustrated by the great tenderness with which the archbishop writes, for which his son inserts the letter. (*Life*, t. i. pp. 209—211.)

"I know," says he, "Mr. Commissary, you have done nothing in this affair but what you ought to do; nor have the Bishop of Chester or I any power to stop your proceedings if we had a mind to it, which I daresay neither of us are inclined to, for it is certain this man and his pretended wife must be separated. But yet I could wish that all the tenderness might be used towards this poor man that the circumstances of the thing will admit of; my meaning is, that you will give him and his wife some time to think of this fault of theirs, and to receive convictions of the unlawfulness or nullity of this their marriage. And, therefore, if they be not already under the sentence of excommunication, I could wish you would defer it till another time; or, if they be under that sentence already, that you would order the curate not to publish it till further orders; or, if it be already published, that you would not immediately take out the Writ de Excom. Capiendo, but give him time till all the means have been made use of to persuade him and his sister to obey the law in this matter. If you think this reasonable, then I would further beg of you to send some one of the clergymen about you, such an one as has reputation and understands these matters, to discourse both with the man and woman about the unlawfulness of this marriage, and to dispose them, by a representation of the sin they live in, to do that voluntarily which must otherwise unavoidably come upon them, to their greater hurt and damage,—I mean total separation. I think all this would be charitable, and I hope it is consistent with the ecclesiastical laws; and I believe it will do you no injury, but tend to your reputation, &c.—Dec. 20, 1705."

INNOVATIONS RESPECTING THE LAW OF MARRIAGE.

DEAR SIR,—The church is much indebted to a contemporary Review for condemning, in the strong terms it deserves, a revolting attempt which is now being made to obtain legal sanction for marriages which are prohibited "in certain cases of affinity," more particularly referring

* Vide *Q. reissius*. This writ by Archbishop Parker's son and.

to the case of "marriage with a deceased wife's sister." The reviewer alludes to a letter of St. Basil's on the subject, which is of itself so sensible and important, and so interesting, from the answer it supplies to those reasonings by which the repeal is now advocated, that I trust you will afford it a place in your Magazine.

I am, dear Sir, yours truly,

I. W.

" EPISTLE CLX.—TO DIODORUS.

" There have come to us letters, bearing the inscription of Diodorus, but in all other respects more suitable to some one else than to Diodorus; for it appears to me to be some mean contriver who has personated you, in order to render himself worthy of credit among his hearers, who, on being asked by some one whether it were lawful for him to marry the sister of his deceased wife, shuddered not at the question, but mildly afforded it a hearing, and with great boldness and earnestness aided him in the accomplishment of his impure passion. Now if I had the letter itself by me I would send it to you, and you would have had the means of defending yourself and the truth; but he who shewed the letter took it away again, and has been carrying it about as a trophy against us who had prohibited it from the beginning, and saying that he had a written authority. I have, therefore, now written to you, in order that we may attack this spurious account by a twofold hand, so as to leave him no means by which he may injure those whom he falls in with.

" First of all we have to allege that which is of the greatest weight in such matters, the custom established among us, which is equivalent to a law, inasmuch as such ordinances have been handed down to us by holy men; and the custom is this—if a person at any time, mastered by an impure passion, shall have fallen into a lawless union with two sisters, neither to account this a marriage, nor to receive such at all into the body of the church before that they are separated from one another. So that, even had we nothing else to say, custom had sufficed as a safeguard of what is right; but since he who has written the letter has endeavoured, by means of a forgery, to introduce into society so great an evil, it seems requisite that we should not forego the support we may obtain from a discussion of the subject, although it be the case that, in matters very evident and palpable, the preconceived notion of each is preferable to any reasoning.

" It is written, he says, in the book of Leviticus—" Thou shalt not take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her lifetime." (Lev. xviii. 18.) Therefore he says it is evident that it is allowable to take the sister of a wife that is dead. Now to this I will first of all mention that saying, " that whatsoever things the law saith, it saith to them who are in the law;" for otherwise we should be subject to circumcision, and the sabbath, and abstinence from meats. For surely it cannot be, that if we find anything that runs band in hand with our pleasures we are to put ourselves under the yoke of legal slavery; but if anything in the things of the law appears grievous, we are then to run off to the liberty which is in Christ. We are asked whether it is written that a man may marry one sister after having married another? We answer, what is both safe and true, that it is not written. But to infer that which arises from natural consequence, but is not expressed, is the part of the legislator, not of one who is citing the law; for in this way whoever would dare such a deed might take the sister even during the wife's lifetime, for the same sophism will fit this case also. For it is written, he will say, " thou shalt not take, to vex her;" so then he hath not prohibited taking her where there is no "vexing." Whoso then pleadeth for passion will decide that the temper of the sisters hath nothing "vexing" in it. The reason, then, being done away for which he prohibits his living with both at once, what is to hinder his taking both sisters? But these things are not written we will grant it, neither is the other defined; but if a meaning is to be attached to it by way of inference, it would equally afford a licence to both cases. But, in order to get out of the difficulty, it will be necessary to recur to the circumstances which preceded the publication of the law; for the legislator does not appear to embrace every species of offences, but especially to interdict those of the Egyptians from among whom Israel had gone forth, and those of the Canaanites among whom they had come. For thus the passage is—" After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances." (Lev. xviii. 3.) So that it is probable that this species of crime was not at that time one that found place among the

Gentiles; so that on that account the lawgiver had no occasion to make provision against it, but considered the untaught custom of itself sufficient to convict that abomination. How, therefore, when he interdicted the greater, did he pass over the less in silence? Because it appeared that to many of carnal minds, who were disposed to cohabit with two sisters yet living, the example of the patriarch might be prejudicial. But what ought we to do?—to declare what things are written, or further to work out those things that are passed over in silence? To take a case in point it is not written in these laws that father and son ought not to cohabit with one woman; and yet by the prophet it is denounced as the greatest of crimes. 'For the son,' it is said, 'and the father have gone in to one woman.' And how many other kinds of unclean passions are there which the teaching of devils hath invented, but the divine Scripture hath omitted to mention, not choosing to defile its own delicacy by the mere naming of things shameful, but condemning impurities in general terms. As the Apostle Paul says—'But fornication and all uncleanness, let it not be once named among you, as becometh saints.' (Eph. v. 3.) By the term uncleanness including crimes of men and women that are unmentionable; so that it is not the case that silence affords licence to the lovers of pleasure.

"But I maintain that this point is not passed over in silence, but that the legislator hath prohibited it in the very strongest manner; for the expression, 'None of you shall approach to any that is near of kin to him, to uncover their nakedness,' (Lev. xviii. 6,) embraceth also this species of relationship. For what can be more akin to a man than his own wife, or rather than his own flesh? for 'they are no longer two, but one flesh.' So that by means of the wife the sister also passes into the kindred of the husband. So that, as he shall not take the mother of his wife, nor the daughter of his wife, because he shall not take his own mother nor his own daughter, so in like manner he shall not take the sister of his wife, because he cannot take his own sister; and, on the other hand, neither shall it be lawful for a woman to marry the kindred of her husband, for on either side the rights of kindred are common to both. But I, for my part, testify to everyone deliberating concerning marriage that 'the fashion of this world passeth away, and that the time is short, so that they who have wives should be as they that have none,' (1 Cor. vii. 29;) but if anyone should perversely read to me that expression 'increase and multiply,' I smile at his not discerning the seasons of these laws. Second marriages are a remedy against fornication, not an occasion for impure desire. If they cannot contain, let them marry, it is said; but not to let them in marrying act against all law.

"But these men, who have blinded their soul by dishonourable passion, have no respect even unto nature, for she of old hath distinguished the appellations of kind; for according to what relationship shall they address their children? Shall they call them brothers to each other, or cousins? for both appellations equally suit them, on account of this confused mixture. Make not, O man, the aunt to be the step-mother of infants! Do not arm with unrelenting jealousies one whose duty it is to cherish in the place of a mother, for step-mothers are the only kind of persons who extend enmity even beyond death. Indeed, they who have been enemies from other causes are reconciled with the dead, but step-mothers after death commence their enmity. The sum of all that has been said is this—if anyone, according to law, has a desire to marry, the whole world is open to him; but if he is actuated by passion, then on this account let it be more closely shut against him, 'that he may learn to possess his vessel in sanctification and honour, not in the lust of concupiscence.' I have more things which I am desirous to urge, but the length of my letter restrains me; and I pray that this our exhortation may prove more strong than the passion, or at all events that this pollution may find no place in my diocese, but may be confined to those places into which it has had the boldness to enter."

A RAMBLE AMONG THE SUSSEX CHURCHES.—No. III.

SIR,—To leave Bognor without visiting the church of Climping would be almost as great an error as the omission of Boxgrove. Seeing the former is some consolation for missing the latter. It furnishes a not very common illustration of the first appearance of pointed arches in work essentially Norman.

The tower of this church adjoins the south and only aisle, but rises no higher than the gables. Its western door, from which a coat of mortar is fast crumbling away, and restoring hidden beauties to an age that perhaps may prize them, is circular, with perfect cheveron, and toothed mouldings, besides the Gothic round and hollow. In the lancet windows above it, one of which perforates a Norman strip buttress, the first order is a coarse cheveron, the second a lancet with round at its edge; reversing the arrangement of the door, where the first order is English, the second Norman, an English trefoil being added for a third.

Entering the south aisle by a wooden porch, whose tough oak seems to have withstood the storms of four or five hundred winters, a satisfactory interior presents itself. Much has been done, but no harm; much left undone, but nothing in rapid decay. The pointed arches, raised on cylindrical piers, have good early English mouldings, not usual hereabouts; the windows are of lancet form, but round ones are introduced in the points of the gables. The stone pulpit, built into a pier of the nave, though disguised, is not injured, by the filthy board that abuts against it, and forms the desk. A perpendicular font retains its true position near the western door. The piscina, and three ambries precisely similar to it, have been recovered from the wall, and well-executed seats of about the same date as the font are left undisturbed: "Time hath leant his hand but broke his scythe" upon them; how many times hath he mown down the generations they have seated.

Wonderful is the variety which, when they had any scope at all, the parents of Gothic managed to extort from elements all the chief of which were determined, and how simply was it managed, by shifting the tower—now placing it in the centre, then at the side or the western end; sometimes, as in the earliest and a few late instances, separate from the church. Thus an ever varying and generally beautiful outline was obtained, which may not unnaturally be compared to the old ballad metre, perhaps the most forcible and varied in our language—the only metre that satisfies the ear while it allows a change of rhyme and cadence.*

Winding through the green lanes between Little Hampton and Worthing, skirting the sea for one mile, then turning aside through some picturesque village, whose wholesome verdure would seem to indicate an inland county, such thoughts arise like bubbles to the surface, as one fane after another emerges from the trees, and not even a few minutes can be spared to scenes where many a good man spends his useful life. Thus there was enough in the tower of Rustington, situated at the east end of the nave, with wooden porch and transition Norman clerestory, (two rounds beneath one pointed arch,) to excite curiosity, especially as a good late window in the transept proved that

* If a note on a mere illustration may be allowed, the writer would give an instance of the change of cadence he alludes to from Lochart's Spanish Ballads:—

"He sharpens it as he doth ride, upon his saddle bow;
He sharpens it on either side, and makes the steel to glow.
He rides to find Don Quadros, that false and faitour knight;
His glance of ire is hot as fire, although his cheek be white."

this district had not been quite destitute of a "revival" from the 14th to the 19th century. For the same reason, Preston,* which occurs in the next mile, is interesting; it has a stone spire and porch at the east end, of late work, but the inside must be better than the out, if it would repay an examination.

One other church was all that this day's tour would allow time for, but it was one of choice. Broadwater, near Worthing, is another transition specimen, but more highly finished than either of those which have been noticed. The chancel has a groined roof of early date and circular form, while the tower which stands in the centre is supported by acutely pointed arches richly cheveroned. There are some beautiful tombs and two well preserved brasses, a perpendicular font placed in a baptistery, apparently an old lateral chapel in the chancel, and many other objects of interest, all in such condition as to deserve the praise which a modest tablet confers on the Rev. W. Davison, who superintended the repairs. With eminent tact he seems to have left the puritan pews and pulpit in all their tall gaunt hideousness, assured in his prophetic soul, that could he but get the masonry in order, a few years must down with them. The tower, indeed, probably needed some care, as it has settled more than work of the period has generally done, although this may have been caused by the modern battlements. Arches of round and hollow mouldings, in which the point is just perceptible, form its clerestory.

Campbell, in his travels, observes that he never saw a peculiar shaped mountain, but some other in the neighbourhood closely resembled it. An architectural ramble often suggests the same observation; a conspicuous beauty rarely occurs but it is repeated in the vicinity. My last sight in the evening was the beautiful compartment under the tower of Broadwater, my first in the following morning was its original at Old Shoreham.

Here the arches are not pointed, but round; and, entering by the south transept, (the only door,) nothing of the size can be more solemn. The belfry floor is very high, so that nothing bounds the upward view; the original seats and chancel-screen retain their places in this part, and altogether it has an air of rude grandeur which the most skilful repairs might injure. The north transept is in a ruined but perfectly recoverable state; it deserves a local subscription to restore it. The greatest curiosity, however, is the chancel-roof, still supported by a beam and kingpost of early English workmanship. On the two lower edges of the former are four strings, divided by the toothed ornament, well cased in whitewash to be sure, but apparently as perfect as if it had not been there for 600 years. The font is much dilapidated; remains of windows of all dates occur in the chancel.

Several workmen were employed in the churchyard under the perilous direction of a churchwarden; whatever may have been my anxiety, however, he soon dispelled it. Although unassisted by any architect, he had resolved, it seems, to reduce the area to its original level, and with evident delight pointed out the basement mouldings,

* Not the Preston alluded to in the conclusion of this letter.

the marks of the tool still fresh upon them, the ancient doors which he intended to re-open, and a few old poppy heads, which he meant to have replaced on the ancient pews. He was determined to preserve all, and destroy nothing; he neglected his own business to watch lest any mischief should be done; and from the cuttings already made he had collected a grave-pin, an iron arrow-head, and an antique bell, which he regarded with a virtuoso spirit. I commended the old beam and chancel-screen to his care, and suggested whether it would not be better to open an old decorated, than introduce a new Norman, window at its extremity; but, alas! a monument was fixed against it, and closed it must remain. One would wish a good architect could be employed instead of an Ofellus; but it seems there still are yeomanry who feel honest pride in their old churches, and think upon their stones, and that is something.

What a pity it is that time is not elastic—that lingering long over one object curtails the enjoyment of another—that spending two hours at Old Shoreham left scarce two minutes for the New. Yet New Shoreham was a noble church before the centuries were in their teens, and is one of the few in which more recent repairs have been conducted to a considerable extent. Two others, one with a slated spire, appeared on the inland road to Brighton, both of the same date; and at Hove some ruins, with lancet windows, of good proportion.

As far as this very limited ramble allows of a conjecture, putting ecclesiastical history quite out of the question, the impression it has left is this:—That the Christian religion must have taken deep root in the district before A.D. 1000; that immediately after the conquest its monuments arose in considerable number; that the great spread of Christianity took place in the 13th century, notwithstanding a disturbed state of society, much violence having been used against the churches until its close; in the 14th, a few fine churches were built, and almost all repaired; before 1400, apathy seems to have sunk on priests and people; no new temples were erected; the repairs were done in a slovenly manner, or decay allowed to work unchecked, and the few exceptions generally subserved some purpose of vanity or superstition—they are screens, tombs, and private chapels. I have seen nothing but the chancel at Arundel deserving the name of *catholic* architecture since 1400.

At Brighton, however, there are some tokens of resuscitation. In an open space, where the roads from London and Lewes unite, stands one of the best modern churches; there is breadth and boldness in its composition; it is substantially built of Portland stone; and the tower is capable of sustaining the steeple originally designed for it. The interior, although advantaged by a beautiful apse, with flowing tracery in the windows, is less effective than the outside, and sundry indications lead one to suppose that there is more plaister than there ought to be.

The rule of resemblance between adjacent churches has either failed in the course of time, or has not reached this famous watering place. Two of considerable size have been built since this monument of Barry's genius—two more barbarous will not readily be found. There

are some good chapels; one with fine Doric portico and well-contrived interior (the two queer pulpits on the top of palm trees excepted); but only one specimen of ecclesiastical architecture.

Reluctantly, Sir, I send you the last of these reminiscences. They conclude with the little church which formed the subject of a spirited woodcut and celebrated paper in the first number of your Magazine. It still looks smiling in its valley, although the trees have woven round it a closer veil than when, induced by that essay, I visited it, to decypher Becket's martyrdom upon the wall. But I forbear to provoke comparisons by striking a string that has not yet ceased to vibrate, and conclude the story of my summer ramble. If the recital has wearied any of your readers, I comfort myself that my fault is but a shadow to yours—you print, I only wrote it.

I am, Sir, &c.

S. I. E.

THE CHURCH AND SWEDENBORG.

SIR,—As one of your readers, I feel much interested in the remarks of your correspondent "H." The whole case may be stated as follows:—

The Roman catholics charge the church of England with being the great foster-mother of Swedenborgianism. Mr. Hartley, rector of Wynwick, published Swedenborg's treatise on Heaven and Hell, with a preface, containing a recommendation, which is circulated to this day. Mr. Clowes, rector of St. John's, Manchester, translated nearly all Swedenborg's works, and openly recommended them, from the pulpit, for (if I mistake not) nearly sixty years. Besides these, Mr. Duprée, Mr. May, Mr. Fletcher, Mr. Proud, Mr. Leicester, and other clergymen, concurred in diffusing the doctrines. The result is, they have spread to Russia, Sweden, Prussia, Germany, through France, in such a manner as lately to have attracted the attention of the Roman see; they have spread also to many of our colonies, through all the United States, with the exception of two, as also through England and Scotland. Last year, I find, by the report, that an English edition of the Heaven and Hell sold off in a few months. That the committee printed about five thousand volumes, and the half copy of two thousand more. That in the whole they sold upwards of three thousand volumes, many of which consisted of not less than four or five hundred pages close print. This it appears has been done, independently of sales of other books and tracts in support of the same cause; and in reference to which, we are informed by the report, that the Tract Society alone, at Birmingham, circulated in two years 100,000 tracts; besides which, that there are schools established throughout the kingdom, of two, three, or even four hundred children each; one or two of which have been made, in certain recent statistical returns on the subject of education, subjects of especial eulogium.

Now the question is, how this is to be stopped? Your correspondent thinks it is to be done by attempting to establish against Swedenborg the charge of fraud and imposture. In support of this charge, he refers to an article in the Universal Biography, and to the statement of the Abbé Barruel.

With regard to the first, it is true that the article contains the narrative alluded to ; but not only do the authors lay no particular stress upon it, but, in a passage which occurs very shortly after, they throw discredit upon the whole, and avail themselves of the same occasion to bear testimony to the morality and probity of Swedenborg's character, of which your correspondent avails himself, to establish the opposite upon their authority. The passage to which I refer is the following :—

"Meanwhile it is possible that Swedenborg remained a stranger to all those pretended displays of the marvellous with which his disciples sought to surround him, in order to give confirmation to his doctrine ; and the conduct of this extraordinary man authorizes us to think so. All authors agree in saying that his manners were exemplary, and that he practised the pure morality that he preached. The author of those manuscript memoirs, upon which we have founded the present article, assures us, on the faith of those who had been brought into personal contact with Swedenborg, that his outward deportment was of great simplicity, and that, in the ordinary intercourse of life, he maintained an ease and a freedom by no means common to charlatans."

It was evidently some conviction of this kind that led Goërres and Professor Moëhler, both Roman catholics, not only to abandon the ground occupied by Barruel, but in opposition to him, like open and candid enemies, to bear their testimony, as we have seen, to Swedenborg's personal honesty and uprightness. The whole of Barruel's statements may be seen analysed in *Clowes's Letters to a Member of Parliament*. In the case of the letter written by the Queen of Sweden to her brother, and maintained by Barruel, on questionable authority, to have been intercepted by two senators, who communicated the contents to Swedenborg ; while, on the other hand, rumour ascribed Swedenborg's information to a supernatural source, and invested it with other circumstances, Mr. Clowes makes the following remark :—

"Such Sir, is the Abbé Barruel's representation of this affair ; but let us now consult what I cannot help believing to be better authority—namely, the relation of C. Springer, Esq., counsellor of commerce, and formerly of the senatorial order in Sweden, as it is given in a letter of his to the Abbé Pernetti ; he had his information on the subject, you will find, from Swedenborg himself, for thus he writes :— ' I questioned Swedenborg concerning the letter which was wrote by the Queen of Sweden to her brother, the deceased Margrave ; he replied, '*Much of the common report is true, and part of it is not.*' From this account, it appears that whatsoever the report was respecting the affair of the above letter, it had, by Swedenborg's own confession, been exaggerated, as is no uncommon thing on such occasions, and thus there was a mixture in it of the true and the false. But is the moral character of Swedenborg to be impeached by the charge of imposture, because probably some weak friend had asserted more concerning him than was strictly true ?"—page 63.

With respect to the remarks of your correspondent on Swedenborg's anecdote concerning Christian Wolff, I beg leave to say that my edition of the *De Telluribus*, which was the earliest printed, is dated one thousand seven hundred and fifty-eight ; Christian Wolff died in the year one thousand seven hundred and fifty-four ; so that the anecdote in the *De Telluribus* was printed four years after the death of Wolff, instead of six years before, as your correspondent states.

As he has evidently no wish to spare the Swedenborgians, I doubt not that, however he may differ from Mr. Coleridge's "*Notes on Noble's Appeal*," he will at least admit that Mr. Coleridge commences

them by a very sensible observation,—“How natural it is,” says he, “to mistake the weakness of an adversary’s argument for the strength of our own cause.” Your correspondent, therefore, as well as Professor Rosetti, will no doubt desire to be careful lest statements which need not be hazarded should lead other parties to consider their cause to be strong when they would rather wish to convince them of its weakness.

Will your correspondent have the kindness to specify the passages he alludes to with regard to the books of Jasher?

Yours, very respectfully,

ANTITHEORIST.

SWEDENBORG AND CHRISTIAN WOLFF, THE CELEBRATED GERMAN PHILOSOPHER.

SIR,—As the “British Magazine” is characterized by its impartiality and justice to all serious inquirers after truth, you will excuse my adverting to a paper in your last Number, headed “Professor Rosetti and Swedenborg” (p. 407), in which the writer has fallen into a great mistake respecting the time when the celebrated Christian Wolff died. Your correspondent endeavours to prove the assertion, which he makes himself, that Swedenborg, whom Coleridge, in your Number for September, describes “as a moralist above all praise,” was an impostor. And in order to prove this assertion, your correspondent adduces an extract, in Latin, from one of Swedenborg’s works, “*De Telluribus*,” &c., in which the author states that he saw Christian Wolff as a spirit in the spiritual world. Immediately after this extract, your correspondent asserts, as a triumphant argument to prove that Swedenborg was an impostor, that “this was actually printed six years before the death of Wolff.” (p. 409.) Now, Sir, what is the real fact? Swedenborg’s work, from which the extract was made, was printed in 1758, and the celebrated Christian Wolff died April 9, 1754, (see German Conversation’s Lexicon, article Wolff,) consequently *four* years before Swedenborg published the work in question, and *not six years* afterwards. I will only add, in order not to occupy too much of your space, that the other objections your correspondent raises against Swedenborg and his claims to public attention are equally groundless.

CLERICUS.

THOUGHTS ON OLD SUBJECTS.

SIR,—The doctrine of the “real presence” is contained in the first three or four sentences of the exhortation in the communion service; therefore it is the doctrine of the church of England. It is also contained in the words of Christ; and those of St. Paul explain the nature of that presence. The one expressly affirms “This is my body;” the other as expressly calls it “bread.” Now, as we have no more right to consider *one* of these expressions figurative than we have to consider the other so, we can only preserve the truth of both by believing

a real *spiritual* presence, which agrees with both. Many explain the subject by assuming Christ's words to be figurative, and so extinguish them, setting St. Paul's in opposition. But then on what grounds can they oppose the Romanist, who takes the same liberty with St. Paul's, leaving Christ's alone remaining? The expressions are not antagonist ones; but the true doctrine is contained in a synthesis of the two. Both errors (of Romanist and dissenter) spring from the same source—a rationalizing spirit. The doctrine of the church is the true "*via media*," which will generally be found "*via tuta*."

It is most agreeable to our cowardly human nature to save ourselves the suffering which an avowal of the truth would bring upon us; and in some cases it may be lawful thus to spare ourselves. But the present times seem peculiarly to call upon all who "know the truth" to confess it, for there is a deadly struggle between good and evil—between principle and expediency—human invention and divine institution—between the "God of Gods," and the "God of this world;" and who can tell how much he may be aiding the *wrong* by not acting for the *right*? To remain neuter may be to throw his weight into the scale, heavy with the maxims and principles of sinful man. The "*vis inertie*" may prove a formidable propelling power. To remain inactive may be to betray the citadel into the hands of its enemies. We are not to measure our duty by its calculated effects. The earth is cursed "for our sake," and pain and distress must be our inheritance in it. Why then should we so shrink from incurring them for "righteousness' sake?" Should we not, for this reason, the more readily court them, that he may gain the blessing pronounced upon those who thus suffer? "Happy are ye," is said to them; and can we *afford* to lose any opportunity of having this said of us? We need look at the early Christians for examples of patient endurance, to be utterly confounded at our own shrinking from sorrow and reproach. They "counted not their lives dear unto them;" but our *reputations* are too valuable to be risked. They "endured the loss of all things;" but we are afraid of losing even a portion of the esteem in which we are held. They acted up to their principles; we, too often, bring our principles down to our actions. They suffered "cruel bonds and mockings, and were tortured, not accepting deliverance;" it is well if we can stand even a contemptuous name for the truth's sake. "There were *giants* in those days;" and what are we?

Physical science, now-a-days, is much more popular than mental; the necessary conclusion is, that it is an age of intellectual inferiority. Without doubt there are splendid exceptions; but let any one consider the *bias* of the present generation, and he will see that it is "of the earth, earthy." In days that are past, men exercised chiefly their wits; we, especially, our senses. They thought; we talk and scribble. The motto of this day is, "I will not believe what I do not understand." Of that which is gone, "I will try to understand what I believe." As regards the truths of religion, this is eminently correct; but which is most favourable to their cultivation? Is not the latter? Equally removed from blind credulity and sceptical effrontery.

Christ was sent, not only to atone for sin, but also to fulfil all righteousness. He submitted to baptism. Immediately that it was effected, the Holy Spirit descended on him. May we not thence conclude that when we are baptized the Spirit descends upon us? Thus our baptismal regeneration.

"Sacraments are those which are signes and tokens of some generall promised grace, which alwaies really descendeth from God unto the soule that duly receiveth the same."—(Hooker.) Now, regeneration is the general promised grace of baptism, ("baptized for the remission of sins;") therefore, if, when duly received, the appropriate blessing always descends, we are bound to believe infants regenerated therein; unless we deny their capability to receiving it, which we cannot, so long as our church declares "it (infant baptism) is in any wise to be retained, as being most agreeable to the institution of Christ." So if we maintain infant baptism, we must also baptismal regeneration.

The catholic church believes "*holy Scripture* containeth all things necessary for salvation." It is dissenters who force us to appeal to tradition. If they did not put a *new* interpretation on Scripture, we should not be compelled to shew that the church has, from its very beginning, held that which we maintain. And yet, themselves the cause, they blame *us* for the appeal.

Many mistake the abhorrence which coarse wickedness excites in their minds for pure hatred of sin, when, in fact, it is but the coarseness of it that shocks them. Let sin be presented in a refined and elegant form, and they will perceive none of this revulsion. "Gather not my soul with (vulgar) sinners" would be the correct expression of their piety.

Civil government is more like an animal or vegetable than a machine; it grows up into its form; it *cannot* be modelled at will. Here is one fundamental error of what is called "liberalism." An error, most practical in its results, and one that has recently had peculiar developement. Another error is, that "the people are the source of power," in flat contradiction to Scripture, which says that *God* is. Now, how can a system so opposed to reason and revelation work otherwise than most miserably; in short, than it is now working.

Discipline in church or state is like Ithuriel's spear; its touch causes each one to start up in his real character.

The "Tracts for the Times" are a sort of theological "quintain," at which every tyro in divinity runs a tilt, thereby bringing on himself, most generally, the fate which awaited his predecessor at the real game—a stunning blow with the bag of sand suspended for the correction of inexpert or malapert adventurers. To change the figure; they come out against the giant, armed with what they fondly persuade themselves is David's sling and stone; but which, alas! turns out the most contemptible pebble and packthread that ever served for a schoolboy's sport, its chief execution being that which such toys will at times accomplish—a recoil on the head of the vigorous discharger; "Goliath," meanwhile, disdaining to do that with his "weaver's beam"-like spear which his assailant does with his own clumsiness.

Why should men take such pains to represent *reason* as opposed to revelation. Is it true that it is? There are many things in Revelation "higher than the reach of the thoughts of men," but is it not a dictate of *reason* that, when God speaks, we, his creatures, should listen, and implicitly believe what he says? would it not be contrary to reason to do otherwise? If such persons mean reason, "falsely so called," why not say so, instead of contributing to the propagation of erroneous sentiments?

Our senses are like clocks, far from infallible, and yet sufficiently correct for every-day purposes.

Happiness cannot be produced by circumstances exclusively. Its origin must be in the mind; it *radiates*, not *converges*.

The term "protestant" is relative, and not absolute; and therefore insufficient as the only name for our Christianity. Let popery fall, and *protestantism* falls with it. We ought to have a name applicable to us, not only since the Reformation, but to the true church up to that period. We must revive the old term "catholic," and wrest it from its usurpers; for in this "holy war" I would not give them the advantage even of a name. The populace are discontented because some are not perfectly satisfied with "protestant," and cry out "popery," as is their wont. They might as well cry out "mad dog!"—it would answer the same purpose—to collect a mob—to pelt and hoot the unfortunate few who *think*, and will not bow down to the pope of custom or sect. Besides, it is a negative term. It merely says what you are *not*—not what you *are*. It is no pledge of orthodox faith.

P. H.

ON THE TUSCANS OF ÆTHIOPIA.

SIR,—The Roman features of some tribes in Abyssinia are well known. Mr. Salt was entertained by an Agow chief, who had shortly before slain a lion with the simple weapons of the country. "His features were completely Roman, and there was a manliness in his walk, an openness in his manner," &c. (Salt's Abyssinia, p. 348.) Micali thus describes the features of the Tuscans from the heads of the canopic vases in Tuscan sepulchres:—"The forehead low, the nose aquiline and broad at the base, the ear set somewhat high," &c. (Vol. iii. p. 12.) The description is Nubian: see the colossal statues of Ipsambul, &c.

"To a stranger," says Mr. Salt, "there appears to exist a slight difference only between the Agows and the Abyssinians, except that the Agows are perhaps on the whole a *stouter* race of men, and in general *not so active* in their habits; their language is, nevertheless, perfectly distinct." (p. 351.) "At Naga, in Upper Nubia, Caillaud discovered a temple with colossal figures of a king and a queen; the style of the sculpture was Egyptian, but he was forcibly struck with the 'embonpoint des personnages' so totally different from the Egyptian form." (Meroe, vol. iii. p. 131.) We are made acquainted with the persons of the Tuscans from the recumbent figure on the lids of many sarcophagi. The following description is quoted in Muller:—"The figures

on the lids exhibit to us a people of low stature, with large heads, short thick arms, and a clumsy helpless person—the pingues and obesos Tyrrhenos." (Etrusker, vol. i. p. 70.) This is mere caricature; but the "embonpoint des personnages" is observable enough in the plates of Micali.

The robust forms sculptured on the sarcophagi evidently belonged to the ruling race, and were a different tribe or caste from the lank figures painted on the walls. "It is singular," says Sir W. Gell, "that the men represented in the tombs of Tarquinii are all coloured red, exactly as in the Egyptian paintings in the tombs of the Theban kings: their eyes are very long, their hair is bushy and black, their limbs lank and slender, and in the outline of the face they bear a strong resemblance to the negro, or to the Æthiopian figures of Egyptian paintings." (Topography of Rome, vol. i. p. 390.)

Mr. Wilkinson remarks:—"The relative connexion between Cush and Thosh is singular. The word Cush, which appears to answer to Æthiopia, (in Coptic, *ethosh*,) is retained in Kish, (improperly written Gyrshé,) the modern name of the district about Gerf Hosayn in Nubia, in Coptic *thosh*. It may only have been Lower or Northern Æthiopia." (Materia Hieroglyphica, Appendix 2.) The national name Tusci is generally derived from *thus*, *thuris*, or from *thws*, in reference to the priesthood; it simply means "people of Tus," and I would connect it with Thosh, the lower part of ancient Æthiopia.

In this district we find Napata, the Æthiopian capital of Tirhakah, king of Cush. Now this same Tirhakah, Taracus, or Tearcon, carried his conquests to the western extremity of the Mediterranean, (Strabo, 15, p. 472, ed. Casaub.) On the other side we collect from Tuscan traditions,* that a hero, Tarchon or Tarchu, landing in Italy, built Tarquinii; that he overran and conquered the country subsequently called Etruria; and that his followers, the Tusci or people of Tus, built the city Nepete, to which I would refer the following inscription in Lanzi, vol. i. p. 264:—

ARNLES NAPATACS SCIRIAS.

In this same district of Thosh, or Northern Æthiopia, is Argo, the largest island of the Nile, which, from its present fertility and extensive ruins, must formerly have been of importance. Varro mentions some Argean antiquities of Rome. In every district of the city there was an Argean chapel, (Argeorum sacrarium;) and the yearly solemnity of the priests in precipitating twenty-four Argei, men of straw, (è scirpeis simulacra hominum,) into the Tiber, was a relic of the early Cushite abominations. (De Ling. Lat. 5. 45; 7. 44.) Not far from Rome lay Tibur: 'Tibur Argeo positum colono.' It is unnecessary to trace the Argean settlements in Italy, but Greece certainly was not their mother country: in fact, Peloponnesian Argos itself was avowedly a colony of Cushites from the Nile.

I formerly pointed out (vol. xvi. p. 627) that Tuscan and the ancient dialects of the Nile, as high up as the centre of Æthiopia, are the only

* See Müller's Etrusker, vol. i. p. 72, foll.

known languages which contain no medials, (b, d, g;) and I observed that this exclusive mark would lead us of itself to infer some nearer affinity between the two languages. In subsequent papers I have illustrated from the Coptic several Tuscan words, the meaning of which had been handed down from the ancients. W. B. WINNING.

Bedford.

THE CHURCH YEAR-BOOK.

SIR,—Having observed, in your Magazine for October, an inquiry from one of your correspondents respecting the "Church Year-Book," I shall be glad, with your permission, to seize the opportunity of explaining the non-appearance of a work which some of the clergy may have been expecting, and which had already received the sanction of the Archbishops of Canterbury and York and the Bishop of London. The scheme was to give an *annual report* of the state and transactions of the church at large, in much the same way as the annual report of any religious society gives a digested account of the state and transactions of that society; and to make this *report* a simple, connected, and, as far as possible, *accredited* statement of historical and statistical facts, without discussing opinions or entering into controversy. Some progress was made in the completion of the plan and in the collection of materials, and a satisfactory arrangement was entered into with a highly-respectable publisher; but it happened that, some weeks after our *prospectus* was printed, there came forth the announcement of "The Ecclesiastical Gazette, or Monthly Register of the Affairs of the Church of England, and of its Religious Societies and Institutions." When a few numbers of this latter work had appeared, it seemed to the publisher so nearly alike in its principle and general character as almost to supersede the necessity of the "Church Year-Book," or, at least, to render it improbable that the two publications could co-exist with stability and success. I was unwilling, therefore, to press upon that gentleman the performance of an engagement which might be attended with loss; and, at the same time, I did not conceive that I should be doing justice to such an undertaking as the "Church Year-Book" itself if I attempted to produce it as a private speculation, on my own resources, and at my own risk. A disinclination to interfere with such an experiment as the "Ecclesiastical Gazette" was an additional reason for abandoning, or at least for deferring, the execution of a project which I must still profess to have at heart, believing, as I do, that to exhibit, without disquisition or comment, a full, authentic, and systematic view of the actual condition and operations of the church, will lead the mind of the nation to a better understanding of its true theory and functions, as well as to a juster appreciation of the invaluable benefits which, under God's blessing, it confers.

I may, perhaps, be allowed to add, as the point is mentioned in the same letter of your correspondent, that it was always intended to publish, at the commencement, in the "Church Year-Book," an ecclesiastical map of the kingdom, tracing, by lines of different colours, the

old and new divisions of the dioceses, shewing their size and the amount of their population; and afterwards, from time to time, to give separate maps of the particular dioceses, marking the extent of the parishes, the number of inhabitants in each, the number and situation of churches, schools, &c. Your plan, however, of a separate map, or atlas, may be preferable.

With many apologies for trespassing so much upon your space, I am, Sir, your very obedient and faithful servant, J. S. BOONE.

2, Stanhope Street, Hyde Park Gardens.

ON RATING TITHE.

SIR,—It appears by the late decision in the case of the "*Queen v. Capel*," that the tithe owner must be rated for his rent-charge in the same manner that the land owner is rated for his land; that is, for the clear net rent which it will produce.

Let us see, then, what the clear net rent, or assessable value of land is, and then we may determine the net assessable value of a rent charge.

When from the produce of the land have been deducted all the expenses of cultivation, a fair remuneration for the skill, risk, and capital of the occupier, the amount of all permanent outgoings and parochial rates, the surplus will be the fair rent at which the land should let; this rent, diminished by such outgoings as are necessary to keep the land in a condition to command such rent, is the "assessable value of the land."

On a similar principle, if we deduct from the gross rent charge, (1) remuneration for the professional services of the clerical tithe owner, (2) an allowance for the time, risk, and profit, of the actual occupier of the rent charge, supposing it let for the best price it will command; (3) the amount of all parochial rates; and (4) the amount of all permanent outgoings, the surplus should represent the "assessable value of the rent charge."

Thus, were the actual true rent of land as easily ascertainable as the amount of the rent charge, the exact assessable value of both might at once be found; but this is not the case, and the consequence is greatly prejudicial to the tithe owner. For the rent charge is known, and may be rated at its maximum; the rent and the conditions attached to it are not known, the deductions made by valuers for probable rates and other outgoings are always greater than their actual amount, and consequently the land is assessed at a lower amount than the real annual surplus or net rent. To correct this inequality, and to attempt to keep up land to its full assessable value, would be invidious and expensive, particularly where the tithe owner is a clergyman. Repeated appeals and constant parochial excitement would result in heart-burnings, bickerings, and alienation. To compensate for this disadvantage, it has been proposed by experienced surveyors

to allow of a deduction of twenty, or at least fifteen per cent. from the assessment on the rent charge.

To apply these observations, let us suppose a rent charge of 800*l.*; the case would stand thus—

Gross rent charge	£800	0	0		
(1) Professional services, deduct.*	£80				
(2) Services of the actual occupier of the rent charge, 5 per cent on 800 <i>l.</i>	40				
(3) Parochial rates paid in the year ending at Lady-Day last	100				
(4) Ecclesiastical dues	6				
Average repairs of chancel	4				
		230	0	0	
			£570	0	0
15 per cent. on 570 <i>l.</i>		85	10	0	
Assessable value			£484	10	0

In the hope that the above observations may be of some practical use, I am, Sir, yours faithfully,
E. W.

CHURCH RATES.

SIR,—Your correspondent (of your last Number) "C." seems to labour under a practical misconception, which I shall be glad if I can assist in removing; at any rate, I believe the law is not answerable for the deficiency he complains of. He asks, "Who (in the case of an opposing majority to a church-rate) is to be singled out as the 'contumacious?'" The legal answer, I believe, is—Any portion of the majority the authorities may think fit to select, or the whole, if they think proper. I have now before me the queries put out from one arch-deaconry (Stow), dated 1826, in which, after the churchwardens have been asked, "Do you, as often as the state of your church, churchyard, church goods, &c., requires it, apply to the parishioners legally assembled for the necessary rates, in order to sustaining or restoring, as the case may be?" the following query is added, "Do you immediately report to the archdeacon the Christian and surnames of those who, being a majority, have refused you the rate required?" I have reason to believe that these queries were drawn up under the sanction and advice of some of the highest ecclesiastical law authorities in this land. Now, if the question just stated be an echo of the law of England, it seems to imply that being one of a majority against a "necessary" rate is a penal offence. And such it surely ought to be. For it surely ought not to be in the power of numbers to evade what "C." states to be the law, as pronounced by the Court of Queen's Bench—viz., "power to compel the parishioners, either by interdict

* Professional services may, on a very low scale, be estimated at the sum which would on each particular case be awarded to a stipendiary curate.

or excommunication, to do their duty"* in repairing their church. Archdeacon Hale, with his usual accuracy, states the modern legal substitute for interdict or excommunication to be that of imprisonment under the writ issued from the Court of Chancery, "*De contumace capiendo*." This process is stated, either in extracts from Archdeacon Hale, or some other document I have read, to be a complicated and expensive one. A simple remedy, therefore, in the power of parliament, and such as, let us hope, some legislator, not only well affected to the church, but disposed to advance the cause of honesty, uprightness, and consistency, will be found ready to propose, seems to be, that of giving this power to magistrates in petty sessions (substituting, perhaps, a money penalty) on proof before them, on oath, in the form of estimate, from the churchwardens, that the rate negatived was "necessary." Some such enactment, I sincerely hope, after the late decision in the Braintree case, some member of parliament (not, I repeat, on grounds of attachment to the church only, but on principles of sound, Christian, upright, consistent legislation,) may be induced to bring forward in the next session of parliament, with all the weight that seems due and he can conciliate to it.

But I have not yet answered in detail "C.'s" question. To ascertain the "contumacious," it is obvious that no "multitudinous clamour of No! no! without a regular motion in opposition" is sufficient. There must be a regular motion in opposition, or the churchwarden's previous motion is legally carried. Neither will a show of hands be sufficient to ascertain the "contumacious;" that is manifestly illegal; for under the Vestry Act, 58 Geo. III. cap. 69, the number of votes each parishioner, or rather occupier, is entitled to is determined by the extent of his occupation; consequently, a show of hands cannot give to every rated occupier his full privilege. Upon the number of legal votes being ascertained on both sides of the question, then, if the legal majority is found to be against the rate, and that rate is a "necessary" one, I conceive it is competent to the churchwardens at once to single out from the majority any portion, or to take the whole, at their discretion, for process by writ "*De contumace capiendo*." But this being said to be an intricate and expensive process, since our legislators cannot be supposed to wish to make legal remedies unnecessarily difficult of resort, a simple act of parliament for bringing this case before a cheaper and simpler tribunal seems all that is wanted to give to church-rates the *bonâ fide* position they in theory occupy in our constitution, and thus to cut off a great deal of noise, faction, turbulence, and misrule.

I subscribe myself, under rather a "multitudinous" title, but one involving, I trust, a large quantum of Christian, reflecting, upright principle; as also respect for the spirit of ancient endowments. I am, Sir, your obedient servant,

AN ADMIRER OF CHURCH-RATES IN PRINCIPLE AND PRACTICE.

* I do not meet with these precise words in the Report of the Queen's Bench Judgment in your *Magazine*, No. 103 (for June last), pp. 689—692.

MR. NEWMAN AND THE DOCTRINE OF JUSTIFICATION.

SIR,—Your correspondent “Nemo,” if I understand him, collects from Mr. Newman’s work on Justification the substance of the following statements:—

1. That justification is “the act of *imputing righteousness* to the *ungodly*,” and can mean nothing else.

2. That “the act of imputing righteousness to the ungodly” *precedes renewal*; and also involves renewal as an *essential* and *formal* result.

3. That renewal, though it thus follows the act of imputing, is nevertheless the *formal cause* of the righteousness thereby imputed.

These statements “Nemo” thinks self-contradictory; and I wish, if possible, to shew him that he is wrong in this opinion. But before I make the attempt, I ought to say that I am not sure Mr. Newman would allow the statements themselves to be treated as his. I read his book when it came out, and felt very grateful for it; and my impression is, that these statements are a fair and correct representation of his opinion, so far as they go. But I know how difficult it is, on such a subject, for one person accurately to state the views of another, except in that other’s own language; and Mr. Newman’s book is not just now within my reach.

I must also, before entering upon my proposed task, make a few remarks on that definition of justification which “Nemo” says “has become almost an axiom among Protestants,” and to which, throughout his letter, he very reasonably objects. Justification, according to this Protestant notion, “is the act of *counting* and *declaring*, and *not making*, righteous.” Observe, “AND NOT making.” Having mentioned this definition, which he deems erroneous, “Nemo” immediately charges Mr. Newman with having “given in” to it; and very soon after, tells us that the imputation of righteousness is, according to Mr. Newman, attended by renewal, [which renewal, according to his representation of the same divine, is the *formal cause* of the believer’s righteousness,] “as a result essentially and formally involved in the foregoing imputation.” And yet he charges Mr. Newman with viewing justification as “counting, *and not making* righteous!” On the contrary, it is quite evident that Mr. Newman considers it to be counting *and making*, or *so counting as to make*. To be sure, he says justification means “counting righteous,” and “can mean nothing else.” But what then? “Nemo” himself shews that “making righteous,” in Mr. Newman’s view, is “nothing else” than an essential part (or, to speak technically, a part of the essence) of “counting righteous;” when he says, therefore, “justification means counting righteous, and can mean nothing else,” he may indeed be accused of saying that it does *not* mean “making righteous,” but with about as much reason as there would be in charging one who should affirm that “a theologian is a man, and nothing else,” with the folly of affirming that “a theologian is not a living creature;” the idea of “making righteous,” according to “Nemo’s” own account of Mr.

Newman's opinion, being as essentially involved in the more complete idea of "counting righteous" (when he who counteth is the most high God) as the idea of "living creature" is involved in the more complete idea of "man." And in fact it is *because* Mr. Newman, considering renewal to be essentially involved in the imputation of righteousness to the ungodly, considers it also to be the formal cause of the righteousness imputed; it is *because* Mr. Newman does this that "Nemo" thinks him inconsistent. In other words, if Mr. Newman, in his work on Justification, had *not* considered the ungodly to be *made* righteous by the imputation of Almighty God as the *secretly-efficient* cause, and by the renewal of the Holy Ghost as the *formal* cause, "Nemo" evidently would have had no temptation to charge him with inconsistency; but how, in advance of this charge, he could accuse him (and Bishop Bull) of "giving in" to the protestant fiction that justification "is the act of imputing, and *not* making righteous," is truly surprising; though, perhaps, the thoughtlessness evinced in this opening of his letter in some little measure prepares one for the "levity" of a subsequent passage, which, I cannot help thinking, when contrasted with his modest signature and real merit, amounts to an awkward and rather disfiguring blot.

I proceed now to defend the statements in question against the more plausible charge of inconsistency or "self-contradiction."

And I believe there is commonly but one way in which *such* a charge can be both sufficiently and safely answered.

If I undertake, in general terms, to prove the *truth* of any doctrine, then of course I can only do so by proving that it has been revealed; but if I simply aim at removing an *a priori* objection, directed against the *consistency* of the same doctrine with itself, then the best course is to shew that the objection, if true, might be alleged with equal force against the consistency of some admitted principle or fact which my opponent will in no event give up. Thus, in addressing a Christian, if I am able to shew that the very same objection, on the score of inconsistency, which he brings against certain statements respecting justification, may be brought, with equal effect, against some strictly analogous statements in the inspired account of one of our blessed Saviour's miracles, there will then be an end of his case, so far as the charge of inconsistency is concerned. And if in the foregoing observations I have succeeded in bringing "Nemo's" charge of inconsistency to something like a point, an excuse may be found for their length in the means which they will afford me of effecting the rest of my purpose in comparatively little space.

I hope, then, to shew the consistency of the statements in question by shewing that we have an exact parallel to them in St. John's account (iv. 46) of the second miracle which our Lord performed in Galilee—the cure of the nobleman's son who was sick at Capernaum.

The *efficient* cause of this cure was plainly the voice* of God in

* To escape misconception, I would observe that the *first* cause of the cure was the will of God in and through Christ; but the *instrument* by which his will was effected (i.e. the *efficient* cause) was his word; in some miracles (as also in the Christian mysteries) other means were joined to his word; but see Matt. viii. 8.

Christ proclaiming, "*Thy son liveth.*" Immediately before these words were spoken, the nobleman's son was sick, "at the point of death;" when Jesus spake them, "the fever left him." But what was the purport of these words? What should we call this sentence, *Thy son liveth*? It was, clearly, an *imputation* of health to one that was sick. And what was the *formal cause* of the cure? No doubt the *renewal* of those powers which were otherwise so exhausted by disease as to have virtually no life in them. And we shall all agree that *this* renewal, which was the *formal cause* of the sick child's health, was *essentially involved* in the authoritative declaration, "*Thy son liveth.*" Thus he imputed, and by the imputation also *imparted*, health to the sick; he pronounced that a change had taken place in the child's physical condition, and yet the *cause* of that change was the very word that he pronounced; it was of the essence of his word that it should be mighty in operation, and bring with it the renewal of those powers which were at the point of death; and so the child lived. How these things were we cannot explain; we cannot even attempt it; we believe the *fact*, in spite of its *seeming* contradiction (*if any such there be*), because St. John was inspired to relate it.

I forget whether Mr. Newman adduces this miracle in illustration of his meaning, with respect to the righteousness imputed to the ungodly, and the renewal unto holiness of which that righteousness formally consists. If so, I am sure the use of the analogy will be found far more clearly expressed in his book than it has been by me in this letter. It would be easy, I think, to prove that "Nemo" has quite mistaken the alleged point of resemblance in the particular analogy at which he thinks proper to laugh. But I could not enter upon this part of his letter without exposing myself to the temptation of saying severe things; so I let the matter rest as it is. Sometime or other people will find out that the office of censuring Mr. Newman for *confusion of ideas* is one which should not be assumed very hastily, or very eagerly discharged.

I will only add that the forms of courts and the language of kings (which some learned men suppose have been permitted to shadow forth, at an infinite distance, the unsearchable mode of procedure of the most high God) might furnish us with another illustration of the same thing. A king says to a prisoner, "You are free;" and his words are not only a *declaration* of the prisoner's freedom, but the *cause* of it.

PHILOBIEL.

ECCLESIASTICAL MAPS.

SIR,—In your Magazine for October, a correspondent, "M.," calls the attention of the clergy to the subject of "An Ecclesiastical Map of England and Wales." I presume by this "M." means a map embracing the whole kingdom, which, unless on a very large scale, would not afford room for an accurate delineation of the different "dioceses, archdeaconries, and deaneries."

Would not a map of each diocese be better and more useful, of a size sufficiently large to mark distinctly the boundaries of the several archdeaconries and deaneries in the diocese it might describe?*

I beg to remain, yours faithfully,

CLERICUS S.

OUGHT THE CLERGYMAN OFFICIATING EVER TO PRONOUNCE THE AMEN.

SIR,—I beg the favour of an answer to this question, from yourself or some of your learned correspondents, for two reasons, which will appear in the sequel.

I will first, however, premise that the word “Amen,” as printed at the end of the prayers, &c., appears in two very different characters—here is the Roman, there is the Italic. It must, I think, have occurred to the most incurious persons to inquire, “Why is this?” Turning then to Wheatley, who is perhaps the most acceptable authority in these matters, we find that the reason for this change is, *in his opinion*, this,—as a *guide* for the clergyman *when to pronounce the Amen, and when not*. Having this authority, and the example of several very learned and exemplary regular clergymen in my own neighbourhood, I have followed this rule.

But to my question: I find that one bishop at least does not. Attending the other day a confirmation, I was exceedingly struck by observing that the bishop did *not* pronounce the Amen after the prayer which is offered after laying his hand upon the heads of the young persons, neither after the Lord’s Prayer, which follows immediately.

Again, a day or two afterwards I attended a marriage at the same city, when I was startled to observe that the clergyman did not follow the rule as laid down by Wheatley. The Rubric directs that the man shall put the ring upon the woman’s finger, and holding it there, and *TAUGHT by the priest*, shall say, “With this ring, &c. . . . Amen,” (in Roman type.) Here the clergyman did *not* pronounce the Amen—of course the man did not *repeat* it; but the *clerk* pronounced it. Again, in the declaration which follows; “Forasmuch as, &c.” ending with “Amen” in Roman type, the clergyman did *not* pronounce it, but the clerk did. On my inquiring of him, at the conclusion of the office, if that was usual in his neighbourhood, he said, “Yes;” and when I told him that my own practice was different, he replied, “He never heard of such a thing.” All this has puzzled me exceedingly, being so contrary to my preconceived opinions; and any information you may be able to give, or to help me to, I will very gratefully receive. I am, Sir, your obedient servant, and constant reader,

JOHANNENSIS.

* The Editor quite agrees that maps of the several dioceses would be better, and that to have a general map of the whole country and particular maps of each diocese would be best of all. It may, however, be questioned whether there would be a demand for a sufficient number of diocesan maps to remunerate a publisher. If there would, so much the better; and the Editor will be most thankful to give any assist-

ON BAPTISM.

SIR,—I am exceedingly glad to find Φιλόκοσμος and others inquiring about the correct demeanour of those attending the “Ministration of the Public Baptism of Infants,” and, without attempting to answer their queries, which I hope ere long to see done as the importance of the subject demands, I beg to ask those of your readers who have thought on the point, whether it be not intended that the prayer (with thanksgiving) beginning “Almighty and everlasting God, heavenly Father, we give thee humble thanks,” &c., should be said *aloud by the whole congregation* then present, the clerk saying *aloud* after the minister, as he does in other parts of the services of our church in which the whole congregation is expected to join *aloud*?

One thinks that any devout mind, in considering over this prayer, must see the heart-stirring suitability of it to such a use. What “increase” of divine “knowledge!” what confirmation of “faith!” what gifts of the “Holy Spirit” might the church not receive, were this and other like prayers used by our congregations according to their apparent intention, and with something like the spirit and fervency with which they were at first conceived.

N. M.

ON THE MODE OF ADMINISTERING BAPTISM.

SIR,—There are a few questions relating to the administration of the Sacrament of Holy Baptism which I should feel obliged by your allowing me to ask in the pages of the British Magazine.

1. Does the rubric countenance the application of the water by *sprinkling*? The directions in public baptism are, “he shall *dip* the child in the water discreetly and warily.” “But if they certify that the child is weak, it shall suffice to *pour* water upon it.” And in private baptism, “the minister shall *pour* water upon it.” Is not the administration of this sacrament by *sprinkling*, therefore, an infringement of the rubric which appoints *dipping* or *pouring* only? Moreover, is not the practice of *sprinkling* a modern innovation? In the year 1645, Mr. Blake, vicar of Tamworth, (as appears from Wall’s History of Infant Baptism,) wrote a pamphlet in answer to one who had said that infants baptized by the ministers of the church have not true baptism, since they are not dipped, but sprinkled. In which pamphlet he says, “I have been an eye witness of many infants dipt, and know it to be the constant practice of many ministers in their places for many years together;” and, speaking of the practice of that time, he says, “Those that dip not infants do not yet use to sprinkle

ance to so good a design. It appears to him, however, that a very useful and tolerably complete map of the kingdom may be constructed on a very moderate scale, if people will be content not to have in that map some part of what they have in all other maps of England; it need not be cut up with all the roads, and canals, and railways, nor contain all the names and numbers which are very useful in maps for general purposes.

them ; there is a middle way between these two. I have seen several dipt ; I never saw nor heard of any sprinkled or (as some of you use to speak) rantized. Our way is not by aspersion, but perfusion ; not sprinkling drop by drop, but pouring on at once all that the hand contains."

Wall remarks—"As for sprinkling, properly so called, it seems that it was in 1645 just then beginning, and used by very few. It must have begun in the disorderly times after 1641." Soon after came the Directory, which authorized it in the words, "It is not only lawful, but expedient, to use pouring or sprinkling." And the mode of administering baptism was then, in the words of Wall—"The minister continuing in his reading-desk, the child was brought and held below him ; and there was placed for that use a little basin of water, about the bigness of a syllabub pot, into which the minister dipping his fingers, and then holding his hand over the face of the child, some drops would fall from his fingers on the child's face." If sprinkling had this origin, and if it be not so much as named by the church, would it not be well entirely to abandon it, and to return to the practice "of pouring on at once all that the hand contains?"

2. In the prayer, "Almighty, everliving God," &c., which reading is correct, "baptize them in the name of the Father, the Son, and the Holy Ghost;" or, "... in the name of the Father, and of the Son, and of the Holy Ghost?" The former is found in far the greater number of books into which I have looked, but the latter is in many of the older ones, and in the folio Cambridge Prayer-Book lately printed by Parker, which, however, has the former reading in the office for adult baptism.

3. Ought the congregation to say the thanksgiving, "Almighty and everlasting God," &c., after the minister? The preceding words are, "Let us faithfully and devoutly give thanks unto him, *and say.*" Does not this seem to warrant the congregation joining aloud, as is the custom in some churches?

4. Is there any impropriety in admitting a sponsor to answer by proxy? and if not, may the parent be that proxy?

Yours respectfully,

BETA.

ON THE BAPTISM OF ILLEGITIMATE CHILDREN.

SIR,—If it will tend to relieve the anxieties of a "Parish Priest," I can add my testimony to that of "A Chaplain" to the regularity with which the bastards from the workhouse are brought to be baptized, in a part of the country perhaps different from that which has the advantage of "A Chaplain's" diligence. With us the evil is, not that exclusion from baptism is made the penalty of a pauper and base birth, but that the admission to it appears to be a privilege characteristically belonging to illegitimacy and pauperism. The unbaptized are all exterior to the workhouse, and a very large and increasing number of the children of the poor exterior to the workhouse are unbaptized ; and who is to wonder at their being so, when eighteen-pence, the last

eighteen-pence, perhaps—very probably a borrowed eighteen-pence—when the meat of two or three days is required as the price of admission to the elementary initiatory sacrament of Christianity? “A Chaplain” seems to contemplate it as the final triumph of the church when the guardians have been got to pay the fees; but “a higher Alp” presents itself to my own imagination, in (I confess I begin to consider it) the very Utopian notion of the clergyman’s not taking them. The cruelty, injustice, and impolicy, however, of putting up the sacrament to sale for eighteen-pence, seem to me to be all glaring. How those clergymen who are responsible for doing so can preach upon the text, “Come ye to the waters, without money and without price,” I am unable to imagine. Tetzels extortions were to be escaped by a little exercise of common sense; but a tax upon the sacrament of baptism strikes home. It inflicts upon the Christian father of a starving family a tax which, let his children cry for bread as they may, he *must* still pay, and it lays a stumbling-block before the feet of men of weaker principle, which they are sure to fall over. It thins the ranks of our communion, and creates it enemies. It does the “odious” office of “restraining favours,” and turns the pastors of the flock into its wolves. If things go on improving in the church, it will be recorded at a future day that in the early part of the nineteenth century, holy and spiritually minded men exacted fees for the administration of the sacrament of baptism, just as it is recorded among us that Calvin burnt Servetus, and that John Newton, with all the sympathies of a zealous Christianity warm upon his heart, continued for some time in the prosecution of the slave trade. It seems an enigma that men should be that, the essence of which consists in leaving father and mother, and wife and children, and lands, for Christ’s sake, and yet that they should not be able to resist the temptations of the fee for baptism. There is a bathos in the virtue of these rectors which is wonderful.

What right has any man to set a price on that which it is the glory of the gospel that it offers freely? I am aware, indeed, that our clergy are becoming alive to the evil of this practice. But why, then, not relinquish it? What a position for the clergy of the church of England, exhibiting about as high a virtue as the sabbath-breaking coach proprietors, green grocers, and tea dealers, each willing to renounce his sin on condition of his neighbour’s becoming virtuous; and none indisposed to obey God, secure him only against any sacrifice of interest as the consequence of doing so.

With regard to the sponsorship which “A Chaplain” is careful to secure for the little illegitimates, perhaps a person as orthodox as, I trust, I may conclude “A Chaplain” is, would not mind very much if Calvin *did* stigmatize it as a “*res lusoria*,” yet I confess that I agree with him in thinking that while a child born out of wedlock is not on that account to be excluded from baptism, yet that the administration of the sacrament *has* something of this character, unless the sponsorship is such as to afford a real and effectual guarantee for the education of the infant in the principles professed on its behalf. May I be permitted to express a hope that this is a point consulted in his selection of sponsors by “A Chaplain;” or at least to hazard the inquiry

whether either the children or the church are likely to be gainers by his diligence, supposing that it should not be?

I desire to add, that all that I have said respecting fees is a result of the cheap virtue, but painful experience of

A CURATE.

QUEEN'S LETTER COLLECTIONS.

SIR,—I am glad that the National Society has adverted in its last report to the comparative smallness of the contributions made to its funds under the Queen's letter of 1837.

"It is difficult," says the report, "for any seriously impressed reader to peruse the list of contributions from different parishes, in consequence of her Majesty's royal letter in the year 1837, introduced into the appendix to the last report, and not to remark with pain the disparity, in many cases, between the magnitude of the national object and the smallness of the means advanced for attaining it." I had intended to offer a few remarks on the subject of royal letter collections, as suggested by the report of the Society for the Propagation of the Gospel for 1839, and now that the matter has been publicly referred to by the National Society, and another letter has just issued, a few observations may not be unseasonable, nor, I hope, unproductive of good.

I much fear that sufficient pains are not taken to make the objects of the great church societies duly known, and that, consequently, few even among professed churchmen are properly aware of the noble and important purposes which Queen's letters are intended to answer. Contributions in aid of a local and limited object, such as a school, a dispensary, or a benevolent society, are readily enough obtained; and many people seem to think that if they contribute to such objects they do all that ought to be required of them. As to the building of churches in remote parts of the kingdom, the general education of the children of the poor, and the propagation of the gospel in foreign countries—these are works in which they take little interest, and in which too many believe they are not personally concerned. And this feeling, I believe, has been much strengthened by the apparent coldness with which appeals under royal letters have too frequently been made. Whilst some people have been left ignorant of the precise object of the collection, others have regarded it as a matter of quite secondary consideration; or if, again, some have been led to view it as an object of importance that churches should be built, schools established, and missionaries sent forth, they say the *church* should do those things, not they.

Now we are bound in charity to believe that this defective state of feeling is owing rather to ignorance and misconception, than either to want of principle or dereliction of duty; for if churchmen were sensible of their true position, and of the duties and privileges growing out of it, they could not be indifferent to the spiritual wants of their brethren, nor oppose any obstacle to the means which the church pro-

vides for their relief; they would rather "pray her with much entreaty to receive their gifts," and rejoice that she took upon her the administration of their bounty.

I have not a report of the National Society at hand, but upon reference to that of the Society for the Propagation of the Gospel for 1839, I notice the following collections made under the royal letter of the previous year. I have made the selection quite at random, there being too many cases of a similar character, and, I am sorry to say, not very many exceptions to them. St. James, Clerkenwell, 2*l.* 2*s.* 8*d.*; Bromley, Middlesex, 4*l.* 10*s.* 1*d.*; Edgware, 3*l.* 0*s.* 1*d.*; St. Martin, Ludgate, 1*l.* 11*s.*; St. Mary-le-Strand, 7*l.* 3*s.*; St. Clement Danes, 6*l.* 10*s.* 1*d.*; St. Anne, Soho, 13*l.* 2*s.* 6*d.*; St. Pancras parish chapel, 13*s.* 8*d.*; Somers' Town chapel, 1*l.* 3*s.* 6*d.*; St. Michael, Cornhill, 1*l.* 16*s.*; St. Mary Woolnoth, 7*l.* 4*s.*; St. Luke, Old Street, 5*l.* Now it is impossible to believe that these twelve congregations—congregations of influential parishes, and comprising so great a multitude of individuals—could have been acquainted with the vast extent and importance of the operations of the Society for the Propagation of the Gospel, or they would never have offered altogether 53*l.* 16*s.* 7*d.* as an adequate share of a national contribution towards the evangelization of the *world*, or at least of those millions of its inhabitants who are subjected to the responsible rule of this country; surely not one of them would have ventured to offer the pittance it contributed on the occasion referred to, to the most limited local object. I might proceed to point out more wealthy congregations, whose contributions amounted to less than many individual members of them ought on a *special* occasion to have given. But the instances I have adduced are sufficient for my purpose.

Now I would suggest three principal ways in which the evils complained of, and others arising out of them, may, as I conceive, be corrected. 1st. I would recommend the clergy to preach more frequently on the subject of almsgiving than many of them apparently do. People should not be asked for money *only* when there is some specific object in view, but the duty of habitual benevolence should be repeatedly set before them. The apostolic injunction, "Charge them who are rich in this world, that they be ready to give and glad to distribute," should never be lost sight of. Nor should the rich only be exhorted to give of their abundance, the poorest man in the church should be intreated to cherish a benevolent temper, and to do good to others in proportion to his means and opportunities. 2ndly. I would suggest the collection of our alms during the reading of the offertory, and their dedication to the Divine service by the solemn prayers of all the congregation, instead of the present *unrubrical* practice (for such I believe it is generally admitted to be) of dropping money at church doors. 3rdly. I would recommend the general establishment of church associations in aid of the Societies for Promoting Christian Knowledge, Propagating the Gospel, Providing Additional Curates, Building and Enlarging Churches, and the National Society. Such associations have already been formed with much success at Stamford Hill, and various other places.

By these various means the principle and practice of Christian charity would be continually exhibited, and whenever *special* objects might require special aid, it would be found that he who had learnt that it was a part of his Christian duty to devote an annual portion of his substance to the service of religion, would be both prepared and disposed to offer willingly and liberally "as to the Lord, and not to man." He would remember that One sits over against the treasury, beholding *how* the people cast their money in. It would be found, too, that he who had made himself acquainted with those interesting annals of the church which are supplied by her different societies, would gladly respond to the occasional appeal of his sovereign, and act as became an intelligent and responsible member of Christ's mystical body. And we might also believe that many an individual who had injured himself and his brethren, and brought discredit on the Christian name by his parsimonious habits, would be led to true repentance, and permitted to experience the truth of the Divine words, "It is more blessed to give than to receive;" and, withal, the faithful self-denying Christian would "thank God and take courage."

X. Z.

ON ECCLESIASTICAL ARCHITECTURE.

SIR,—In your Number for the present month some interesting suggestions were made by Mr. Coddington respecting the interior arrangements of collegiate churches in England. I beg to offer a few remarks on this subject, in the hope that they may be corrected or followed up by him, or by some one of your contributors who is skilled in these matters.

Does it not appear highly probable, that the most ancient of our minsters were constructed with a view to the primitive arrangement which Mr. Coddington desires to see re-established, where the seats of the clergy formed a semi-circle round the altar, the bishop's throne occupying the extreme east end? Bentham, in his History of Ely, says that the apsis was a feature of most of the ancient Saxon churches. The eastern ends of Canterbury, Norwich, Peterborough, and Westminster, and perhaps of many other ancient churches, are semi-circular or elliptical; and the former is distinguished by more than one flight of steps, at considerable intervals, indicating the ascents to the singers' choir, the altar, and the tribune, or chancel behind, as in the ancient basilicæ. But one remarkable indication of primitive arrangement is discoverable in the old ground plan of Canterbury, as given by Dart. The patriarchal chair of stone (removed of late years into the circular eastern chapel called Becket's Crown) formerly stood in the space behind the altar. Whether that space called Trinity Chapel was on the site of the primitive apsis, or a subsequent addition, I do not pretend to determine; but I have little doubt that popish superstition in a considerable degree broke in upon the space anciently occupied by the presbytery and the altar of God, in order to make room for the idolatrous shrine of Thomas à Becket.

A similar conjecture I would make as to Westminster Abbey. The general plan of that church suggests a presumption that the chancel or presbytery stood here as at Canterbury; but superstition here again interfered with catholic order, and Edward the Confessor's shrine occupied the place of the high altar. The designer of the present fabric seems to have followed the plan of the ancient Saxon church in retaining the apsidal termination, although the genuine object of the apsis had been abandoned before his time.

The name of presbytery is still given in some churches to the eastern part of the choir beyond the stalls, as at Winchester. In that cathedral some vestige of the apsis may be remarked in the semi-hexagon formed by the termination of the church beyond the altar screen; and the crypt, as at Canterbury, which shews, as is believed, the plan of the ancient Saxon church, is semi-circular. Here I apprehend the same process took place as that to which Mr. Coddington adverts at St. Alban's—namely, the destruction of the apsis by the intervention of a massive stone screen. However, though these arrangements may have been innovations on primitive usage, it would be almost sacrilegious to desire alterations which would necessitate the destruction of some of the most magnificent features of these buildings and monuments, with which the history and religion of our country are so intimately associated. After all, there is only presumptive evidence that apsis ever formed a chancel in England. In France and Germany some examples yet remain; a perfect one, for instance, in the Abbey of St. Denis, where the choir occupies a semi-circle behind the altar; while it is certain that in England, from a very early period, the choirs were arranged as at present, that is, to the west of the altar.

Mr. Coddington attributes this position of the choir to the superstition of the clergy, who so placed themselves that they might gaze on the imagery of the altar. It is not improbable that superstition may have been instrumental in destroying the apsidal chancel; but surely in the most ancient churches a portion answering to our choirs always, or generally, formed part of the plan. I need hardly refer to the obvious authority of Goar, or the more popular one of Eustace's Classical Tour, to shew that in the ancient basilicæ of the eastern and western churches the readers and choir—the functionaries corresponding to our minor canons, vicars choral, and lay clerks—occupied this lower space; while the superior clergy, with the bishop, were stationed in the apsis. But it also appears from Goar that, during the services of matins, vespers, &c., even the bishop and superior clergy were in the lower choir, the apsis being reserved for the more solemn office of the liturgy or communion. A vestige of this custom may, perhaps, be traced in some of our cathedrals and colleges: there the clergy go up to the altar at the beginning of the offertory, and remain on each side of it during the remainder of the office. So that, though the desuetude of the apsis may be so far contrary to primitive usage, the retention of the choir is neither superstitious nor modern.

In a modern church like St. Paul's the same difficulties would not present themselves in the way of restoring the primitive chancel as in the Gothic minsters; but in the present state of our cathedrals, both as

to the numbers of their members and their internal regulation, it would be difficult, if not impossible, to give due effect to the ancient arrangement, were even its resumption practicable or desirable. When two or three canons are the largest number that can be expected to be present at a time, and when it is no longer customary, or perhaps possible, for the bishop to frequent his cathedral, the chancel would present a forlorn appearance indeed; its few occupants, or occupant, would be cut off from the rest of the cathedral corps, who, according to primitive usage and from the necessity of the case, must be stationed below the altar for the effective performance of their function. It is also to be feared that the spirit of modern impudence would insist upon crowding the unoccupied stalls of the presbytery with laymen, and even with women; so that primitive usage would suffer still greater violation than it does at present.

As to your correspondent's wish to see the present screens removed which compass the choir of St. Paul's, I cannot but think that Sir Christopher Wren would have rejoiced had he been allowed to dispense with them. They curtail the proportionable width of the centre aisle, conceal a considerable part of the columns, intercept the view of the eastern termination, and interfere with the unity of the building. The architect is not to be blamed, but the tyranny of custom, to which he was obliged to submit. This wooden fabric, though embellished with the exquisite carving of Gibbons, is clumsy in its details; witness the two huge pews in which the choir boys are engaged; and it makes the church gloomy, without imparting solemnity. And as to the organ case, in itself most beautiful, Dr. Burney, in his *History of Music*, tells us, that Wren was so jealous of his proportions, that he would on no account suffer it to be larger than it is. He doubtless considered it as an eyesore; and so strongly was Burney of this opinion himself, as to express a wish that it had occupied a side position, even though its musical effect might have suffered by this arrangement. For this lateral position we have, apparently, antiquity on our side. The north or south side (rarely the latter) is the general position in the ancient churches abroad, in Italy especially; and though in more modern times the large instruments have been sometimes placed over the west door of the nave, there is, I believe, no foreign instance of its occupying, as with us, a loft over the choir door. Gervaise, the monk, (as quoted by Dart and Gostling,) speaks of the organ as occupying the northern arch in Canterbury cathedral; and engravings shew that till late in the last century its position was lateral, though not, as at present, removed from sight. Hollar's plates shew that at Lincoln and St. Paul's the organ was on the north side of the choir; and the case of the latter I would venture to recommend as a model for those who are desirous of keeping in due harmony the details of a Gothic church. At Westminster Abbey, New College and St. John's Oxford, King's College Cambridge, Chester Cathedral, and Christ Church Dublin, the same arrangement was observed formerly; and at present it remains at Christ College Cambridge, the Royal Chapel at St. James's, at Winchester Cathedral and College. At Hampton Court Chapel it is at the south side.

It is evident that the architectural effect of the building is consulted by such a position ; there is every presumption that it accords with ancient usage ; besides which, there are strong reasons for it even on religious grounds. The organ, as it now generally stands, is placed in opposition, as it were, to the altar, and to a heathen would naturally be considered as the most important feature of the church. It blocks out the chancel and altar and east window from sight, and is itself a gazing stock to the multitude. This undue prominence of the organ owes, it is to be feared, its introduction to the example of the Dutch presbyterians, who, while they have their churches as plain as the veriest puritan could wish, are profuse in the gaudy decorations of their immense instruments. It was probably from a dislike of any such innovation, and a reverence for ancient usage, that Charles the First caused the restoration of the organ to the place which it now occupies at Winchester Cathedral. The ill consequence of this modern arrangement is most palpable in some of our larger parish churches, where the organ lofts completely shut out the chancels, and make them unfit for the rubrical performance of the service. The fine churches of Stratford and Wolverhampton are notorious instances ; but it is indeed a matter for surprise and regret, that the University Church of Oxford should be so disfigured. That of Cambridge labours under an obstruction, not of the same kind, but of the same effect ; where that hideous gallery called the throne lords it over the rest of the church, the whole internal arrangement being evidently subservient, not to the purposes of a house of prayer, but of a mere auditory.

Now, were the organ placed on one side of the choir of St. Paul's, over one of the smaller doors near the altar, for instance, the stalls placed in recesses between the columns, the western screen altogether removed, and the altar-piece and altar given some heightening of decent decoration, the majesty and solemnity of the cathedral would be exhibited in a manner which would not only gratify the eye and the taste, but afford the most wholesome auxiliaries to real devotion. The arrangement of our churches is not a matter of mere external consideration : the experience of every age of the world can shew, and the sentiments of the best and most deeply religious men can testify, that the spiritual interests of mankind are often affected for better or for worse by the arrangement of those edifices in which they worship God. Meretricious ornament on the one hand, and puritanical homeliness on the other, produce their effects respectively on the most refined and learned as well as on the most uncultivated minds ; and the observance of catholic order in things apparently the most indifferent may contribute towards the cordial retention of the catholic verities themselves.

I have the honour to be, Sir, your obedient servant,
Woodlawn, Maidstone.

JOHN JERR.

ON THE CATHEDRAL SERVICE.

SIR,—Among the various reformations, changes, and rearrangements which have been made in our church, it does not appear that suffi-

cient attention has ever been paid to the cathedral churches and the service performed in them. The buildings have been suffered to stand, and kept in repair; but they are looked at by the public only as grand works of art, as splendid monuments of the disinterested but misdirected piety of former ages. It has been found impracticable to employ them in the same manner as parish churches, and no attempt has been made to find a proper use for them, except that in a small portion of each, inclosed with high screens, a daily service is maintained, with more or less propriety, according as the dean happens to add to his other talents and acquirements the qualifications that peculiarly belong to his holy office; and that at certain times and places this slender sacrifice of praise is suspended while the main body of the edifice is, with misapplied ingenuity, perverted into a concert-room for the exhibition of performances which even a passionate lover of music, who is also a Christian, cannot witness without a painful consciousness of having partaken in the sin of sacrilege.

It is still written in our ecclesiastical law that the cathedral is the mother church of the whole diocese, and the bishop the incumbent of it; and that whereas it is the bounden duty of every man to attend the services of his parish church, he who has offered his prayers at the cathedral is fully absolved from the apparent neglect of that duty. This, I say, is the theory;—is the practice conformable to it? If not, should it not be made so? Is it creditable to an age of enlightened intellect, to a people incessantly occupied in the detection and reformation of abuses, that a stranger should walk into the most conspicuous building within two or three counties, just after the bell has tolled for divine worship, and after having passed through a vast extent of empty space, find a choir specially fitted up for the reception of a small number of persons, of whom hardly any are present?*

* To shew that this is no ideal picture, I beg leave to subjoin a few extracts from the journal of a recent traveller in Ireland:—

"At eleven o'clock, I passed into the adjoining cathedral of Christ church. The venerable bishop [of Kildare], who is the dean, was accidentally absent; otherwise, I understood that he attended most indefatigably. A comfortable stove made the attendance less perilous than it usually is in such places. The service was beautifully performed; the choir full, and in perfect voice. If human strains to the praise and glory of God can ever lift up the soul nearer heaven, (and why should they not?) these melodies partook of that high character. Yet was I the whole and sole congregation."

"I love with special love an old cathedral; its very mundane associations are interesting, and all its inspirations are heavenly; I seem to tread on holy ground, *the pillared arches over my head, and beneath my feet the bones of the dead.*"

"The same apostolical exclamation with which the Book of Life closes sealed our assent to the same things, *nothing added, nothing taken away.* And how did that word resound in my ears? Not through the mouth of a clerk, in the unmeaning lifeless form which modern innovation has substituted for ancient practice. It rose and fell in accents loud, solemn, and universal—accents which every voice might have responded to, every ear heard, and every heart felt to its inmost core, throughout that immense edifice.

"Yet was I the only one in congregation."

"I lingered in the aisles long after service was ended, pursuing these trains of thought; and when I reflected, at the same time, on the present temporal state of the Irish establishment, I confess my heart sunk within me. The words in the *Te Deum*, 'Lord, bless thy people, and save thine heritage,' had particularly struck

May not this manifestly faulty state of things be partly owing to the circumstance that in an English cathedral there is no *proper* place for the *bishop* or for the *people*?

The present arrangement of stalls &c. was contrived by the *monks* of old, who hardly recognised the bishop, and affected to take the work of prayer off the hands of the laity. The Reformation broke open the doors of the choir, and let the public in promiscuously, but never restored that beautiful arrangement of primitive times in which all classes of the Christian community were accommodated in an orderly manner around the altar, and even the *stranger* found admittance into a portion of the edifice answering to the *Court of the Gentiles* in the Jewish temple.

These remarks are offered to the consideration of your readers in the hope that some recent measures, which most of them have seen so much reason to deplore, may, by the providence of God, be made subservient to the restoration of a state of things better than has been seen by any living eye.

I remain, Sir, your obedient servant,

H. CODDINGTON.

ΟΙ 'ΑΤΑΚΤΟΤΗΤΕΣ.

SIR,—It were much to be wished, either that the ritual of our church were more strictly defined in the rubric, or that the ordinaries, in their respective dioceses, would issue explicit directions to their clergy, with respect to their manner of performing the church service; or that the clergy would agree among themselves as to some uniform plan of discharging their liturgical duties, that all things might be done *decently and in order*. One might imagine that in our cathedrals, if anywhere, the ritual would be observed (by successive tradition) according to the mind of the venerable fathers of our church, the compilers of our excellent common prayer. I do not believe that the *supposition* would be borne out by the *fact*.

On Sunday last, being St. Luke's-day, I attended divine service at the cathedral of the city where I reside. (I do not choose to be more explicit.) The officiating minister read, for the first lesson, Eccles. li.!

me; also the parable of the husbandman read in the lesson for the day, Luke, xx. It was there written, 'He shall come and destroy those husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid!' I say so, too, from my heart of hearts; but when I reflected on the universal use intended to be made of cathedrals, and the comparative disuse into which they have fallen, how could I dare to hope that God would bless to us, in our day, this part of his heritage? How dissimilar my feelings had I found the archbishop, and all his clergy who reside in town, and all the parochial school children, their masters, and their mistresses, and as many nominal members of the church as now attend prayer meetings and conventicles, and all the religious ladies, who are now so numerous, at church. How soon would such an example, once set, be followed! how soon observed, how soon respected, if not imitated.

"Thus preserved by primitive external discipline in unity of faith, our visible church might, by the grace of God, bid defiance to the Infidel, the Romanist, the Dissenter, and the World."

To this I should have made no objection had the festival fallen upon a working day. But on the Lord's-day I conceive it to be grossly irregular to read a lesson from any other than a *canonical* book. "Nor is there any one *Sunday* in the whole year that has any of its lessons taken out of the apocrypha. For as the greatest assemblies of Christians are upon those days, it is wisely ordered that they should then be instructed out of the undisputed word of God."—Wheatley, p. 137, edit. 1820. The chapter that ought to have been read was Ezek. xx., as being the lesson appointed for the eighteenth Sunday after Trinity.

Another circumstance forcibly struck me. In these days of rebuke and blasphemy, when our ecclesiastical establishments are assailed by open enemies, and faintly defended by time-serving friends, I conceive it incumbent upon every cathedral body to exhibit their ministrations in all the beauty of holiness. The Romanists well know how to avail themselves of the advantages of external ceremony and dignity; and so should we, where we have the power. In the cathedral to which I allude, there is a dean, and three canons residentiary; of these only one was present. There are twelve minor canons, and more than twenty prebendaries; of these not a sixth part attended. There was no anthem after the collect for grace (see the rubric); a short, a *very short* anthem *before* the Nicene creed (query, on what authority?), and no administration of the Lord's Supper!! though there were, at fewest, eight persons present *bound to communicate*, and a numerous congregation. But a hint was given to the latter that it would be better they should not stay.

If such *suicidal* acts are committed by our cathedral establishments, can we be surprised that they are thought superfluous? that those who ought to be *ex officio* their defenders, give them up in despair? that God should remove our candlestick out of its place?

I am, Sir, your hearty well-wisher,

PHILOPREPES.

DR. HAWKINS'S BAMPTON LECTURES.

SIR,—I wish these Lectures a wide circulation—

A Gadibus usque
Auroram et Gangem.

Dr. Hawkins points out the *principal means* of attaining Christian truth, their *use*, and very earnestly, the necessity of their *combined* use.

I have at times meditated a letter to you on the subject of the Seventh Lecture. The late discoveries in what used to be called the *mysteries* of religion are rather startling to plain minds. Happily we are not a subtle people, nor at present a very thinking one: moreover, infidelity, though violent, is uneducated, so less mischief results from these discoveries than might have been expected. I hope, however, Dr. Hawkins's remonstrance will have effect.

I venture to differ from Dr. Hawkins in his translation and application (p. 361) of that passage of Ignatius which forms the con-

clusion of the letter to the Magnesians, and which Dr. Hawkins applies to the third person in the Trinity—"Ἐβήσωθε ἐν ὁμοιοῖα Θεοῦ, κεκτημένοι ἀδιάκριτον πνεῦμα ὃς ἐστὶν Ἰησοῦς Χριστός—translated by Dr. Hawkins, "Fare ye well in the concord of God, possessing his inseparable Spirit, which is Jesus Christ."

I will tell you why I doubt Dr. Hawkins's accuracy. In the letter to Polycarp there is this passage, γρηγόρει ἀκοίμητον πνεῦμα κεκτημένος, (s. 1,) "Watch, having an active, ever-wakeful spirit." Why should not ἀδιάκριτον in the letter to the Magnesians be similarly translated? "Fare ye well in godly concord, having an ἀδιάκριτον spirit, which is Jesus Christ." But what sense is to be given to ἀδιάκριτον? It seems to me that Ignatius signified by it something that *could not be separated—ever abiding, steadfast*; and, applying it to the present passage, I think the full meaning to be, "Fare ye well in godly concord, possessing a spirit of steadfastness in the faith and hope of the gospel, which is Jesus Christ." Should it be objected that this ἀδιάκριτον spirit is said to be Jesus Christ, I reply that it is in accordance with Ignatius's style of writing, (Trall. s. 8.) The following passages are after the same manner:—Eph. s. 17, Mag. s. 10, Trall. s. 11. The meaning may be, that such a spirit of steadfastness was essentially necessary to their salvation. The whole passage seems to derive illustration from the following texts from St. Paul:—Col. i. 23, ii. 4—7; Eph. iii. 14—20, iv. 14—16.

On the other hand, Dr. Hawkins's translation and application seem to me wanting in authority. Our Lord is sometimes said to be Spirit and Holy Spirit in respect of his divine nature; but I am not aware that the third person in the blessed Trinity is ever said to be Jesus Christ, or could be so without some confusion.

Yours, &c.

S. T. R.

ON BOWING AT THE NAME OF JESUS.

REV. SIR,—I am anxious to be informed why it is an universal custom to bow when the name of Jesus is mentioned in the creeds, and to take no notice of the sacred name when it occurs in the other parts of the service. I am aware that we bow when making the profession of our faith, to testify our belief in the ever-blessed and glorious doctrine of the Trinity; but why should that prevent our obeying the command that "at the name of Jesus every knee should bow," whenever that blessed sound reaches our ear? The words of the canon are, "When in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it has been accustomed; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment, that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind for this life and the life to come are fully and wholly comprised." I am, Rev. Sir, your obedient servant,

A LAY MEMBER OF THE CHURCH.

A ROMISH JUDGMENT ON THE XXXIX. ARTICLES.

MY DEAR SIR,—In the articles of impeachment against Archbishop Laud, “*Sancta Clara, alias Davenport*,” is described as “a dangerous person and Franciscan friar, who hath written a popish and seditious book intituled *Deus, Natura, Gratia, &c.*, wherein the thirty-nine articles of the church of England, established by act of parliament, are much traduced and scandalized.” The tract of Davenport which is here alluded to (*Articuli Confessionis Anglicæ paraphastice exponuntur, et in quantum cum veritate compossibiles reddi possunt, perlustrantur*, appended to his book, *Deus, Natura, Gratia*, p. 278—339,) is however one of the most remarkable testimonies to the orthodoxy of our articles that ever proceeded from the pen of a Romanist. As Davenport was a man of real learning, his opinion is of value. I have lately been led to peruse the piece in question, and am disposed to think that many of your readers will not be displeased with a notice of his judgment of the several articles of the Anglican church. I shall give it, with respect to those of which he speaks favourably, in his own words.

“I. II. III. IV. V. Quinque articuli priores solum symbolum apostolorum exponunt, nec ministrant materiam examinis.”

Of sixteen others, also, he speaks with unqualified approbation.

“VII. Hic articulus per totum catholicus est. VIII. De hoc idem est iudicium. IX. Prior pars sanam continet doctrinam, et tam sanctis patribus, quam theologis valde conformem. X. Catholicus est. XVI. Totus articulus optimam continet doctrinam. XVII. Catholicus est. XVIII. Catholicus est. XXIII. Est conformis sacræ scripturæ, doctrinæ sanctorum patrum, et praxi universalis ecclesiæ. XXV. Paragraphus primus et secundus catholicus est. XXVI. Est ipsa doctrina ecclesiæ, et omnium patrum. XXVII. Idem est iudicium. XXXIII. Hic articulus catholicus, et tam sacris scripturis quam antiquitati consonus. XXXIV. Totus hic articulus mihi verissimus et praxi ecclesiæ consonus videtur. XXXV. Multa quidem sunt in homiliis laude digna, alia nec nobis, vel doctioribus eorum, arrident. XXXVIII. Catholicus est et pius. XXXIX. Catholicus est, in scripturis fundatus, et praxi totius ecclesiæ stabilitus.”

He shews that eleven others—namely, XV. XIX. XX. XXI. XXIV. XXIX. XXX. XXXI. XXXII. XXXVI. and XXXVII., are capable of being explained in a tolerable sense; and eight only—namely, VI., the latter part of IX. XI. XIII. XIV. XXII. XXV. and XXVIII., he finds incapable of satisfactory explanation.

It is almost unnecessary to add that this work of Davenport's was ill received by the violent party in his church. They got it censured in Spain, though they could not procure its condemnation at Rome. See *Athenæ Oxon.* vol. ii. 487, edit. 1692.

I am, &c.

DALETH.

ORDINATION VOWS.

SIR,—It has lately been brought very cogently to my mind, how jealously our church and parliament formerly guarded against secret changes in the doctrine, discipline, and ceremonies of the church; and yet how, in the course of time, the regulations and laws adopted for this purpose have been and are being frustrated by an apparent want of conscientiousness in the clergy of all degrees of rank.

For myself, I have been perfectly astounded at the fact, that for several years I have been led away by the prevalent custom and usages of the place in which I was first allocated as a minister of the church,—so much so as to degrade one of the sacraments, and to administer the other irregularly. My conscience became seriously alarmed respecting these and various other irregularities, in consequence of a lay brother's bitterly complaining that we were *unfaithful* to the church, and breakers of our promises made at the time when we were authorized to minister in the service and for the benefit of the church. He declared that we had all promised to use the Form of Common Prayer and Administration of the Sacraments as set down in the Prayer-Book, and "NONE OTHER." This, however, I stoutly *denied*, till he challenged me to peruse the vow on the subject which I had with my own hand subscribed at my ordination; upon a reference to which I found, to my shame, that these words were indeed a part of my own broken promises.

Being thus self-condemned, I began to mention the subject to my clerical brethren, naturally desirous of hearing some justification from them of the example which they had set and I had followed; but the only answer I got was such as to astonish me still more than before, for each acknowledged that he was doing the contrary of his ordination vows and promises; and yet each declared that, though the Prayer-Book was quite correct and ought not to be altered, yet he could not comply with it in such and such particulars.

In the meantime, certain clergy and laymen petitioned the House of Lords for an alteration of the liturgy; and upon this all the clergy in our neighbourhood were vehemently incensed at the Bishop of Norwich for saying that he had never met with a clergyman who fully approved of the Prayer-Book, while they strenuously joined the Bishop of London and the Archbishop of Canterbury for declaring that *all* the clergy, so to speak, approved of everything in that book; and as they had all subscribed and promised to use it, they could have no ground of complaint!

This all puzzled me exceedingly in a *moral* point of view, and, supposing that the bishops must be unacquainted with the state of things in our town, I wrote to our diocesan, stating the facts and usages of the place, and requesting his advice as to what I ought to do, inasmuch as if, on the one hand, I acted on my ordination vows, I should appear an innovator to the people and an opposer and disturber of the peace to the clergy of the neighbourhood; while, on the other hand, if I complied with established usages, I must continue a traitor alike to the church and to the constitution which has established her on the

faith of her laws and regulations, as well as of her doctrines and form of government.

Our diocesan answered that he was afraid that in *all large towns* the irregularities I complained of were prevalent; that himself and all the clergy are bound strictly by the Prayer-Book; that, however, it requires great discretion in reverting to practices long disused, &c.; since which I have been expecting to hear that some order had been agreed upon for enabling and requiring us all to revert gradually, or at once, with episcopal sanction, to the right course of consistency and fidelity,

I now, therefore, beg to inquire what is the right course further to pursue, in order to promote the observance of the law of church and state, and of the vows of our ordination?

Yours faithfully, W. SIMPLEX.

KING CHARLES THE FIRST'S VOW CONCERNING THE RESTORING CHURCH LANDS.

SIR,—I venture to send you a copy of a paper which I hope may prove interesting to your readers. It is extracted from Nelson's "Address to Persons of Quality and Estate," (Appendix vi. 1715,) a work which appears to be not generally known at the present time, but which might prove useful to the church if it were republished. I am, Sir, your humble servant, A COUNTRY CLERGYMAN.

"I, A. B., do here promise, and solemnly vow, in the presence, and for the service of Almighty God, that if it shall please his Divine Majesty of his infinite goodness to restore me to my just kingly rights, and to re-establish me in my throne, I will wholly give back to his church all those impropriations which are now held by the crown; and what lands soever I now do, or should enjoy, which have been taken away, either from any episcopal see, or any cathedral or collegiate church, from any abbey, or other religious house, I likewise promise for hereafter, to hold them from the church, under such reasonable fines and rents as shall be set down by some conscientious persons, whom I promise to choose with all uprightness of heart, to direct me in this particular. And I most humbly beseech God to accept of this my vow, and to bless me in the designs I have now in hand, through Jesus Christ our Lord. Amen. CHARLES R.

"Oxford, 13 Ap. 1646."

DIOCESAN OR ARCHIDIACONAL SYNODS OR VISITATIONS.

SIR,—Can any of your correspondents inform me when the custom began of omitting the celebration of the eucharist at the synods of the clergy? I perceive in our Anglo-Saxon canons every priest was required to attend in vestments prepared to take part in that service. I was much struck the other day with the omission. Nearly forty of

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these our Lord's immediate servants were assembled ; yet they met in his house, and departed from it, without any commemoration of his death, any "breaking of bread." They did not eat bread and drink wine together before the Lord in spiritual worship, though most of them (I believe) did afterwards at the inn for bodily refreshment ; and the only part of the communion service which was celebrated was the sermon, which, without any warrant from the rubric, was detached from its proper place, and appended to the Litany.

I have often heard complaints on the part of the clergy, that the people care more for sermon than communion, and that they do not regard the eucharist as the chief rite of Christian worship. It should seem, from the instance I have named, (not, I believe, a solitary one,) that the clergy themselves are involved in the same faults.

SPECTATOR.

RELIGIOUS RITES OF BAPTIST DISSENTERS.

SIR,—Your last Number contains a quotation from Dr. Hawkins's Bampton Lectures, in which he states that baptists dedicate their children to God "by aspersion with water, yet not in the name of the Father, Son, and Holy Spirit," and adverts to some undesirable results arising from the practice ; and your correspondent "C." takes occasion to propose several questions respecting the extent to which it prevails, the manner in which it is performed, and the possibility of reconciling it with the baptist tenet of "the absolute necessity of immersion for a valid baptism."

Allow me, Sir, to assure your correspondent that, though I have been a baptist minister above a quarter of a century, I never heard or read of such a practice till I saw his letter in your pages.

May I be permitted to add, that the epithet "anabaptists," by which your correspondent thinks it proper that we should be described, is one to which we object, because it conveys the idea that we approve of the repetition of baptism. We believe that immersion on a personal profession of faith in Christ is the only baptism which he has authorized, and a person who has received this is never by us baptized a second time.* I am, Sir, your obedient servant,

THE EDITOR OF THE BAPTIST MAGAZINE.

24, Paternoster Row.

* [They do not approve of anything which *they* consider a repetition, but they require what *we* consider a repetition ; they may therefore very properly call themselves *baptists* to distinguish themselves from us whom they consider as unbaptized ; and we may as properly call them *anabaptists*, because they would require us, who believe that we were once truly baptized in our infancy, to be baptized again, and because they do, according to our belief, actually *rebaptize* those members of our church whom they admit into their communion. Without the least wish to give offence, surely we may ask whether we are bound to speak of our own baptism as a nullity, because a very small sect of Christians object to its being considered in any other light?—ED.]

ANSWER TO QUERIES ON THE EUCHARIST.

REV. SIR,—I write in reply to the queries of your correspondent "D. B." with regard to the holy eucharist. As to his first question, my conviction is, that the rubric to which he refers is perfectly correct and scriptural; and it appears astonishing that any one should have, even for a moment, entertained a doubt upon the subject. Indeed, unless we admit the Lutheran error of consubstantiation, I cannot see what effect his arguments would have. He seems to have forgotten that we of the church of England acknowledge no body and blood of Christ as present in the eucharist, except the consecrated elements, which are so spiritually and effectually, although they are neither transubstantiated nor consubstantiated from their natural qualities of bread and wine. Whether the body of Christ now in heaven be a spiritual or a natural body (in whatever the distinction between them may consist) makes nothing to the point, for whether spiritual or natural, the body of Christ certainly has substance; and if we allow that the substance of his body is present in the eucharist, we give up the doctrine which the fathers taught, and for which our reformers bled, and fall into the delusion either of Rome or Wittenberg. I do not suppose that the Caroline reviewers (who restored this rubric in an amended form, it having been omitted ever since the time of Archbishop Parker) had any allusion whatever to what St. Paul says with regard to natural and spiritual bodies, but only meant to deny any presence of Christ's body, other than a spiritual and mystical one; by spiritual I mean that the presence of Christ's body is discerned only by the spirits of men, and not by their outward senses.

As to the second question, I can only answer that the words of our Saviour are to be taken, as the church always has taken them, to mean that the bread which he offered was mystically and spiritually his body, and as he rose with the same body with which he was crucified, the objection about natural and spiritual bodies can have but little weight.

I would also beg leave to propound a question for your consideration, or that of your correspondents. Does the rubric, with regard to the priest's consecrating a fresh supply of bread and wine when the first is expended, imply the Roman or Lutheran doctrine that the bread and wine are consecrated merely by reciting the words of institution? Wheatley and Bishop Brett, who both strongly oppose that idea, differ entirely with regard to its interpretation. The American church orders the whole prayer of consecration and oblation, at least so much as refers to the sacrament, to be repeated with every fresh supply.

Your obedient servant,

S. P. C.

NOTICES AND REVIEWS.

*Propædia Prophetica. A View of the Use and Design of the Old Testament : followed by two Dissertations—*I. *On the Causes of the Rapid Propagation of the Gospel among the Heathen—*II. *On the Credibility of the Facts related in the New Testament.* By William Rowe Lyall, M.A., Archdeacon of Colchester, Co-Dean of Bocking, and Rector of Hadleigh, Suffolk. London : Rivingtons. pp.492. 1840.

THIS is no common book, but one which will take its place among the first efforts of our apologetic theology. The author tells us that "the general argument was sketched out some ten or twelve years ago, and formed the subject of a series of discourses preached in the chapel of Lincoln's Inn for the Warburtonian Lecture." It is an argument which well deserves attention ; and the work forms an elaborate attempt to place the evidences of Christianity on a more substantial basis, and to treat them in a more logical manner than the common writers have of late employed. It would, of course, be out of the question to attempt to give an analysis of it here ; nor is it easy to find a single passage which will give an adequate view of the argument. The following, perhaps, may give some notion of it ; those who like original and accurate reasoning must read the book for themselves.

"That which I shall endeavour to shew in these lectures is the following proposition—namely, that the place which the actual establishment of Christianity now holds in the argument, in the time of the apostles was supplied by the Old Testament. I shall not confine myself to the proof of this proposition as a mere historical fact ; but I shall endeavour to explain the reasons on which the necessity of a preparatory dispensation was founded. In the discussion of these reasons, I shall be obliged to touch upon many topics, philosophical and historical, as well as theological, which have not heretofore been considered in connexion with the Evidences of Christianity ; but in the result I hope to be able to demonstrate that, without the preceding belief of mankind in the Jewish, or in some scheme of prophecy, the difficulties which the apostles had to contend with would have been insurmountable. I shall shew that their success, if not impossible, (as my own opinion would incline me to believe,) would at least have been, except on this hypothesis, inexplicable, on any known and acknowledged principles of the human mind."—pp. 18, 19.

The Church Scholar's Reading-Book. Published under the direction of the Committee of General Literature and Education, appointed by the Society for Promoting Christian Knowledge. London : Parker. 3 vols. 12mo. 1840.

"THIS selection," so says the advertisement, "has been made in compliance with the request of a Diocesan Church Education Society, whose committee were not acquainted with a publication exactly suited to their views of what was required for the assistance of their scholars. It has been taken from the first nine volumes of the *Saturday Magazine*, published under the direction of the Committee for General Literature and Education of the Society for Promoting Christian Knowledge. The selections, therefore, may be used with confidence, as having substantially received the society's sanction." Now the reviewer does not know how far the periodical in question has had the society's sanction ; but he does know that, from the way in which it was got up, it was ab-

solutely necessary that it should contain much that was inaccurately and inelegantly written, and many things that were exceptionable on other grounds. The present compilation is rapidly produced to meet an emergency. Nothing got up at this railroad-pace style of book-making could possibly have been satisfactory; but surely if a compilation was necessary at the shortest notice, it would have been as well to have used the scissors upon our standard authors as upon the *Saturday Magazine*. If we would preserve our noble language from degenerating into a jargon, we must take care what our young people read. The first duty is, of course, to exclude what is offensive in a moral point of view; but it is also exceedingly desirable to let them become familiar with nothing which offends against accuracy or purity of style, and the most correct taste. There are a great many good things in these volumes, but they are not always in worthy company. Some persons may think that this is taking too much notice of such a subject; but we are in a great crisis as to educational matters. If there is any one among us wiser and more able than all his contemporaries, that man could employ himself at this juncture in no way so usefully as in writing children's books.

The Life and Times of Saint Cyprian. By George Ayliffe Poole, M.A., Incumbent of St. James's Church, Leeds. Oxford: Parker. 8vo. pp. 419. 1840.

THE history of the ante-Nicene period presents us with few objects more pleasing and satisfactory than the life and writings of St. Cyprian. The martyr-bishop of Carthage was truly a light in the world in his generation, and his bright example and animated writings are admirably calculated to edify every age of the church. It is well to direct attention to them. Mr. Poole has given an accurate account of this great man from his own writings and the panegyric of the deacon Pontius. His aim in writing it seems to have been modest. He has confined himself so strictly to the leading subject, that it is hard to see how it can correctly be called "*the Life and Times of St. Cyprian.*" He has not allowed himself to be tempted into speculation; he has not even ventured to estimate the influence which Cyprian exercised upon the theology of the west, nor to compare him, as to his character and opinions, with the most eminent of his predecessors and contemporaries. But though his work has no great claim to originality, it deserves the praise of accuracy. He has made the most of the common materials, and has produced a work which may be strongly recommended for sound principles.

Justification through Faith. The Merciful Character of the Gospel Covenant. The Sufficiency of Scripture as a Rule of Faith. Three Sermons, preached before the University of Oxford, in the course of the past and present year. By Philip N. Shuttleworth, D.D., Warden of New College, Oxford, and Rector of Foxley, Wilts. London: Rivingtons. 12mo. pp. 130. 1840.

AN advertisement prefixed to this little volume explains that the three sermons which it contains are published with the view of meeting cer-

tain theological opinions which have recently engaged so much attention. They have never been controverted in a better spirit. The station which the eminent writer has since been called to fill in the church renders it indelicate to say more here; and it would indeed, under any circumstances, be enough to extract the following passage:—

“Confident as I am that the system now attempted to be set up in this country is not likely to be of long duration, still it is not without feelings of anxiety that I have remarked the momentary prevalence which it has obtained during the last few years, more especially among the younger members of our clergy. Under such circumstances, it would seem to be incumbent upon every sincere friend to the principles of the Protestant Reformation and (as I conceive them to be) of evangelical truth, openly to declare their dissent from doctrines which, if they are doing nothing more, are at least disarming those principles of their poignancy and efficacy. In order to do this, however, it does not appear to me to be either necessary or desirable that they should entangle themselves or their readers in the irritation of controversy. A candid, calm, and dispassionate statement of their own opinions, precisely as they have derived them from the fountain-head of holy writ, with as little reference as possible to the rival sentiments of others, will be all that will be required of them. Such a mode of proceeding (not the usual one, I confess, among conflicting theologians) would, I imagine, be not inferior in efficacy, and certainly more befitting the characters of Christians and churchmen than any appeal to the anger and excitement of direct polemics. In disputes of this nature, we should never for a moment forget that, however dangerous we may conceive to be the tendency of the doctrines we controvert, they are for the most part maintained by our adversaries with entire good faith, and a sincere belief in their accordance with God’s word. Whilst, therefore, we attack the opinions, it is still our duty to respect the motives, and often to reverse the piety of those whom we oppose.”—pp. viii.—x.

Sermons on Various Subjects. By the Rev. H. W. Daubeney, B.A., Perpetual Curate of St. Matthew, Cainscross. London: Burns. 8vo. pp. 291. 1840.

THIS is a volume of sermons published by subscription. It is generally understood that sermons published in this way are intended to serve a benevolent object, by affording an opportunity of assisting the author, or of contributing to some other good work. The practice generally proves a very extravagant way of effecting the object; but, at all events, it places such publications beyond the range of criticism. It is proper, however, to remark, that the writer of the present volume states that he “has had the advantage of referring” to the unpublished manuscripts of his grandfather, the late Archdeacon Daubeney.

The Churchman’s Brief Manual of Baptism, in four parts, containing, Part I. Mode—II. Time—III. Effects of Baptism—IV. Baptismal Regeneration. With concluding observations. By the Rev. Charles E. Kennaway, A.M., formerly Fellow of St. John’s College, Incumbent of Christ Church, Cheltenham, and Vicar of Campden. London: Nisbet. 12mo. pp. 202. 1840.

SUCH a publication as this is quite cheering; it shews that in spite of all party prejudices, honest men ultimately come right. It is evident from the whole of this little book that Mr. Kennaway has lived among those who have looked with suspicion on the doctrine of the church respecting regeneration in baptism. He now says, “That which is born of the flesh is flesh, therefore, by natural generation, we are only heirs of wrath; but regeneration is a new or changed mode of birth, and

this is sealed by baptism, and shews that the child is taken out of the dark state of hopeless condemnation in which he was in *Adam*, and put into the new state of life and hope (1 Peter, i. 3) which he has in Christ." p. 37.

A Course of Plain Sermons on the Church and her Gifts. With a Preface and Occasional Notes. By the Rev. Francis Fulford, M.A., Rector of Trowbridge, Wilts, Chaplain to Her Royal Highness the Duchess of Gloucester, and late Fellow of Exeter College, Oxford. Vol. II. London: Rivingtons. 8vo. pp. lvii. 245. 1840.

IT is very high praise to be able to say of this volume that it keeps the promise of its title, and is a course of plain sermons. To the reviewer's taste, however, it would have been better without the preface; he fully agrees with almost everything Mr. Fulford says in it; but surely it is too polemical for a volume of plain sermons.

Tracts on the Church and the Prayer Book. By the Rev. Frederick W. Faber, M.A., Fellow of University College, Oxford. Second Series. London: Rivingtons. 1840.

THERE are few who have read any of Mr. Faber's beautiful tracts who will not be glad to learn that he has completed a second series. The present volume contains—I. The Church, a Safeguard against Modern Selfishness. II. Church Doctrine, a Witness against Worldly Times. III. The Unfulfilled Glory of the Church. IV. A Churchman's Politics in Disturbed Times. V. The Church Calendar, a Help against Time. VI. The Dignity of Little Children.

An Outline of the History of the British Church from the Earliest Times to the Period of the Reformation, (collected from the Best Authorities,) shewing, by an Appeal to Historical Facts, her Antiquity, and Independence of the Church of Rome. By Philecclesia. London: Burns. 12mo. pp. 94. 1840.

THIS little book contains a great deal of information, communicated in a very lively way. It is a pity that it is so fiercely polemical; and that the author has undertaken the defence of persons whom, if he knew better, he would be very little disposed to defend.

Illustrations of the Doctrine, Principle, and Practice of the Church of England. London: Pickering. 12mo. pp. 203. 1840.

THIS *Horæ Theologicæ* of some amiable but eccentric scholar, who still feels interested about the questions which were discussed some five and twenty years ago, when grave people were frightened from their propriety by the very mention of Calvinistic election. It is chiefly composed of extracts from Mr. Faber, Bishop Jebb, Dean Swift, Mr. Vogan, and the Homilies, and a collation of the Forty-two and the Thirty-nine Articles. The object of the book the reviewer must fairly confess that he has not been able to discover, but it is a beautiful specimen of typography.

The Reasons of a Romanist Considered. A Letter to the Hon. and Rev. George Spencer, containing Remarks upon the Reasons which he assigned, in a Sermon preached at Manchester, as the Cause of his Conversion. By the Rev. G. B. Sandford, M.A. of Brazennose College, Oxford, Curate of Prestwich, Oxford. Parker. 12mo. pp. 179. 1840.

THIS letter is written upon sound principles, and shews a considerable acquaintance with the Romish controversy; but Mr. Sandford must not speak of the Albigenses as "the reputed heretics of Southern France." The Romanists are not likely to find any antagonists very formidable who attempt to maintain an untenable position on a point of history.

A Treatise on Justification. By the Rev. George Holden, M.A. London: Rivingtons. 12mo. pp. 134. 1840.

THIS little treatise is written with great moderation, and very considerable learning. Mr. Holden endeavours to establish the following conclusion:—

"That justification is an act of God the Father, Son, and Holy Ghost, by which, from mere grace and mercy through the sufferings and death of Jesus Christ, he acquits men from the guilt of sin, receives them into favour, communicates the Holy Spirit, regards them as righteous, and bestows a right and title to eternal life; that the required condition on the part of man is a fruitful faith, and that by this faith justification, through divine grace, commences at baptism, is preserved during life, and receives its consummation in future glory."

Some Remarks upon the Nature and Origin of the Tithes in London, &c. With an Appendix. By the Rev. J. Blackburne, M.A., late of St. John's College, Cambridge. London: Rivingtons. pp. 88. 1839.

A PAMPHLET abounding in useful facts and accurate deductions on the subject of tithes. To persons interested in such investigations it will be found both a great help and a safe guide. The title will mislead if it is inferred from it that nothing is adduced in regard to tithes generally as well as those of London, which have been the *main* subject of the author's inquiry.

Six Sermons on the Church and her Ministry. By the Rev. John Stonard, D.D., Rector of Aldingham. London: Rivington. 1839.

THIS general disposition in all quarters to make churchmen acquainted with the constitution of the church is most satisfactory; but with improved ecclesiastical principles it will be found impossible to retain the notions respecting the interpretation of prophecy which prevailed half a century ago. How strange it is to find Dr. Stonard saying that "the bishop of Rome is still a bishop, yea a Christian bishop;" and in a note on these very words, saying, "I firmly believe the pope and the papal monarchy to be typified by St. Paul's man of sin, as well as by the beast and harlot, and by the man the number of whose name is 'six hundred threescore and six,' in the Revelation of St. John."

A Manual of Christian Doctrine, by the Rev. John James, M.A.; *A Godparent's Gift*, by the Rev. T. Chamberlain, M.A.; and *The Order of Confirmation Illustrated*, by the Rev. Henry Hopwood, B.A.; (all published by Burns,) may be recommended for sound church principles.

Mr. Burns is also publishing a very pretty Series of Narratives, (*Richard Morton, James Ford, Lessons for the Days of the Week, Conversations with Cousin Rachel, Dialogues on the Te Deum*,) and another, of *Tracts on Christian Doctrine and Practice*.

Notices of several works (especially Dr. Henderson's valuable one on Isaiah) intended for this Number must be postponed.

DISSENTING MATTERS.

SOCIETY FOR THE RELIEF OF AGED AND INFIRM DISSENTING MINISTERS.

IT has been made a question, whether the voluntary system could provide and maintain a sufficient number of ministers for the necessities of the country? and it is one of those questions which may be argued as long as dissenters and churchmen are ignorant of each other's affairs. But when we look at documents published by dissenters with a view to circulation among themselves, it seems wonderful that those who issue and read them can venture on such statements as they are continually making, at other times and places, with regard to the efficiency of their system. Of course, a man of tact and talents, and good character and constitution, may gain a very good income; but, after preaching for forty or fifty years, he may be getting old and infirm, and the grandchildren of those who chose him may wish to get rid of him. Mr. James, of Birmingham, tells him that, "when from any cause a minister's services are no longer desired by his people, or the bulk of them, it is manifestly his duty to give up his situation as soon as"—What? what does the reader think? No man who does not understand the odd predicament in which dissenting ministers stand with relation to their "people, or the bulk of them," can fully understand the droll mixture which the sentence contains. The writer evidently began it, *ad populum*, upon the pure, simple, "sic-volo," turn-him-out principle; and one would think was going to say, "as soon as he becomes aware of the fact." But his courage, or his conscience, or something or other, failed as he went on; he looked round quietly, perhaps rather waggishly, *ad clerum*, and added, "as soon as he can procure another." Mr. James is a droll man, who knows what to say and what to keep to himself; and he does not discuss the nature of the other situation which an old gentleman of eighty, with a wife and children, would be likely to get. But a document which a friend has placed in the Editor's hands throws much light on the subject. It is "the Twenty-second Annual Report of the Society for the Relief of

Aged and Infirm Protestant Dissenting Ministers, instituted in the year 1818;" and it is in several points of view well worthy of notice. Three of its rules will explain the nature of the society, and render what follows them more intelligible:—

"II. That the objects to be relieved by this society, shall be protestant dissenting ministers of the presbyterian, independent, and baptist denominations, in England and Wales, accepted and approved in their respective denominations; who having been settled pastors of congregations, have resigned their office in consequence of incapacity by age or other infirmities.

"XIII. That the case of each applicant be recommended by three ministers, or by two ministers and one member of the society, of the denomination to which he belongs, who know him to be a person of good moral character, and an approved minister of that denomination.

"XIV. That every person who makes application for relief from the society, shall send a written account to the secretary, stating that he is a protestant dissenting minister of the denomination; and that being incapacitated from performing the duties of his office, at years of age; has been engaged in the work of the ministry years. That his family consists of children; and his whole income from every source, does not exceed per annum."

The report states that thirty-one cases have been relieved during the past year, and it gives the particulars of name, place, recommendation, &c., required in the fourteenth rule. For our present purpose it will be quite sufficient to distinguish these cases by their numbers, and to state some only of the particulars which are given respecting them.

No. I.	..	...	Years in the		...	Dependent on the benevolence of friends for support.
			Age.	Ministry.		
..	..	..	86	.. 47	..	
II.	...	...	86	.. 50	...	Has now no income.
III.	...	...	74	.. 38	...	Income not exceeding 30 <i>l.</i> per annum.
IV.	...	...	59	.. 25	...	Four children; income not exceeding 36 <i>l.</i> per annum.
V.	...	...	82	.. 40	...	Wife and two children; no personal income, but expects assistance from one or two charitable sources, and has a claim as a subscriber on the Kent Union.
VI.	...	...	78	.. 40	...	Has no income.
VII.	...	...	82	.. 43	...	A wife and one child; income does not exceed 2 <i>l.</i> per annum.
VIII.	...	...	78	.. 20	...	Income does not exceed 9 <i>l.</i> per annum.
IX.	...	...	87	.. 46	...	Income does not exceed 15 <i>l.</i>
X.	...	...	86	.. 54	...	Income not exceeding 18 <i>l.</i> per annum.
XI.	...	...	83	.. 27	...	No stated income, but has occasional grants from the presbyterian and other funds.
XII.	...	...	86	.. 32	...	One daughter; his whole income from every source does not exceed 20 <i>l.</i> per annum.
XIII.	...	...	66	.. 22	...	Has no income but what is voluntarily supplied by some members of his late congregation.
XIV.	...	...	73	.. 43	...	Wife and two children; income from every source does not exceed 30 <i>l.</i> per annum.
XV.	...	...	68	.. 43	...	Seven children; his income does not exceed 18 <i>l.</i> per annum, with the exception of some funds received from friends in London, sometimes as much as 8 <i>l.</i> or 10 <i>l.</i> a-year.
XVI.	...	...	69	.. 42	...	Six children; income does not exceed 1 <i>z.</i>

		Age	Years in the Ministry.		
XVII.	...	65	...	38	...
XVIII.	...	74	...	41	...
XIX.	...	66	...	42	...
XX.	...	56	...	31	...
XXI.	...	71	...	31	...
XXII.	...	52	...	25	...
XXIII.	...	74	...	34	...
XXIV.	...	67	...	39	...
XXV.	...	51	...	28	...
XXVI.	...	72	...	50	...
XXVII.	...	59	...	38	...
XXVIII.	...	74	...	36	...
XXIX.	...	87	...	56	...
XXX.	...	67	...	42	...
XXXI.	...	69	...	30	...

Three children; his whole income does not exceed 3*l.* per annum, arising from a cottage.

Four children; his whole income does not exceed 14*l.* per annum.

No income.

Two sons; his income does not exceed 50*l.* per annum.

Whole income does not exceed 15*l.* per ann.

Eight children; his whole income does not exceed 25*l.* per annum.

Entirely dependent on the industry of two children, with whom he and his wife live.

Six children; income does not exceed 13*l.* per annum.

Has no income.

A wife and three orphan grandchildren; income altogether precarious, and quite insufficient for his support.

Seven children; two dependent on him; his whole income arises from the charitable contributions of benevolent friends.

Five children; he has no income.

Wife and one daughter; income does not exceed 46*l.* per annum clear, with a dwelling-house.

One child; his whole income does not exceed 26*l.* per annum.

Whole income does not exceed 26*l.* per ann.

It will be observed that, in the foregoing list, more than half are above the age of seventy, and nine are between eighty and ninety; and it must be borne in mind (for it is distinctly stated in each case) that all are incapacitated for performing the duties of their office, and then we might fairly ask Mr. James where they would have a chance of getting a "situation," except in the workhouse?

It may be answered—"Here is a society catholic in its principle, for it embraces all the three denominations, and managed by men of most respectable character selected from each of them, formed for the very purpose of meeting and relieving these cases." This is quite true, and the writer will be sincerely sorry if any word of his should be considered as disrespectful to the gentlemen whose names are prefixed as "officers of the society." It is quite enough to quote the names of the trustees—"James Gibson, Esq., Henry Waymouth, Esq., James Esdaile, Esq., John Addington, Esq."—to convince every man who knows anything of the dissenting interest that the society is in the hands of some of its most leading and influential members; and this idea would be strengthened by adding the fifteen names of the committee. But the question regards not the men as to their private worth, or character, or opulence, but is only this—"What have they been able to do, with all these advantages, and with a charity so simply benevolent and catholic in its character, to mitigate distress so urgent, and with such peculiar claims?" This is the question, and it goes to their *system*. Under that system, and with such command of its means as they may have, what have they been able to effect? Acting

it may well be conceded from the highest motives of piety, benevolence, and duty, and (it should be no offence to add) stimulated by the consideration that they are acting before the public as the representatives and trustees of those who are continually clamouring for the abolition of tithes and endowments, and calling on churchmen to mark how beautifully they do without them—urged by all these motives, what have they done ?

Why, as has been already stated, they have relieved thirty-one cases ; and if one is surprised to find that such a society could not relieve more cases, that surprise is removed, or rather transferred, to another point, when we learn from the statement of accounts what is meant by being “relieved.” It is there stated only in one gross sum, which, if equally divided among these thirty-one aged and infirm ministers, would give to each a small fraction more than nine pounds, seven shillings, and a penny. This is certainly “relieving” them ; and to persons in so destitute and, in a pecuniary sense, so hopeless a condition, it may be a considerable sum ; but that it should be all that such a society can afford to give is tolerably decisive as to this part of the system.

Even more so is the manner in which this sum is raised. Will it be believed, after what has been said of the respectability of the society, and the specimen of cases which it is intended to relieve, that the annual subscriptions amount to only 33*l.* 10*s.* ? Is not this strange ? especially when it is added that eleven guineas are subscribed by ministers ; so that the sum annually contributed by the dissenting laity is about 21*l.* 19*s.* This may be in part explained by the fact that many of the friends of the society (perhaps between eighty and ninety) have become life subscribers, by payments of ten guineas or upwards ; but even when this is taken into account, the report exhibits a melancholy proof of the impotence of the system. And this is still further shewn by another fact of a very curious kind. It has been already stated that the money granted for the relief of these *thirty-one* cases (though probably apportioned to meet their several degrees of destitution) would average nearly nine guineas to each ; and (to save the reader trouble) this is equivalent to saying that it amounted to 290*l.* Now it is quite obvious that this could not be given out of 33*l.* 11*s.* of annual subscriptions, even aided as it was by a donation of twenty pounds, and a legacy of nineteen guineas, which would altogether amount to only 72*l.* 10*s.* But this is explained by the fact that the society (not quite satisfied to trust to *voluntary* contributions) has been funding its income ; and having been in existence for *twenty-two* years, it has amassed so much stock that its dividends during the year amounted to 415*l.* 14*s.* 2*d.* ; and of this more than half (229*l.* 18*s.* 9*d.*) was reinvested. Can one conceive a more severe satire on the system ? The trustees are men of business, who know the world and their own denominations, and if we were to ask them “Cannot you trust to the *voluntary* system ?” they might fairly answer, “Surely you see that getting what we can by subscriptions and donations and legacies and congregational collections, and hoarding and funding, and sparing and doling out pittance little better than

mockeries, for *two and twenty years*, we have not yet got *an income of five hundred a year*. Such a sum would be easily raised for any one nice young man who was acceptable; but as to these old gentlemen, it is quite another matter."

It is only from such incidental admissions behind the scenes that churchmen can form any idea of the real state of things among the dissenters; and only by such a peep as this that one can account for the soreness and rancour with which they speak of the provision that is made for the clergy, and the way in which it is dragged into every question. Take a specimen from this month's "*Evangelical Magazine*," a publication which was for a long period the most respectable organ of the orthodox and pious part of the dissenters, and which still has a large circulation, kept up (among, it is feared, a rather different class of persons) by such "*keen hatred and round abuse*" as the following, which occurs in a review of a book by Dr. Bennet on Justification:—

"How many preach Puseyism whose lives proclaim them to be mere men of the world; who, finding it the way to preferment,* are ascetics in their sermons and prayers, but *the very opposite* in their conduct; the *fair samples* of a clergy who substitute baptismal regeneration for personal holiness. We should not be surprised if the *worldly clergy of a state-endowed church*, who have a sufficient degree of intellect to enable them to think and to manufacture sophisms, were to become the ready disciples of the Oxford tractators. The church, we are told, is awake—that is, the clergy, and they must do something. *Holy, in the nature of things, they cannot be*; but there is another way: they may be sanctimonious Puseyites—they may hug the crucifix, and hate the cross—they may deceive the people by cant and grimace, and call it devotion. The time has arrived when an outward decency must be assumed to conceal the want of piety; those who loathe religion in their hearts would be glad to have a specious semblance instead of the reality. *The priests are ready and eager to supply them with the counterfeit.*"—p. 486.

This is the "*Evangelical Magazine*;" and one certainly does like such plain speaking better than heartless cant about "*our dear brethren in the establishment.*" It is better that feelings should be plainly expressed, and fully understood. If the "*Evangelical Magazine*," that is, the parties who support it, really considers all the clergy as sordid hypocrites, because they are "*state-endowed*," it is better to say so at once; and it is hoped that it will never lead any clergyman to any more unchristian practice than just simply to inquire why it is that men in many points respectable and amiable cannot talk on this subject with common decency; and that professing not merely to abhor, but to despise, all filthy mammon, they are so very, very sore about money matters. Discourses against the love of money are very well in their place, and perhaps it might be proper to accompany the post office order for nine pounds seven and a penny, with some advice not to set their hearts on riches, not to embark in commercial speculations, or dissipate in luxury, not to hoard the money for their children, nor waste it in buying lawn sleeves and mitres. But why must it be

* The ingenious writer is likely to produce a very droll mystification in the minds of his brethren and sisters who dwell at Chichester, St. David's, Peterborough, Lichfield, Hereford, Norwich, &c. He seems to be about as well informed as some of the Irish journals, who not long since attacked the "*Puseyite Provost*" of Trinity College.

dragged into a review of a book on justification? Why? Because it is the sore subject, and one which in a system where all is voluntary, and where hourly stimulants are required for hourly sacrifices of money, that subject is always grating upon their minds, and eats as does a canker. It is twice unblest; it injures him who gives and him who takes.

To return, however, to the specific case of the society's report. It will be remembered, perhaps, that the editor mentioned his having received it in the notices to correspondents a month ago, and requested information from the friend to whom he was already indebted, or from any other, with regard to the existence of any other similar society. He has not yet obtained any such information, or seen anything which at all bears on the subject, except, it may be, a notice to correspondents in the "Patriot" of the 1st October, which seems to hold out a hope that the condition of destitute ministers (at least in Wales, where several of the thirty-one reside) may be somewhat improved; not indeed as to victuals or drink, or being warmed or clothed, but that those whom it is not convenient to accommodate with food, may be supplied with something to read and keep them in good humour:—

"TO CORRESPONDENTS.—We have received a letter from the Rev. Dr. Leifchild enclosing letters from very poor dissenting ministers in Wales, urgently entreating that more affluent dissenters who take in the 'Patriot' would send it to them after it is done with. We know that many of these excellent and useful men are so straitened in their circumstances as to render it impossible for them to pay for the paper. We hope some of our readers will take the hint, and after they have done with the papers, will forward them to Dr. Leifchild, who, we believe, will take the trouble of sending them to his poor brethren."

The writer hopes that he shall not be considered as taking too great a liberty if he suggests that the Leifchild Charity might be incorporated as a branch of the society.

DOCUMENTS.

AN ACT TO AMEND AN ACT PASSED IN THE FIRST YEAR OF THE REIGN OF HIS LATE MAJESTY KING GEORGE THE FIRST, INTITULED "AN ACT FOR RENDERING MORE EFFECTUAL HER LATE MAJESTY'S GRACIOUS INTENTIONS FOR THE AUGMENTATION OF THE MAINTENANCE OF THE POOR CLERGY;" AND TO RENDER VALID CERTAIN AGREEMENTS WHICH HAVE BEEN MADE IN PURSUANCE OF THE SAID ACT; AND FOR OTHER PURPOSES.

ANNO TERTIO ET QUARTO VICTORIÆ REGINÆ.—CAP. XX.

[3rd July, 1840.]

Letters patent, 3rd Nov. 3 Anne, incorporating the Governors of the Bounty of Queen Anne.—Rules prepared by the governors according to the said letters patent.—Rules have been altered and extended.—Certain appropriations made by the governors confirmed.

WHEREAS by letters patent of her Majesty Queen Anne, under the great seal of England, bearing date the third day of November in the third year of her

reign, incorporating "The Governors of the Bounty of Queen Anne for the Augmentation of the Maintenance of the Poor Clergy," the said Governors were authorized to consider, consult, advise, agree upon, draw up, prepare, and propose in writing to her said Majesty, her heirs and successors, such proper and necessary rules, methods, directions, orders, and constitutions as the said governors, or any seven or more of them, with such quorum as is therein directed, should in their discretion judge most convenient to be observed for and towards the better rule and government of the said corporation and the members thereof, and the receiving, accounting for, and managing all and every the revenues thereby granted, and all arrears thereof, and also for and concerning the distributing, paying, and disposing of the same, and all other gifts and benevolences that should or might be given or bequeathed to the said corporation for the charitable ends in the said letters patent mentioned for the augmentation of the maintenance of the poor clergy aforesaid, and that such rules, methods, orders, directions, and constitutions as should be so proposed, and should be approved, altered, or amended by her said Majesty, her heirs or successors, and such as should be made by her said Majesty, her heirs or successors, and so signified and declared by her, her heirs or successors, under her or their great seal, her said Majesty thereby willed should be the rules, methods, directions, orders, and constitutions by which the governors of the bounty of Queen Anne for the augmentation of the maintenance of the poor clergy, and their successors, should receive, manage, govern, apply, and dispose her said Majesty's royal bounty, and other gifts and benevolences which should or might after that time be given or bequeathed to the said corporation, (where the donors thereof should not particularly direct the application thereof,) to and for the increase of the maintenance of such parsons, vicars, curates, and ministers officiating in any church or chapel within the kingdom of England, dominion of Wales, or town of Berwick-upon-Tweed, where the liturgy and rites of the church of England, as then by law established, were and should be used and observed, for whom a maintenance was not then sufficiently provided: and whereas, pursuant to the said letters patent of incorporation, the said governors did agree upon, prepare, and propose to her said Majesty certain rules and constitutions, for the better rule and government of the said corporation, the fourth of which said rules and constitutions was to the effect following; (that is to say,) that in order to encourage benefactions from others) and thereby the sooner to complete the good that was intended by her said Majesty's bounty, the governors might give the sum of two hundred pounds (which was the stated sum to be allowed to each cure) to cures not exceeding thirty-five pounds per annum, where any persons would give the same or greater sum or value in lands or tithes; and her said Majesty, by letters patent under her great seal, bearing date the fifth day of March, in the twelfth year of her reign, did establish the said rules and constitutions, reserving to herself, her heirs and successors, power from time to time, under her or their great seal, to alter the same, and to give and make in like manner such other rules and constitutions, according to the true intent of the said letters patent of incorporation, as to her said Majesty, her heirs or successors, should seem meet: and whereas by an act passed in the first year of the reign of his Majesty King George the First, intituled "An Act for making more effectual her late Majesty's gracious Intentions for augmenting the Maintenance of the Poor Clergy," after reciting (amongst other things) the said several letters patent of her said Majesty, it was enacted and declared, that all such rules, methods, orders, directions, and constitutions as should from time to time be by the said governors agreed upon, prepared, and proposed to his said Majesty, his heirs and successors, according to the true intention of the said letters patent of incorporation, and by his said Majesty, his heirs and successors, approved under his or their sign manual, should be as good, valid, and effectual rules, methods, directions, orders, and constitutions for the pur-

poses aforesaid as if the same were made and established under the great seal of his said Majesty, his heirs or successors; and by the same act, after reciting the said fourth rule or constitution established by the said letters patent of the fifth day of March in the twelfth year of her said Majesty's reign, and that the right of presentation or nomination to small livings was of considerable value, and yet it might be a great inducement to such benefactions as aforesaid if the benefactor might have some right of presentation or nomination to the cure which himself contributed to augment, it was therefore further enacted, that all agreements with such benefactor and benefactors, with the consent and approbation of the said governors, touching the patronage or right of presentation or nomination to any such augmented cure made or to be made for the benefit of such benefactor and benefactors, his, her, or their heirs or successors, by the King's most excellent Majesty, his heirs and successors, under his and their sign manual, or by any bodies politic or corporate, or by any person or persons being of the full age of twenty-one years, having an estate of inheritance either in fee simple or fee tail in their own right, or in the right of their churches or wives, or jointly with their wives, made before coverture or after, or having an estate for life or for years determinable upon his and their own life and lives, with remainder in fee simple or fee tail to any issue of his or their own bodies, in such patronage or right of presentation or nomination, in possession, reversion, or remainder, should be respectively good and effectual in the law against his Majesty, his heirs and successors, or against all and every such bodies politic and corporate, or against the person so agreeing, their wives, heirs, and successors respectively, and every of them, and against all and every their issue, and against every other person and persons claiming in remainder and reversion after such estate tail as aforesaid, according to the form of such agreement, and the advowson, patronage, and right of presentation and nomination to such augmented churches and chapels should be vested in such benefactors, their heirs and successors, as against his majesty, his heirs and successors, or the said bodies politic and corporate and their successors, or the said respective persons as aforesaid, as fully, and in like manner and form, as if the same had been granted by his said majesty, his heirs or successors, under his and their great seal, and as if such bodies politic or corporate had been free from any restraint, and as if such other persons so agreeing had been sole seised in his and their own right of such advowson, patronage, right of presentation, and nomination in fee simple, and had granted the same to such benefactors, their heirs and successors respectively, according to such agreements; and it was thereby further enacted, that the agreements of guardians for and on behalf of infants or idiots under their guardianship should be as good and effectual, to all intents and purposes, as if the said infants or idiots had been of full age and of sound mind, and had themselves entered into such agreements; provided always, that in case of any such agreement as aforesaid by any parson or vicar, the same should be with the consent and approbation of his patron and ordinary; provided also, that in case of any such agreement as aforesaid made by any person seised in right of his wife, the wife should be a party to the agreement, and should seal and execute the same: and whereas under the provisions of the herein-before recited letters patent and act of parliament, or some or one of them, divers rules, orders, and constitutions have been from time to time made, whereby the power of the said governors to augment cures to the augmentation of which any benefactor or benefactors should also contribute as aforesaid has from time to time been enlarged and extended, both with respect to the amount of the yearly value of the cures which the said governors were empowered to augment, and with respect to the amount which the said governors were empowered to appropriate out of the funds at their disposal towards such augmentation, and such power so enlarged and extended has in many cases been exercised by the said governors, and in some of such

cases agreements have been made with the benefactor or benefactors contributing to such augmentations touching the patronage or right of presentation or nomination to such augmented cures, according to the provision of the said recited act: and whereas doubts have arisen whether appropriations made by the said governors for the augmentation of any cure were strictly authorized by the rules, orders, and constitutions for the time being in force, in those cases in which the amount so appropriated to any cure by the said governors has exceeded in any one year the sum of two hundred pounds; and doubts have also arisen whether the agreements made with such benefactor or benefactors as aforesaid are strictly valid and effectual in those cases in which the yearly value of the augmented cure has previously to such augmentation exceeded the sum of thirty-five pounds, or the amount so appropriated by the said governors as aforesaid has exceeded in any one year the sum of two hundred pounds: and whereas it is expedient to remove and obviate all such doubts as aforesaid, both with respect to appropriations made by the said governors, and with respect to agreements made and to be made with any such benefactor or benefactors as aforesaid: be it therefore enacted by the Queen's most excellent Majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present parliament assembled, and by the authority of the same, that all appropriations heretofore made by the said governors of any sum or sums of money out of the monies at their disposal to the augmentation of any cure shall be good, valid, and effectual, to all intents and purposes whatsoever, in all cases in which any benefactor or benefactors has or have, in order to obtain any such appropriation for the augmentation of the same cure, contributed not less than the amount of benefaction which was at the time of any such augmentation required in that behalf by the rules, orders, and constitutions then in force, notwithstanding that the sum or sums so appropriated by the said governors to the augmentation of such cure shall have exceeded in any one year the sum of two hundred pounds.

Certain agreements made by the governors confirmed, and provisions of recited act extended.—Amount of appropriations hereafter to be made shall be within the limit prescribed by rules in force at the time.

II. And be it further enacted, that all agreements already made and hereafter to be made, with such consent and approbation of the patron and ordinary as required by the said recited act, and with the consent and approbation of the said governors, with any benefactor or benefactors contributing to the augmentation of any cure, touching the patronage or right of presentation or nomination to such augmented cure, for the benefit of such benefactor or benefactors, his, her, or their heirs or successors, according to the provisions of the said recited act, and all grants and assurances made and to be made for carrying such agreements into effect, shall be good, valid, and effectual in the law, to all intents and purposes whatsoever, in all cases in which the yearly value of the augmented cure shall have been or shall be within the limits prescribed for the same by the rules, orders, and constitutions which shall have been or shall be in force at the time of making such agreements respectively as aforesaid, notwithstanding that such yearly value shall have exceeded or shall exceed the sum of thirty-five pounds, or that the amount appropriated by the said governors out of the monies at their disposal to the augmentation of such cure shall have exceeded or shall exceed in any one year the sum of two hundred pounds, or that such yearly value and also the amount so appropriated shall both have exceeded or shall both exceed the same several sums respectively: provided nevertheless, that so far as relates to such agreements as aforesaid the amount of all appropriations hereafter to be made by the said governors to the augmentation of any cure shall be within the limits prescribed for the same by the rules, orders, and constitutions which shall be in force at the time of making such agreements respectively as aforesaid.

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Provisions of 1 G. 1. c. 10, extended to this act in cases where no appropriation shall be made by the governors.

III. And whereas it is expedient to extend the provisions of the said recited act, with respect to such agreements as aforesaid, to cases in which no appropriation shall be made by the said governors out of the funds at their disposal to the augmentation of the cures to which such agreements shall respectively relate; be it therefore further enacted, that all agreements hereafter to be made, with such consent and approbation of the patron and ordinary, as required by the said recited act, and with the consent and approbation of the said governors, with any benefactor or benefactors contributing to or providing for the augmentation of any cure, touching the patronage or right of presentation or nomination to such cure, for the benefit of such benefactor or benefactors, his, her, or their heirs or successors, according to the provisions of the said recited act, and all grants and assurances to be made for carrying such agreements into effect, shall be good, valid, and effectual in the law, to all intents and purposes whatsoever, in all cases in which the yearly value of such cure shall be within the limits prescribed for the same by the rules, orders, and constitutions which at the time of making such agreements respectively as aforesaid shall be in force with respect to cures for the augmentation of which appropriations to meet benefactions may be made by the said governors out of the funds at their disposal, notwithstanding that in any of such cases no appropriation whatsoever shall be made by the said governors out of the funds at their disposal to the augmentation of the cure to which such agreements as aforesaid shall respectively relate.

On completion of an agreement for transfer of patronage of a cure to a benefactor, though no appropriation be made by the governors, the cure to be considered as one augmented by them.

IV. And be it further enacted, that every cure touching the patronage or right of nomination to which any such agreement as aforesaid with any benefactor or benefactors shall be made for the benefit of such benefactor or benefactors, his, her, or their heirs or successors, though no appropriation whatsoever to the said cure for the augmentation thereof shall be made by the said governors out of the funds at their disposal, shall, from and immediately after the completion of such agreement, be deemed and considered in law, in all respects, and to all intents and purposes whatsoever, as a cure augmented by the said governors, and the same, and the minister or incumbent thereof, and his successors, shall be subject and liable to all the laws, rules, and regulations relating to or concerning cures augmented by them and the ministers or incumbents thereof.

Endowments accepted under the last recited act by the governors to be (except in special cases) subject to the same rules as if they had been appropriated by the governors.

V. And whereas by an act passed in the second and third years of the reign of her present Majesty (chapter forty-nine), intituled "An Act to make better Provision for the Assignment of Ecclesiastical Districts to Churches or Chapels augmented by the Governors of the Bounty of Queen Anne, and for other purposes," after reciting that it was expedient to make provision for the more permanent security of the endowments and emoluments which should have been or might thereafter be provided for the use or benefit of any church or chapel, whether built, acquired, or appropriated, or to be built, acquired, or appropriated, under the authority of certain acts therein recited or referred to, or of any of them, or under any other authority, or for the use or benefit of the incumbent of any such church or chapel, or of the spiritual person serving the same, it was enacted, that it should and might be lawful for the said governors of the bounty of Queen Anne to accept, take, and hold any such endowments

and emoluments upon the trusts and for the intents and purposes for which the same should have been or might thereafter be given or granted by the person or persons providing the same, in like manner as any such endowments or emoluments might then be taken or held by any private trustees or trustee; and that it should and might be lawful for any trustees or trustee of any such endowments or emoluments to assign and transfer the same to the said governors of the bounty of Queen Anne, to be held and applied by them upon the same trusts and for the same intents and purposes as the same previously to such assignment and transfer were held by such trustees or trustee: and whereas it is expedient to make such further provision as is hereinafter contained for the application and disposition of all endowments and emoluments accepted by or assigned to or to be accepted by or assigned to the said governors under the aforesaid provisions of the last-recited act; be it therefore further enacted, that all endowments and emoluments whatsoever already accepted or taken by or assigned or transferred to, or to be hereafter accepted or taken by or assigned or transferred to, the said governors, under the aforesaid provisions of the last-recited act, and the money, stocks, parliamentary or other funds or securities, land, hereditaments, or other property of which the same respectively may consist, shall, so far as circumstances will permit, and subject and without prejudice to the trusts, intents, and purposes upon and for which the same shall have been given or granted by the person or persons providing the same, be appropriated by the said governors to the particular benefice for which the same respectively shall have been provided, and be applicable and disposable by them for the benefit and augmentation of such benefice, in such and the same manner, and with such and the same powers of investment in the purchase of land, and exchange for other lands and hereditaments, and otherwise, and other powers and authorities, in all respects, according to the rules, orders, and constitutions for the time being in force for the management of the bounty of Queen Anne, as if the money, stock, land, hereditaments, or other property of which such endowments and emoluments may respectively consist had been originally provided or appropriated by the said governors out of the funds at their disposal for the benefit and augmentation of the same benefice.

AN ACT TO PROVIDE FOR THE SALE OF THE CLERGY RESERVES IN THE PROVINCE OF CANADA, AND FOR THE DISTRIBUTION OF THE PROCEEDS THEREOF.

ANNO TERTIO ET QUARTO VICTORIÆ REGINÆ.—CAP. LXXVIII.

[7th August, 1840.]

Clergy reserves may be sold.—Proviso.

WHEREAS it is expedient to provide for the final disposition of the lands called clergy reserves in Canada, and for the appropriation of the yearly income arising or to arise therefrom, for the maintenance of religion and the advancement of Christian knowledge within the said province; be it enacted by the Queen's most excellent Majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present parliament assembled, and by the authority of the same, that after the passing of this act it shall be lawful for the governor of the province of Canada, by and with the advice of his executive council, and under such regulations as may be by him from time to time in council established in that behalf, and approved by the Queen in council, to sell, grant, alienate, and convey in fee simple all or any of the said clergy reserves; provided nevertheless, that the quantity of the said clergy reserves so to be sold as aforesaid in any one year shall not in the whole exceed one hundred thousand acres, without the previous approbation in writing of one of her Majesty's principal secretaries of state.

Investment of proceeds of sales under 7 & 8 G. 4. c. 62.

II. And be it enacted, that the proceeds of all past sales of such reserves which have been or shall be invested under the authority of an act passed in the eighth year of the reign of King George the fourth, intituled "An act to authorize the sale of part of the clergy reserves in the provinces of Upper and Lower Canada," shall be subject to such orders as the governor in council shall make for investing, either in some public funds in the province of Canada, secured on the consolidated fund of the said province, or in the public funds of Great Britain and Ireland, the amount now funded in England, together with the proceeds hereafter to be received from the sales of all or any of the said reserves, or any part thereof: provided always, that the necessary expenses of such sales shall be borne and defrayed out of the first monies received therefrom.

Present payments to religious bodies out of crown revenues to be the first charge on the fund.—Proviso.

III. And be it enacted, that the interest and dividends accruing upon such investments of the proceeds of all clergy reserves sold or to be sold, and also the interest to accrue upon sales on credit of clergy reserves, and all rents arising from clergy reserves that have been or may be demised for any term of years, shall be paid to the receiver-general of the province of Canada, or such other person as shall be appointed to receive the public revenues of the said province, and shall together form an annual fund for the purposes hereinafter mentioned, and shall be paid by him from time to time in discharge of any warrant or warrants which shall from time to time be issued by the governor, in pursuance of the provisions of this act; (that is to say,) in the first place, to satisfy all such annual stipends and allowances as have been heretofore assigned and given to the clergy of the churches of England and Scotland, or to any other religious bodies or denominations of Christians in Canada, and to which the faith of the crown is pledged, during the natural lives or incumbencies of the parties now receiving the same: provided always, that until the annual fund so to be created and deposited with the receiver-general shall suffice to meet the above-mentioned stipends and allowances, the same, or so much thereof as the said fund may be insufficient to meet, shall be defrayed out of the casual and territorial revenue of the crown in the province of Canada.

Provision for the churches of England and Scotland.

IV. And be it enacted, that as soon as the said fund shall exceed the amount of the several stipends and allowances aforesaid, and subject always to the prior satisfaction and payment of the same, the said annual fund shall be appropriated as follows; (that is to say,) the net interest and dividends accruing upon the investments of the proceeds of all sales of such reserves sold or to be sold under the authority of the before-recited act of the eighth year of the reign of King George the fourth shall be divided into three equal parts, of which two shall be appropriated to the church of England, and one to the church of Scotland in Canada; and the net interest and dividends accruing upon the investments of the proceeds of all sales of such reserves sold under the authority of this act shall be divided into six equal parts, of which two shall be appropriated to the church of England and one to the church of Scotland in Canada: provided always, that the amount of the before-mentioned stipends and allowances which shall be paid to and received by any clergyman of either of the said churches of England or Scotland shall be taken, as far as the same will go, as a part of the share accruing to each church respectively by virtue of this act; (that is to say,) the stipends and allowances to any clergyman of the church of England as part of the share accruing to the church of England, and the stipends and allowances to any clergyman of the

church of Scotland as part of the share accruing to the said church of Scotland, so that neither of the said churches shall receive any further or other sum beyond such respective stipends and allowances until the proportion of the said annual fund allotted to them respectively in manner aforesaid shall exceed the annual amount of such stipends and allowances.

Application of the funds so allotted.

V. And be it enacted, That the share allotted and appropriated to each of the said churches shall be expended for the support and maintenance of public worship and the propagation of religious knowledge, the share of the said church of England being so expended under the authority of the "Society for the Propagation of the Gospel in Foreign Parts," and the share of the said church of Scotland under the authority of a board of nine commissioners, to be elected by the synod or synods of the presbyterian church of Canada in connexion with the church of Scotland, under such regulations as shall be from time to time established by the governor of Canada, with the advice of his executive council.

How allotted funds are to be paid.

VI. And be it enacted, That the share of each of the said churches shall be paid by the receiver general or other person appointed as aforesaid in discharge of any warrant or warrants which shall from time to time be issued by the governor of the said province in favour of the treasurer or other officer who shall be respectively appointed to receive the same by the said society on behalf of the said church of England, and by the said commissioners on behalf of the said church of Scotland.

Application of residue of the fund.

VII. And be it enacted, That, subject to the foregoing provisions, the residue of the said annual fund shall be applied by the governor of Canada, with the advice of the executive council, for purposes of public worship and religious instruction in Canada.

Guarantee of the sums of 7,700l. to the church of England, and 1,580l. to the church of Scotland.

VIII. And be it enacted, That the receiver general or other person appointed as aforesaid to receive the interest and dividends accruing from the investment of the proceeds of all clergy reserves sold or to be sold shall, on or before the fifteenth day of January in every year, deliver to the governor a certificate in writing under his hand of the net amount which in that year will be applicable to the several churches of England and Scotland out of the said fund under the provisions of this act; and whenever the sum mentioned in any such certificate to be applicable to the church of England in Upper Canada shall be less than seven thousand seven hundred pounds, or the sum mentioned in the certificate to be applicable to the church of Scotland in Upper Canada shall be less than one thousand five hundred and eighty pounds, the deficiency in each case shall be made good out of the consolidated fund of the united kingdom of Great Britain and Ireland, and shall be charged thereupon at the quarter day next ensuing the receipt of such certificate at the treasury; and the lord high treasurer, or three or more commissioners of her Majesty's treasury of the united kingdom of Great Britain and Ireland, shall be authorized by their warrant to direct the issue of the sums needed to supply such deficiency in the following manner; (that is to say,) such sum as shall be needed to supply the deficiency of the said sum of seven thousand seven hundred pounds to such person or persons as shall be appointed to receive the

same by the Society for the Propagation of the Gospel in Foreign Parts, and such sum as shall be needed to supply the deficiency of the said sum of one thousand five hundred and eighty pounds to such person or persons as shall be appointed to receive the same by any writing under the hands of any three or more of the commissioners under whose authority the share of the church of Scotland is to be expended as aforesaid; and all sums so paid out of the consolidated fund shall be severally applied, under the authority of the said society and of the last-mentioned commissioners respectively, for the support and maintenance of public worship and the propagation of religious knowledge in each of the said churches in Canada.

Accounts of expenditure to be rendered to governor in council.

IX. And be it enacted, That accounts of the expenditure of every sum of money so to be received out of the said annual fund, or out of the consolidated fund of the united kingdom of Great Britain and Ireland, by the said churches of England and Scotland, or by any other religious body or denomination of Christians respectively, under the authority of this act, shall be, on or before the twentieth day of July in each year, rendered to the governor of the said province in council; and that until such accounts shall have been rendered, and the due and proper expenditure of the sum granted during any preceding year shall have been established to the satisfaction of the governor of the said province in council, no other or further sum or proportion of the said annual fund shall be paid or allowed to any or either of the churches, religious bodies, or denominations of Christians, failing, neglecting, or refusing to render such account, or to verify the same as aforesaid; and that copies of such accounts shall annually be laid before the legislature of the said province.

Summary remedy for misapplication of monies.

X. And be it enacted, That whenever there shall appear to the governor of the said province in council sufficient reason to apprehend that there has been any misappropriation or nonappropriation of any sum or sums of money paid to any of the said churches, religious bodies, or denominations of Christians, out of the said annual fund, or any neglect or abuse in the expenditure or management of any such sum or sums, upon direction for that purpose given by the governor, it shall be lawful for the attorney general to apply summarily, either by petition or information, to or in the Court of Chancery in Upper Canada, or to any one of the superior courts of record in Lower Canada, setting forth the nature of the abuse apprehended, and praying discovery, and relief in the premises, as the nature of the case may require.

Repeal of part of 31 Geo. 3, c. 31.

XI. And be it enacted, That from and after the passing of this act, so much of an act passed in the thirty-first year of the reign of King George the Third, intituled "An act to repeal certain parts of an act passed in the fourteenth year of his Majesty's reign, intituled 'An act for making more effectual provision for the government of the province of Quebec in North America, and to make further provision for the government of the province,' as relates to any reservations of land hereafter to be made in Upper Canada or Lower Canada for the support and maintenance of a protestant clergy," shall be repealed.

Meaning of terms "province of Canada" and "governor."

XII. And be it enacted, That in this act the words "province of Canada" shall be taken to mean the province of Canada as constituted under an act passed in this session of parliament, intituled an act to re-unite the provinces of Upper and Lower Canada, and for the government of Canada; and the

word "governor" shall be taken to mean and include the governor, lieutenant governor, or person administering the government of the province of Canada.

Act may be amended, &c.

XIII. And be it enacted, That this act may be amended or repealed by any act to be passed in this session of parliament.

AN ACT TO EXEMPT, UNTIL THE THIRTY-FIRST DAY OF DECEMBER, ONE THOUSAND EIGHT HUNDRED AND FORTY-ONE, INHABITANTS OF PARISHES, TOWNSHIPS, AND VILLAGES, FROM LIABILITY TO BE RATED AS SUCH, IN RESPECT OF STOCK IN TRADE OR OTHER PROPERTY, TO THE RELIEF OF THE POOR.

[10th August, 1840.]

ANNO TERTIO ET QUARTO VICTORIÆ REGINÆ.—CAP. LXXXIX.

Stock in trade not to be rated.

WHEREAS by an act passed in the forty-third year of the reign of Queen Elizabeth, intituled "An act for the relief of the poor," it was amongst other things provided, that the overseers of every parish should raise, by taxation of every inhabitant, parson, vicar, and other, and of every occupier of lands, houses, tithes impropriate, propriations of tithes, coal mines, or saleable underwoods, in the said parish, in such competent sum and sums of money as they shall think fit, a convenient stock of necessary ware and stuff to set the poor on work, and also competent sums of money for and towards the relief of the poor not able to work, and also for the putting out of poor children to be apprentices, to be gathered out of the same parish according to the ability of the same: And whereas by another act passed in the session of parliament holden in the thirteenth and fourteenth years of the reign of King Charles the Second, intituled, "An act for the better relief of the poor of this kingdom," the provisions of the said act of Elizabeth were extended to certain townships and villages: And whereas, by reason of the provisions of the said acts, it has been held that inhabitants of parishes, townships, and villages, as such inhabitants, are liable, in respect of their ability derived from the profits of stock in trade and of other property, to be taxed for and towards the relief of the poor, and it is expedient to repeal the liability of inhabitants, as such, to be so taxed: Be it therefore enacted by the Queen's most excellent Majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present parliament assembled, and by the authority of the same, that from and after the passing of this act it shall not be lawful for the overseers of any parish, township, or village, to tax any inhabitant thereof, as such inhabitant, in respect of his ability derived from the profits of stock in trade or any other property, for or towards the relief of the poor: Provided always, that nothing in this act contained shall in anywise affect the liability of any parson or vicar, or of any occupier of lands, houses, tithes impropriate, propriations of tithes, coal mines, or saleable underwoods, to be taxed under the provisions of the said acts for and towards the relief of the poor.

Duration of Act.

II. And be it enacted, That this act shall be in force till the thirty-first day of December in the year of our Lord one thousand eight hundred and forty-one, and that from the said thirty-first day of December, this act, and all the provisions hereinbefore contained, shall absolutely cease and be of no effect.

AN ACT TO AMEND AN ACT OF THE FIRST AND SECOND YEARS OF THE REIGN OF HER PRESENT MAJESTY, TO ABOLISH COMPOSITIONS FOR TITHES IN IRELAND, AND TO SUBSTITUTE RENT CHARGES IN LIEU THEREOF.

ANNO TERTIO VICTORIÆ REGINÆ.—CAP. XIII.

[19th May, 1840.]

Any petition under the recited act may include all or any two or more persons in default named in the schedule to any memorial for relief presented under that act; and the court may proceed thereon as to any who may appear to have had due notice.

WHEREAS an act was passed in the session of parliament holden in the first and second years of the reign of her present Majesty, intituled "An act to abolish Compositions for tithes in Ireland, and to substitute Rent-charges in lieu thereof;" and it is expedient to amend the said act: Be it therefore enacted by the Queen's most excellent Majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present parliament assembled, and by the authority of the same, that in any petition to be presented under the said act by her Majesty's attorney-general for Ireland to the Court of Chancery or Exchequer in Ireland, or to the court of any assistant barrister or chairman, for the recovery of any arrears of tithe composition vested in her Majesty under and by the operation of the provisions of the said act, it shall be lawful to include all or any two or more of the persons in default who shall be named and distinguished in the schedule annexed to any memorial for relief presented to the lord lieutenant and privy council in Ireland under the said act as having such estates or interests as in the said act described in the lands charged with any composition due and in arrear; and that the court to which any such application may be made by petition may from time to time proceed thereon as against any one or more of the persons therein named as defaulters who may appear to have had due notice thereof, although such notice may not be proved to have been given to any other or others of the persons named therein.

Order of court to have effect of a decree without enrolment.

II. And be it enacted, that every order of either of the said courts of Chancery or Exchequer respectively made upon any petition, under the provisions of the said act or of this act, shall have, without enrolment, the force and effect of a decree, and shall be enforced by such writ of execution or other process as might be sued or issued to enforce any final decree or order of either of the said courts; and every order made by any assistant barrister on any such petition preferred to him shall and may be enforced, and the amount thereof levied, by all such process as may be employed to enforce or carry into execution any decree pronounced or made upon any proceeding by civil bill by any such assistant barrister or chairman under or by virtue of any statute heretofore made, or by any of the means in force before the passing of the said act, for the recovery of tithe composition.

What shall be the period of notice of proceeding before the assistant barrister.

III. And be it enacted, that in the case of any petition presented by the attorney-general to any assistant barrister or chairman under the said act, the period of notice of such petition required by the said act shall be computed to be fourteen days before the commencement of the general or quarter sessions at which such petition is intended to be preferred for the division in which the person in default shall reside; any thing in the said act contained to the contrary notwithstanding.

Lord Lieutenant of Ireland in council, upon a statement of erroneous return of arrears, may revise and correct the same.

IV. And whereas it is desirable to make provision for the final distribution and dividend of the relief fund provided by the said act, without waiting the termination of the proceedings which may be taken by the said attorney-general, and for that purpose it is necessary to ascertain and determine, within a reasonable time, in what cases only such proceedings may or should be taken. And whereas several persons who presented memorials for relief to the said lord lieutenant and privy council of Ireland under the said act have, since orders have been made thereupon by the said lord lieutenant and privy council, represented that they had erroneously returned therein arrears of tithe composition as owing to them by persons having such estates or interests in the lands subject thereto as made such persons liable to be sued for the same by her Majesty's attorney-general, pursuant to the provisions of the said act; be it therefore enacted, that it shall be lawful for any person who has presented any such memorial under the said act to lodge with the clerks of her Majesty's privy council in Ireland, within one month from the passing hereof, a statement of errors, signed by him, of any arrears which may have been so erroneously returned by him in the said memorial, and of his reasons for believing that such error has been committed in the said memorial; and it shall be lawful for the said lord lieutenant of Ireland in council to cause the said memorial and statement to be revised in such manner as shall seem proper, and after such revision to cause the memorial to be corrected as may be found necessary, and to declare the memorialist entitled to receive such dividend upon any monies originally returned by him as due by persons having such estates or interests as aforesaid as he would have been entitled to had not such errors been committed by him, and the memorialist shall receive such dividend accordingly; and it shall be lawful to and for the lord lieutenant of Ireland in council, after the expiration of the said period of one month, and on such correction of such memorial or memorials, to direct that so much of the relief fund created by the said act as shall be deemed necessary for the purpose shall be retained and set apart to provide for the payment of the costs, charges, and expenses attendant on the revision of the said memorial or memorials, and of any costs which may be incurred in the proceedings to be taken by the said attorney-general, and which may not be recoverable or recovered from the defendants in such proceedings, or payable out of any sum thereby recovered, and to direct that the residue of the said relief fund shall be forthwith paid over to and distributed among the several memorialists rateably and in proportion to the respective sums found to have been payable to them by persons not having such estates or interests; and the said lord lieutenant shall thereupon certify to the commissioners of her majesty's treasury the proportionate sum so payable to each memorialist, and they shall give the necessary directions for the payment thereof accordingly; and if the sum which shall be so retained and set apart for defraying such costs and charges as aforesaid shall be found more than sufficient for that purpose, the balance thereof shall be paid over to the lord primate of Ireland and the venerable the archdeacon of Armagh, to the end that the same may be applied by them as they may think fit for the benefit of the widows and orphans of deceased clergymen of the established church in Ireland.

Interpretation clause.

V. And be it enacted, that the provisions made by the said act for the interpretation of certain words and expressions therein shall apply and extend to the like words and expressions in this act; and that by the expression, "relief fund" shall be understood the monies paid or payable to the credit of the ac-

count opened at the Bank of Ireland, and entitled "The Tithe Arrear Account," pursuant to the provisions of the said act.

Act may be altered this session.

VI. And be it enacted, that this act may be amended or repealed by any act to be passed in this present session of parliament.

AN ACT FOR ENABLING COURTS OF JUSTICE TO ADMIT NON-PAROCIAL REGISTERS AS EVIDENCE OF BIRTHS OR BAPTISMS, DEATHS OR BURIALS, AND MARRIAGES.

ANNO TERTIO ET QUARTO VICTORIÆ REGINÆ.—CAP. XCII.

[10th August, 1840.]

*Certain registers to be deposited in the custody of the registrar-general.—
Proviso as to registers not received.*

WHEREAS by a commission under the great seal, bearing date the thirteenth day of September in the seventh year of the reign of his late majesty, certain persons therein named were appointed commissioners for inquiring into the state, custody, and authenticity of any registers or records of births or baptisms, deaths or burials, and marriages lawfully solemnized, as had been kept in England and Wales, other than the parochial registers, and the copies thereof deposited with the diocesan registrars, and for inquiring whether any and what measures could be beneficially adopted for collecting and arranging and depositing such registers or records, and for considering and advising the proper measures to be adopted for giving full force and effect as evidence in all courts of justice to all such registers as were found accurate and faithful, and for facilitating the production and reception of the same; and by another commission under the great seal, issued in the first year of her present Majesty, the powers and duties of the said commissioners were continued: and whereas there are now about seven thousand registers in the custody of the said commissioners, which by their report to her Majesty, bearing date the eighteenth day of June, one thousand eight hundred and thirty-eight, they have recommended to be kept together in some secure place of deposit, and to be deemed to be in legal custody, and to be receivable in evidence in all courts of justice, subject to certain conditions and restrictions therein recommended: be it therefore enacted by the Queen's most excellent Majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present parliament assembled, and by the authority of the same, that the registrar-general of births, deaths, and marriages in England shall receive, and deposit in the general register office, all the registers and records of births, baptisms, deaths, burials, and marriages now in the custody of the commissioners appointed by her Majesty as aforesaid, and which they have by their said report recommended to be kept in some secure place of deposit, and also the several registers and records mentioned in the schedules (H.), (I.), (P.), and (Q.), annexed to the said report of the said commissioners, and also such other registers as are hereinafter directed to be deposited with him: provided that none of the said registers or records not already in the custody of the said commissioners shall be received by the registrar-general, unless the person or persons now having the custody thereof shall, within three calendar months from the passing of this act, send the same to the said commissioners for examination by them.

Continuance of commissioners for twelve months.—Their duty.

II. And be it enacted, that such of the said commissioners as are now living shall be continued commissioners for the purposes hereinafter mentioned for the space of twelve calendar months from the passing of this act, and they are hereby authorized, from time to time during the said twelve months, to inquire into the state, custody, and authenticity of every register or record of birth, baptism, naming, dedication, death, burial, and marriage which shall be sent to them within three calendar months from the passing of this act, and such as they shall find accurate and faithful they shall certify under the hands and seals of three or more of them (of whom the registrar general shall not be one) as fit to be placed with the other registers and records hereby directed to be deposited in the said office; and the registrar general, upon receiving the said certificate of the said commissioners, accompanied by an order of one of her Majesty's principal secretaries of state, shall receive such registers and records, and deposit them with the registers and records which are now in the custody of the said commissioners.

Declaratory provisions as to the general register office.

III. And be it enacted, that every office or place where any registers or records which by this or any other act are directed to be in the custody of the registrar general shall be deposited by direction of the registrar general, with the approval of the lord high treasurer, or three or more commissioners of her Majesty's treasury, shall be deemed to be a branch or part of the general register office, so long as such registers or records shall remain therein, and the execution of this act shall be deemed to be a part of the business of the general register office.

Commissioners to identify the registers deposited.

IV. And be it enacted, that the said commissioners shall from time to time deliver to the registrar general a descriptive list or lists of all the registers and records now in their custody, and also of all the registers and records which shall be so certified as fit to be placed with the other registers and records in the general register office, containing such particulars, and referring to the registers and records in such manner, as in the opinion of the registrar general shall be sufficient to identify every such register and record; and three or more of the said commissioners, (of whom the registrar general shall not be one,) shall certify under their hands, upon some part of every separate book or volume containing any such register or record, that it is one of the registers or records deposited in the general register office pursuant to this act, and in every case in which the commissioners shall certify to the registrar general as aforesaid that certain parts only of such registers or records appear to them to be original or authentic, the commissioners shall refer in the descriptive list or lists, and also in the certificate upon such book or volume, to those parts, in such manner as to identify them to the satisfaction of the registrar general.

Lists to be made; which shall be open to search; and certified extracts had therefrom.

V. And be it enacted, that the registrar general shall cause lists to be made of all the registers and records which may be placed in his custody by virtue of this act; and every person shall be entitled, on payment of the fees hereinafter mentioned, to search the said lists, and any register or record therein mentioned, between the hours of ten in the morning and four in the afternoon of every day, except Sundays and Christmas Day and Good Friday, but subject to such regulations as may be made from time to time by the

registrar general, with the approbation of one of her Majesty's principal secretaries of state, and to have a certified extract of any entry in the said registers or records, and for every search in any such register or record shall be paid the sum of one shilling; and for every such certified extract the sum of two shillings and sixpence, and no more.

Registers deemed in legal custody, and shall be receivable in evidence.

VI. And be it enacted, that all registers and records deposited in the general register office by virtue of this act, except the registers and records of baptisms and marriages at the Fleet and King's Bench prisons, at May Fair, at the Mint in Southwark, and elsewhere, which were deposited in the registry of the Bishop of London in the year one thousand eight hundred and twenty-one, as hereinafter mentioned, shall be deemed to be in legal custody, and shall be receivable in evidence in all courts of justice, subject to the provisions hereinafter contained; and the registrar general shall produce or cause to be produced any such register or record, on subpoena or order of any competent court or tribunal, and on payment of a reasonable sum, to be taxed as the court shall direct, and to be paid to the registrar general, on account of the loss of time of the officer by whom such register or record shall be produced, and to enable the registrar general to defray the travelling and other expenses of such officer.

Fees to be accounted for.

VII. And be it enacted, that every sum received under the provisions of this act by or on account of the registrar general shall be accounted for and paid by the registrar general, at such times as the commissioners of her Majesty's treasury of the United Kingdom of Great Britain and Ireland from time to time shall direct, into the Bank of England, to the credit of her Majesty's exchequer, according to the provisions of an act passed in the fourth year of his late Majesty King William the Fourth, intituled "An act to regulate the office of the receipt of his Majesty's exchequer at Westminster."

Wilful injury or forgery of registers, felony.

VIII. And be it enacted, that every person who shall wilfully destroy or injure, or cause to be destroyed or injured, any register or record of birth or baptism, naming or dedication, death or burial, or marriage, which shall be deposited with the registrar general by virtue of this act, or any part thereof, or shall falsely make or counterfeit, or cause to be falsely made or counterfeited, any part of any such register or record, or shall wilfully insert or cause to be inserted in any of such registers or records any false entry of any birth or baptism, naming or dedication, death or burial, or marriage, or shall wilfully give any false certificate, or shall certify any writing to be an extract from any register or record knowing the same register or record to be false in any part thereof, or shall forge or counterfeit the seal of the said office, shall be guilty of felony.

Extracts from registers to be stamped with the seal of office.

IX. And be it enacted, that the registrar general shall certify all extracts which may be granted by him from the registers or records deposited or to be deposited in the said office, and made receivable in evidence by virtue of the provisions herein contained, by causing them to be sealed or stamped with the seal of the office; and all extracts purporting to be stamped with the seal of the said office shall be received in evidence in all civil cases, instead of the production of the original registers or records containing such entries, subject nevertheless to the provisions hereinafter contained.

Extracts to describe the register whence taken.—Production of register shall be sufficient.

X. And be it enacted, that every extract granted by the registrar general from any of the said registers or records shall describe the register or record from which it is taken, and shall express that it is one of the registers or records deposited in the general register office under this act; and the production of any of the said registers or records from the general register office, in the custody of the proper officer thereof, or the production of any such certified extract containing such description as aforesaid, and purporting to be stamped with the seal of the said office, shall be sufficient to prove that such register or record is one of the registers and records deposited in the general register office under this act, in all cases in which the register or record, or any certified extract therefrom, is herein respectively declared admissible in evidence.

Certified extracts may be used in courts of law and sessions, upon notice given.

XI. And be it enacted, that in case any party shall intend to use in evidence on the trial of any cause in any of the courts of common law, or on the hearing of any matter which is not a criminal case at any session of the peace in England or Wales, any extract, certified as hereinbefore mentioned, from any such register or record, he shall give notice in writing to the opposite party, his attorney or agent, of his intention to use such certified extract in evidence at such trial or hearing, and at the same time shall deliver to him, his attorney or agent, a copy of the extract, and of the certificate thereof; and on proof by affidavit of the service or on admission of the receipt of such notice and copy such certified extract shall be received in evidence at such trial or hearing, if the judge or court shall be of opinion that such service has been made in sufficient time before such trial or hearing to have enabled the opposite party to inspect the original register or record from which such certified extract had been taken, or within such time as shall be directed by any rule to be made as hereinafter provided.

If the original be used, notice must nevertheless be given.

XII. And be it enacted, that in case any party shall intend to use in evidence on such trial or hearing any original register or record (instead of such certified extract,) he shall nevertheless, within a reasonable time, give to the opposite party notice of his intention to use such original register or record in evidence, and deliver to such opposite party a copy of a certified extract of the entry or entries which he shall intend to use in evidence.

Certified extracts may be used in evidence on examination of witnesses, or at the hearing of the cause in courts of equity, upon notice.

XIII. And be it enacted, that in case any party shall intend to use in evidence on any examination of witnesses, or at the hearing of any cause in any court of equity, any extract, certified as hereinbefore mentioned, he shall, ten clear days at the least before publication shall pass in any cause where no commission has issued for the examination of the witnesses of the party intending to give such evidence, or where such commission shall issue then seven clear days at the least before the opening of such commission, deliver to the clerk or clerks in court of the opposite party or parties a notice in writing of his intention to use such certified extract in evidence on the examination of witnesses or at the hearing of the cause, (as the case may be,) and shall at the same time deliver to the clerk or clerks in court of the opposite party or parties a copy or copies of such extract, and of the certificate thereof, and thereupon such certificated extract shall be received in evidence; provided that at

the hearing of the cause the service of such certified copy and notice be admitted or proved by affidavit.

If the original be used, notice must nevertheless be given.

XIV. And be it enacted, that in case any party shall intend to use in evidence, on such examination or hearing in any court of equity, any original register or record, (instead of such certificated extract,) he shall nevertheless, within the number of days hereinbefore respectively mentioned, deliver to the clerk or clerks in court of the opposite party or parties a notice of his intention to use such original register or record in evidence, together with a copy of a certified extract of the entry or entries which he shall intend to use in evidence.

Certified extract to be used in interlocutory proceedings, and in the Master's Office.

XV. And be it enacted, that in case any party shall intend to use in evidence, upon any petition, motion, or other interlocutory proceedings in any court of equity or in the master's office, any extract, certified as hereinbefore mentioned, he shall produce to the court or master (as the case may be) an extract, certified as hereinbefore mentioned, accompanied by an affidavit stating the deponent's belief that the entry or entries in the original register or record is correct and genuine.

Certified extract to be used in ecclesiastical courts, and the judge may order the production of the original.

XVI. And be it enacted, that in case any party shall intend to use in evidence in any ecclesiastical court, or in the high court of admiralty, any extract certified as hereinbefore mentioned, he shall plead and prove the same in the same manner to all intents and purposes as if the same were an extract from a parish register, save and except that any such extract, certified as hereinbefore mentioned, shall be pleaded and received in proof without its being necessary to prove the collation of such extract with the original register or record: provided always, that the judge of the court, on cause shewn by any party to the suit, (or of his own motion when the proceedings are *in pectore*;) may, after publication, issue a monition for the production at the hearing of the cause of the original register or record containing the entry to which such certified extract relates.

In criminal cases the originals to be produced.

XVII. And be it enacted, that in all criminal cases in which it shall be necessary to use in evidence any entry or entries contained in any of the said registers or records, such evidence shall be given by producing to the court the original register or record.

Rules to be made to regulate the practice as to admission of registers.

XVIII. And be it enacted, that at any time within three years from the passing of this act such rules may be made, by the authority hereinafter specified, for regulating the mode of reception of the said registers or records, or certified extracts therefrom, in evidence in the courts hereinafter mentioned, and for regulating the notice hereinbefore directed to be given, and the costs of producing such registers or records or extracts, as shall seem expedient, which rules, orders, and regulations shall be laid before both houses of parliament, and shall take effect within six weeks after the same shall have

been so laid before parliament, and shall thereupon be binding and obligatory upon the said courts respectively, and be of the like force and effect as if the provisions contained therein had been herein expressly enacted.

Who shall make such rules.

XIX. And be it enacted, that such rules shall be made for the High Court of Chancery by the Lord High Chancellor and the Master of the Rolls, and for the Courts of Queen's Bench, Common Pleas, and Exchequer by eight or more judges of the last-mentioned courts, of whom the chiefs of each of the last-mentioned courts shall be three, and for the High Court of Admiralty by the judge of the Court of Admiralty, and for the ecclesiastical courts in England and Wales by the official principal of the Court of Arches, with the chancellor of the diocese of London, or with the commissary of the diocese of Canterbury.

Fleet and May Fair Registers, &c.

XX. And be it enacted, that the several registers and records of baptisms and marriages performed at the Fleet and King's Bench Prisons, at May Fair, and at the Mint in Southwark, and elsewhere, which were deposited in the registry of the Bishop of London in the year one thousand eight hundred and twenty-one, by the authority of one of his late Majesty's principal secretaries of state, shall be transferred from the said registry to the custody of the registrar-general, who is hereby directed to receive the same for safe custody: provided nevertheless, that none of the provisions hereinbefore contained respecting the registers and records made receivable in evidence by virtue of this act shall extend to the registers and records so deposited in the registry of the Bishop of London in the year one thousand eight hundred and twenty-one as aforesaid.

Act may be amended this session.

XXI. And be it enacted, that this act may be amended or repealed by any act to be passed in this session of parliament.

AN ACT TO CONTINUE TO THE FIRST DAY OF AUGUST ONE THOUSAND EIGHT HUNDRED AND FORTY-THREE, AND FROM THENCE TO THE END OF THE THEN NEXT SESSION OF PARLIAMENT, TWO ACTS RELATING TO THE REMOVAL OF POOR PERSONS BORN IN SCOTLAND AND IRELAND, AND CHARGEABLE TO PARISHES IN ENGLAND.

ANNO TERTIO ET QUARTO VICTORIÆ REGINÆ.—CAP. XXVII.

[3rd July, 1840.]

Recited acts further continued.

WHEREAS an act was passed in the session of parliament held in the third and fourth years of the reign of his late Majesty, intituled "An Act to repeal certain Acts relating to the removal of poor Persons born in Scotland and Ireland, and chargeable to Parishes in England, and to make other Provisions in lieu thereof, until the first day of May, one thousand eight hundred and thirty-six, and from thence until the end of the then next Session of Parliament:" and whereas another act was passed in the seventh year of the reign of his said late Majesty, intituled "An Act to alter, amend, and continue, for a certain period, an Act for repealing certain Acts relating to the Removal of poor Persons born in Scotland and Ireland, and chargeable to Parishes in England, and to make other Provisions in lieu thereof:" and whereas the pro-

visions of the said acts have been found beneficial : and whereas the said acts will expire, at the end of the present session of parliament, and it is desirable that the same should be further continued : be it therefore enacted by the Queen's most excellent Majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present parliament assembled, and by the authority of the same, that the hereinbefore recited acts, and all and every the provisions thereof, shall be and the same are hereby further continued to the first day of August, one thousand eight hundred and forty-three, and from thence to the end of the then next session of parliament.

MIDDLESEX COURT.—THE REGISTRATION.

IMPORTANT DECISION RESPECTING PERPETUAL AND STIPENDIARY CURATES.

MR. COVENTRY, on entering the court on Wednesday, Oct. 14, delivered his judgment in the cases of the Rev. Messrs. Fell, Hambleton, Haslegrave, M'Kenzie, Venn, Wilson, Burgess, M'Niven, and Howard, reserved from the Islington and Chelsea lists, in the following terms :—I have taken an opportunity of looking into the Church Building Acts, from the 53th George III., cap. 45, to the 3rd and 4th Victoria, cap. 60, of the last session (11 in number ;) but before I go into them, it may be necessary to say a word or two respecting the state of things prior to the passing of these acts. As to a rector, we know that he is entitled to the parsonage-house, glebe, and great tithes, and that he has the freehold of the church ; for each and all these he is entitled to be placed on the county register. Where the great tithes are inappropriate—that is, in the hands of lay owners—there is usually a vicarage endowed, the incumbent of which has the glebe and small tithes ; for these he is entitled to a county vote. At this point it may be observed, that the pews in the church are annexed to the houses of the inhabitants, and yield no profit to the rector or vicar, who are considered as amply paid by the glebe and tithes. With respect to a curate, he is employed by the rector or vicar, at a stipulated salary, and is removable at pleasure ; he has neither a freehold in his appointment nor any direct profit arising from land ; he, therefore, cannot be admitted as a county freeholder. But in some parishes the great tithes are inappropriate, and there is no vicarage, in which case the lay impropiator is bound to appoint a curate, and the bishop assigns him a stipend out of the tithes. This curate is not removable at the pleasure of the impropiator, and is therefore called “perpetual,” in contradistinction to an ordinary curate, whose appointment is merely temporary. A perpetual curate, then, having a benefice for life, with a salary out of the tithes, I hold to be entitled to a county vote. We now come to the Church Building Acts, which introduce an incumbent in many respects different from those before described, and he is called a stipendiary curate. Such are the present claimants, and they are declared by the above acts to be severally sole corporations, and to have all the characters, privileges, and authorities of rectors and vicars ; but instead of having any glebe or tithes, they are paid a fixed salary out of the pew-rents of their respective churches ; and the only question is, whether these pew-rents are to be considered profits arising from land. To answer this question satisfactorily, it may be necessary to take a short review of the Church Building Acts. By the two first of them the commissioners are empowered to divide large and populous parishes into districts, and after having built, or assisted in building, one or more churches in each district, (the nomination to which is in the incumbent of the original parish,) to appropriate the glebe tithes and other ecclesiastical benefices in such way as they shall think proper, the incumbent of each district is then to become the rector or vicar thereof, in the same way as the original incumbent was of the original church. This appears

to be the case of the Rev. H. Burgess, whose claim to a vote is, I think, clearly admissible. The commissioners are further empowered to assist subscribers in any parish to erect churches and chapels, the site whereof is to be conveyed to them, and the nomination of the incumbent is to be in the rector of the mother church. Subscribers of 100*l.* each are to have pews for life, or for a term of years, discharged of pew-rent; but the remainder of the pews are to be let by the chapelwardens, (appointed as in the acts mentioned,) according to certain fixed tables; those officers are empowered to recover the rents by action at law; but no renter of a pew is to continue the same beyond twelve months after he shall have left the parish. From the gross amount of rents thus received the chapelwardens are to pay the stipend of the minister, fixed by the bishop, also the salary of the clerk, who is appointed annually by the incumbent, and all other expenses. The surplus, if any, is to be accumulated in the names of trustees, for the purpose of purchasing or building a residence for the minister; but it is expressly provided that the parish shall not be liable to make good any deficiency in the pew-rents; so that if they fall short of the stipend fixed, they belong wholly to the clergyman. By another act, the commissioners are empowered to assist individuals in the erection of chapels in populous places, provided such individuals will subscribe a certain portion of the expense, and deposit 1,000*l.* in the Bank of England by way of endowment for the officiating minister, whose appointment is to rest with this individual subscriber, or with such trustees as he shall name in the sentence of consecration. This minister is also to be paid a stipulated salary out of the pew-rents, the same as the others. By the last act, 3 and 4 Victoria, cap. 60, large powers are given to charitable persons to endow these stipendiary curacies with moneys, lands, or tenements, not exceeding the annual value of 300*l.* without any licence in mortmain. Hence we find a new beneficed clergyman introduced, called a stipendiary curate, whose appointment is for life, and who is created a sole corporation by act of parliament. His emolument is derived from a source unknown to the common law—namely, the letting of pews in his church annually; and the only question is, whether this is a mere personal salary, or a profit derivable from land. The distinction between real and personal estate is broad and well defined. From the earliest periods, the owner of personal estate has been denied a voice in parliamentary elections, and no grievance can be made of this, as a real qualification can be so easily purchased. The income derivable from an endowment in the funds must therefore be dismissed, but an income from real estate is not to lose its character from being blended with that which is purely personal. Fees payable for the performance of a marriage ceremony, or that of baptism, or burial, are purely personal, and a sum paid for opening a tomb is not an annual income. All, then, rests on the pew-rent. Now, it has been held that a pew is an easement affording no right to vote; how then, it is asked, can the rent of such an easement confer a greater right than the thing itself? To this it may be answered, that the owner of land may grant an easement for a term at a stipulated rent, and though the easement itself may confer no right, the rent would give the owner of the land a vote; moreover, that this doctrine of an easement is applicable to the common law only, and not to a state of things newly introduced by statute. The owner of an acre of land adjoining a fair may parcel it out into numerous sheep-pens, and four times a-year receive a considerable payment from cattle salesmen. Twenty owners of a piece of ground may erect a building upon it, and by letting out the interior in small parcels, derive enough annual profit to qualify the whole number. The most inconceivable portion of land is sufficient to give a county vote, if the annual value of it be equal to the franchise. I pay ten guineas a-year for my pew in St. Pancras church, which is supported by a single pillar, yet that is sufficient to confer on the freeholder of the ground upon which that pillar stands a county qualification. I think a pew-rent, like any other rent, must be considered a

profit derivable from land; for the pew stands upon, or is supported by, a given space of earth, which is used for no other purpose, and yields no other profit than the pew-rent. The only thing that remains to be done is to connect the pew-rent with a freehold estate in the land from which it issues. This, in the present case, can only be effected in a circuitous manner. The freehold of the church or chapel is in the commissioners, and the right to receive and recover the pew-rents in the church or chapel wardens. The rent itself is undoubtedly enhanced by the popularity of the minister, but it must be considered the profit of the land, and not as fees for preaching the sermon. In this court, upon the best construction we can give the Reform Act, we admit trustees in actual possession, and reject the cestui que trust who is out of possession; but if the cestui que trust is entitled to the rents in another character, as in virtue of some office or benefice, then I hold him admissible as such, upon its being proved that he is in for life, and that he derives, either legally or equitably, forty shillings a-year from a freehold estate. That is the present case, and, without pursuing the subject further, I think the whole of these claims ought to be admitted.

Names retained accordingly.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of the committee of this society was held at their chambers, St. Martin's Place, on Monday, the 19th of October, 1840,—the Lord Bishop of London in the chair. There were present, the Rev. B. Harrison; H. J. Barchard, N. Connop, jun., S. J. Salt, and W. Cotton, Esqrs.

Among other business transacted, grants were voted towards building a chapel at Ayres Quay, in the parish of Bishop Wearmouth, Durham; building a church at Blindley Heath, in the parish of Godstone, Surrey; building a chapel at Tatworth, in the parish of Chard, Somerset; building a chapel at Flushing, in the parish of Mylor, Cornwall; building a chapel at the Groves, in the parish of Sutton, York; converting a school-room into a chapel at Brumpton-on-Swale, in the parish of Easby, York; building a chapel at Chirbury, Salop; building a chapel at Scremerston, in the parish of Ancroft, Durham; building a church at East Peckham, Kent; rebuilding the church of St. Nicholas, in the city of Hereford; rebuilding the church at Blacktoft, York; rebuilding the church at Cadoxton, Glamorgan; rebuilding the chapel at Holcombe, in the parish of Bury, Lancaster; rebuilding the church at Hanwell, Middlesex; repewing the church at Heytesbury, Wilts; repewing the church at Oxton, Notts; repewing the church at Ashperton, Hereford; repewing the church at Alwalton, Hunts; repewing the church at Sydling, Dorset; repewing the church of St. John, in Bedwardine, Worcester; building a chapel at Knackers Knowle, near Plymouth; building a chapel at Pelton, in the parish of Chester-le-street, Durham.

ARMY CHAPLAINS.

By a warrant issued by her Majesty's command, and dated the 1st of October, 1840, amending and consolidating the rules, orders, and regulations, which have from time to time been established for granting unattached pay and other rates of pay to general officers, and retired full pay and half pay to officers of the army, the following regulations have been made as regards chaplains to the forces:—

CHAPLAINS TO THE FORCES.

42. Chaplains to the forces appointed after the date of this warrant shall be entitled to half pay, agreeably to the terms laid down in the following articles.

43. A chaplain to the forces, in case of reduction before he has completed 6 years' service, may be entitled to *temporary* half pay at *five shillings* a day, for 3 years, and be subject, of course, to a recall to employment during that period.

44. If a chaplain to the forces shall have served more than 6 years previously to reduction, his half pay shall be regulated as follows:—

Service on Full Pay.				Rate of Half Pay, per Diem.	
				s.	d.
Under 15 years	-	-	-	5	0
Above 15 and under 20 years	-	-	-	7	6
— 20 ——— 30	—	—	—	10	0
— 30 years	-	-	-	16	0

45. A chaplain to the forces who has not completed 15 years' service on full pay at the date of reduction or retirement upon half pay, shall be liable to be recalled to the service, or forfeit his half pay if he declines, unless a case of disability from ill health, contracted in the service, be clearly established; but after 15 years' service on full pay, he shall have an unqualified right to retire, under the terms specified in the preceding article.

46. Chaplains in garrisons, or at certain stations, or at military establishments, having commissions from us, shall have their retired pay regulated by the warrants for the government of those establishments, or by the rules established for civil superannuations; but not being liable to sudden orders to serve abroad, their claim to retired or half pay will in no case be an unqualified right.

Given at our court, at Windsor, this 1st day of October, 1840, in the fourth year of our reign.

By her Majesty's command,

T. B. MACAULAY.

NAVAL SCHOOLMASTERS.

AN Order in Council of the 10th of August, 1840, but not yet officially promulgated, provides that "the full pay of naval instructors and schoolmasters is to be,—upon their first entry into the service, 7s. a-day; after three years' service on full pay, 7s. 6d.; after seven years, 8s. 6d.; after ten years, 10s.; and 5*l.* a-year for each young gentleman who shall receive instruction from them; but the bounty of 30*l.* a-year heretofore allowed is to be discontinued. The half-pay of naval instructors and schoolmasters is to be,—after their first entry, 2s. a-day; after three years' service on full pay, 3*s.*; after ten years' service on full pay, 4*s.* 6d.; after twenty years' service on full pay, 5*s.* But no naval instructor or schoolmaster who shall retire from his employment without the approbation of the Lords Commissioners of the Admiralty, or who shall refuse or avoid service, if found capable of serving, shall be allowed to receive half-pay, and his name in such case will be removed from the list of naval instructors and schoolmasters. In the event of a chaplain of a ship being appointed to act also as naval instructor and schoolmaster, he will be entitled to the bounty of 30*l.* a-year, and 5*l.* from each young gentleman instructed by him, in addition to his pay as chaplain. The foregoing rates of pay and half-pay are to commence from the 1st of July last."

NEW CHURCHES.

SUMMARY OF THE TWENTIETH ANNUAL REPORT OF HER MAJESTY'S COMMISSIONERS FOR BUILDING NEW CHURCHES.

	Number.
Churches and chapels completed	258
Ditto building	19
Plans approved and ready for tender	12
Plans under consideration	9
Grants proposed to be made for building 53 other churches and chapels, 18 of which are included in the above items, leaving under consideration	35
Total	333

ACCOMMODATION IN CHURCHES AND CHAPELS COMPLETED.

In Pews	145,774
In Free-seats	182,479
Total	328,253

RELIGIOUS STATISTICS.

THE following information, collected with much trouble by the committee of the Society for the Propagation of the Gospel in Foreign Parts, is extremely important :—

Christians	260,000,000
Jews	4,000,000
Mahometans	96,000,000
Idolators of all sorts	500,000,000

Total population of the world 860,000,000

BRITISH COLONIAL DOMINIONS, 1840.

Country.	Area in Square Miles.	Population.	Clergy of the Church of England.
England and Wales..	58,000	15,000,000	15,000
Lower Canada.....	200,000	650,000	54
Upper Canada.....	100,000	450,000	85
New Brunswick....	27,000	160,000	30
Nova Scotia.....	15,000	170,000	37
Newfoundland.....	36,000	74,000	13
West India Islands..	15,000	800,000	165
British Guiana.....	100,000	90,000	19
Cape of Good Hope..	110,000	150,000	10
British India.....	1,100,000	100,000,000	136
Australia.....	3,000,000	100,000	44
Van Diemen's Land..	24,000	50,000	16

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bishop of Carlisle	Sept. 30
Bishop of Peterborough, Peterborough Cathedral	— 27
Bishop of Exeter, Exeter Cathedral	Oct. 18

DEACONS.

<i>Name.</i>	<i>Degres.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Andrew, Samuel	B.A.	Lincoln	Oxford	Peterborough
Bedford, Henry	B.A.	St. Peter's	Camb.	Peterborough
Bennett, Frederick H.	B.A.	Christ Church	Oxford	Peterborough
Burton, R. P.	B.A.	Pembroke	Oxford	Exeter
Capron, Geo. Halliley.	B.A.	St. John's	Camb.	Peterborough
Carthew, J.	B.A.	Exeter	Oxford	Exeter
Chichester, R. H.	B.A.	Exeter	Oxford	Exeter
Coldridge, T.	B.A.	Exeter	Oxford	Exeter
Croyton, G.	B.A.	Oriel	Oxford	Exeter
Drake, T.	B.A.	St. John's	Camb.	Exeter
Glencross, J.	B.A.	Balliol	Oxford	Exeter
Hanmer, A. J.	B.A.	St. John's	Camb.	Exeter
Hocken, C. A.	B.A.	Trinity	Camb.	Exeter
Hunter, D.	B.A.	Exeter	Oxford	Carlisle
Irby, Thomas William.	B.A.	St. John's	Camb.	Peterborough
Kershaw, Thos. Atherton.	B.A.	Brasenose	Oxford	Peterborough
Mann, W. M.	B.A.	Clare Hall	Camb.	Carlisle
Marshall, Fred. A. S.	B.A.	Caius	Camb.	Peterborough
Moore, Charles Avery.	S.C.L.	Trinity Hall	Camb.	Peterborough
Peter, L. M.	B.A.	Exeter	Oxford	Exeter
Southcombe, J. L. H.	B.A.	All Soul's	Oxford	Exeter
Symonds, J.	B.A.	Clare Hall	Camb.	Exeter
Wall, William.	M.A.	Jesus	Camb.	Exeter

PRIESTS.

Adcock, Halford Henry... ..	B.A.	Trinity	Camb.	Peterborough
Annand, Alexander	M.A.	Jesus	Camb.	Peterborough
Austis, M.	B.A.	Exeter	Oxford	Exeter
Bainbridge, George.	B.A.	St. John's	Camb.	Peterborough
Barton, Thomas.	B.A.	Queens'	Camb.	Peterborough
Baxter, W.	B.A.	Trinity	Dublin	Exeter
Boggis, W. R. T.	B.A.			Carlisle
Corrance, Henry Francis. ..	B.A.	Clare Hall	Camb.	Peterborough
Cox, John Miles.	B.A.	Worcester	Oxford	Peterborough
Curtis, J.	B.A.	St. John's	Camb.	Exeter
Dugdale, R.	B.A.			Carlisle
Dukes, Robert Middleton ..	B.A.	Lincoln	Oxford	Peterborough
Elliott, E.	B.A.			Carlisle
Gough, H.	M.A.	Queen's	Oxford	Exeter
Halifax, T.				Carlisle
Heathcote, G.	B.A.	Trinity	Camb.	Exeter
Innes, John.	B.A.	Trinity	Oxford	Peterborough
Kitchen, J.	B.A.			Carlisle
Laing, W.	B.A.	St. John's	Camb.	Exeter
Laurie, R.	B.A.	Queen's	Oxford	Exeter
Milman, Robert.	B.A.	Exeter	Oxford	Peterborough
Noble, Robt. Turlington. ..	B.A.	Sidney Sussex	Camb.	Peterborough
Phillips, Geo. Peregrine. ..	M.A.	Trinity	Camb.	Peterborough

<i>Name.</i>	<i>Degree.</i>	<i>Collega.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Powell, T. C.....	B.A.	Brasenose	Oxford	Exeter
Russell, G.	B.A.	Worcester	Oxford	Exeter
Seymour, F. P.....	B.A.	Balliol	Oxford	Exeter
Snelgar, Jacob Banister...	B.A.	Jesus	Camb.	Peterborough
Stanbury, H.....	S.C.L.	Trinity Hall	Camb.	Exeter
Theed, John Henry	B.A.	Sidney Sussex	Camb.	Peterborough
Thompson, G.....	B.A.	St. Peter's	Camb.	Exeter
Venn, H. K.....	B.A.	St. Peter's	Camb.	Exeter
Wilkinson, J.	B.A.	Merton	Oxford	Exeter
Whiteway, R. H.....	B.A.	Worcester	Oxford	Exeter

The Bishop of Ely will hold an ordination at Ely on Advent Sunday, the 29th of November.

The Lord Bishop of Chichester will hold an ordination in the cathedral church of Chichester on Sunday, the 20th of December. Candidates are requested to send their requisite papers (pre-paid) to John Burder, Esq., 26, Parliament-street, Westminster, on or before the 10th of November.

The Lord Bishop of Bath and Wells will hold his next ordination at Wells, on Sunday, December 20. Candidates who have received the bishop's permission to offer themselves, are required to transmit their papers to his lordship's secretary, Henry Brookes, Esq., Wells, at least three weeks before the day of ordination.

The Lord Bishop of Worcester purposes holding a general ordination on the 20th of December. No candidate will be received by his lordship who is not a graduate of one of the Universities of Oxford, Cambridge, or Durham, or whose age shall exceed thirty. The examination of the candidates will take place at the palace on the mornings of Friday and Saturday the 18th and 19th of December, at the hour of eleven, and the papers must be transmitted, by the post, to his lordship, on or before the 25th of November.

The Bishop of Lincoln's next ordination will be held in Lincoln cathedral on Sunday, the 20th December. Candidates must send their papers to his lordship, at Willingham House, Market Rasen, before the 8th of November.

The Lord Bishop of Lichfield will hold his next ordination at Eccleshall, on Sunday, January 10th, 1841. Candidates for Holy Orders are required to transmit the requisite papers (pre-paid) to his lordship's secretary, Edward Wyatt, Esq., Lichfield, on or before the 1st of December next.

RESIGNATIONS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Laurence, A., the Rural Deanery of Charing.				
Mothfield, W. H., the Curacy of All Saint's, Southampton.				
Owen, O., the Chaplaincy of Malling Union.				
Wakeman, E.....	Claines, P. C.	Worce.	Worce.	{ Sir Offley Wakeman, Bart.

CLERICAL APPOINTMENTS.

Allen, R.....	One of the Chaplains to the Lord Bishop of Chichester.
Barker, J. H.....	Chaplain to the Hereford Infirmary.
Booth, J.....	One of the Six Divinity Lecturers founded in the Church of Bromyard.
Boys, J.....	One of the Rural Deans of the Deanery of Charing.
Bricknell, W. Simcox..	City Lecturer of Oxford.
Bull, E.	Chaplain of the Sudbury Union.
Burney, C.P., D.D.....	Archdeacon of St. Alban's.
Campbell, John Usher..	Chaplain to Her Majesty's Ship the "Britannia."
Drury, C.....	A Prebendary of Hereford Cathedral.
Erle, R.....	Chaplain to Malling Union Workhouse.

Evans, W. E.....	A Prebendary of Hereford Cathedral.
Falls, John.....	Chaplain to Her Majesty's Ship the "Queen."
Finlinson, J.....	Assistant Curate of Oldham Church.
Gillmor, C., M.A.....	Curate of Walcot, Bath.
Goold, F.....	Curate of Appledore, with the Chapel of Ebony, Kent.
Greene, E.....	Curate of Ruspur, Sussex.
Hope, Jas. Robt. B.C.L.	Vicar General and Principal Official in the Diocese of Salisbury.
Hughes, J. R.....	Examining Chaplain to the Lord Bishop of Chichester.
Hulme, G., jun.....	One of the Domestic Chaplains to His Majesty the King of Hanover.
Humphreys, T. H., D.D.	Rural Dean of Narberth, in the Diocese of St. David's.
Illingworth, E.....	Second Master of the Birmingham and Edgbaston Proprietary School.
Langhorne, F.....	Curate of St. James's, Manchester.
Law, Hon. & Rev. W. T.	A Prebendary in Wells Cathedral.
Litton, Edward A.	Chaplain to the Oxford General Workhouse.
Mothfield, W. H.....	Curate of St. James's, Piccadilly, London.
Nichol, J. S., of Hetton-le-Hole.	a Surrogate for the Diocese of Durham.
Nicholls, J.	Chaplain to the Bishop of St. David's.
Nussey, J.....	One of the Domestic Chaplains to Lord Blayney.
Payne, S., jun.....	Domestic Chaplain to the Bishop of Killaloe.
Stephens, Richard.....	Sub-Dean of Exeter
Straghan, A. A.....	Chaplain to Bath City Gaol.
Todd, A.	Curate of Castle Martyr, Cloyne.
Trevelyan, J. V.....	A Prebendary of Wells Cathedral.
Venn, J.	A Prebendary of Hereford Cathedral.
Watson, A.....	Assistant Minister of St. John's, Cheltenham.
Welch, T.....	One of the Chaplains to the Lord Bishop of Chichester.
Williams, David, D.C.L.,	Warden of New College, Oxford.
Wolley, T. L.....	A Prebendary of Wells Cathedral.
Wright, G.....	Chaplain of Derbyshire General Infirmary.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Baker, George.....	All Saints' V. Leices.	Leices.	Lincoln	Lord Chancellor
Bannatyne, C.....	Aldham R.	Essex	London	Bishop of London
Bartholomew, C.C.	Lympstone, R.	Devon	Exeter	Mr. and Mrs. Porter
Bird, R.	Combe Basset V.	Wilts	Salisbury	Hon. and Rev. Lord C. Paulet
Browne, —.....	St. Mary V. Leices.	Leices.	Lincoln	Lord Chancellor
Butcher, E. R.....	Hartwell P. C.	Northam.	Peterb.	W. Castleman, Esq.
Bull, Geo. Stringer	{ Incumbent of St. Mat-	Warwick L. & C.		The Trustees.
	thew's, Birmingham			
Campbell, T.....	Tunstall, P. C.	Staffords.	L. & C.	Ralph Sneyd, Esq.
Carter, John.....	Frenchay R.	Somer.	B. & W.	{ Presid. & Fell. of St. John's Coll. Oxford
Cheales, John.....	Skendleby V.	Lincoln	Lincoln	{ Lord Willoughby D'Eresby
Dupuis, G. J.....	{ Creting All Saints' R. w. St. Mary R. and St. Olave's R. }	Suffolk	Norwich	{ Provost and Fellows of Eton College
Edwards, Z. Y. .	Combyne R.	Devon	Exeter	Abp. of Canterbury
Gibbs, Walter C...	{ Incumbent of St. Peter's Church, Halli-	Lincoln	Lincoln	{ Lord Willoughby D'Eresby
	well, in the parish of Deane, Lancashire			
Giles, T. D.....	Swinstead V.	Lincoln	Lincoln	{ Lord Willoughby D'Eresby
Griffith, Edward...	{ Landwednack R. & Ruan Major R. }	Cornwall	Exeter	P. V. Robinson, Esq.
Harvey, G. G.....	Winster P. C.	Derby	L. & C.	The Parishioners

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Hewlett, J.....	Little Stainbridge R.	Essex	London	Lord Chancellor
Hinson, W.....	{ Incumbent of St. James, Higher near Macclesfield	Sutton,	{	The Trustees of the Church
Hugill, Joseph....	Darlaston R.	Staffords.	L. & C.	{ Trustees of the late Rev. C. Simeon
Irons, W. Y.....	Incumbent of the District Parish of Brompton,	Middlesex	{	Vicar of Kenwyn
Jackson, David....	Chasewater, P. C.	Cornwall	Exeter	Rev. Benj. Philpot.
Kemp, R.....	Walpole, P. C.	Suffolk	{	Bishop of Bath and Wells
Law, Ven. Arch-deacon.....	{ Weston super Mare R. & East Brent V.	Somer.	B. & W.	{
Lowe, T. H.....	{ Littleham V. w. Exmouth C.	Devon	{ Pec. of D. & C of York	{ D. & C. of Exeter
Mahew, W.....	St. Thomas above the Rock, Jamaica	Lancash.	Chester	Vicar of Blackburn
M'Gregor, John..	Mellor, P. C.	Lancash.	Chester	The Trustees
Nicholson, M. A...	{ Christ Church, Ave-rington, V.	Lancash.	Chester	{
Nicholson, P. C...	Incumbent of St. James, Mytholmroyd, Halifax	Worces.	Worces.	{ Sir Offley Wakeman, Bart.
Palmer, John.....	{ Claines P. C. w. St. George C.	Warwick	L. & C.	{ Lord Chancellor
Parker, G. W.....	Bulkington V.	W. York	Chester	{ D. and C. of Ripon
Plues, William....	North Stainley P. C.	Middlesex	London	Vicar of Enfield
Russell, J. Fuller.	{ Incumbent of Saint James's, Enfield	Cloyne	{	of Hermitage, Hampstead Norris, Berks
Saunders, W. H...	Carrigtowhill V.	Wilts	Salisbury	D. & C. of Winchester
Shepherd, W.....	The District Chapelry	Camb.	Ely	Queen's Coll. Camb.
Vaux, William....	Wauborough V.	Camb.	Ely	Queen's Coll. Camb.
Walker, W. A.....	St. Botolph V. Camb.	Dorset	Bristol	{ Bishop of Bath and Wells
Whittaker, George	{ Oakington w. West-wick V.	Hunts	Lincoln	{
Wilson, E.....	{ Whitechurch Canonico-rum V.	Suffolk	{	Sir E. Kerrison, Bt.
Woodruff, Thomas	Wistow, V.			
Wilson, W.	Palgrave, R.			

CLERGYMEN DECEASED.

The Right Hon. and Right Rev. Nathaniel Alexander, D.D., Lord Bishop of Meath.				
Abrahall, John Hoskyns, late of Badgworth, Somerset, at Westbourne-terrace, Baywater				
Adams, R., at Cambray, Cheltenham				
Beresford, James..	{ Kibworth Beauchamp R.	Leices.	Lincoln	{ Merton College, Oxford
Burrington, Gilbert	{ Chudleigh V. Woodley R. and a Prebendary of Exeter Cathedral	Devon	Exeter	{ Feoffees thereof R. Edmonds, Esq.
Coles, Thomas, M.A., at Bourton-on-the-Water, Gloucestershire				
Crookenden, Arthur, B.A. of Queens' College, Cambridge				
Darby, Thomas....	{ Spanby R. and Swaynton V.	Lincoln	Lincoln	Mrs. Knapp
Foster, John.....	{ Tossett, in Gisburne, P. C.	W. York	York	Lord Ribblesdale
Gooch, Samuel....	Alverthorpe, P. C.	W. York	York	Vicar of Wakefield
Griffin, Edward....	{ Dingley R. and Wroughton R.	Northam.	Peterbo.	H. H. Hungerford
Hamilton, J.....	Stapleford Abbots R. and St. Stephen's V. near Canterbury	Essex	London	Lord Chancellor
Henning, C. W., late curate of Stogumber, Somersetshire				
Heyrick, Samuel...	{ Brampton by Diug-ley R.	Northam.	Peterb.	Earl Spencer

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Hopper, W., curate of Howden				
Humfrey, Nath....	Thorpe Mandeville R.	Northam.	Peterb.	R. P. Humfrey
Kendall, Charles, Chudleigh, Devon				
Langdon, G. H....	{ Athelhampton R. w. Burlston R.	{ Dorset	Salisbury	{ Hon. W. T. L. P. Wellesley
Miller, G. O.	{ Milton R. and her Majesty's Chaplain at Genoa	{ Northam.	Peterbo.	
Miller, R.....	Newtown Hamilton R., Armagh			
Molineux, G. F....	{ Ryton R. Acton Trussel P. C. w. Bednall P. C. and a Prebendary of Wolverhampton	{ Salop	L. & C.	{ H. Leake, Esq. Pec. of D. } Preb. of Whittington, Lich. Cathed.
Moreton, W. M., at Westerham, Kent				
Parker, Francia....	Dore P. C.	Derby	L. & C.	Earl Fitzwilliam
Preston, George...	{ Lexden R. & Briston V.	{ Essex	London	{ J. R. Papillon, Esq.
Rogers, Arthur.....	Sapiston P. C.	Norfolk	Norwich	
Smith, Edward.....	{ Tollerton R. and Egmontan V.	{ Suffolk	Ely	{ Duke of Grafton
Smith, Robert, B.A. of St. John's College,				
Stainea, W. T.....	Aylesford V.	Notts.	York	P. Barry, Esq.
Stanfield, Joseph...	Stapleford Abbots R.	Cambridge, at Marks	Tey, Colchester	
Tippett, Edward...	St. Allen V. near Truro	Kent	Rochester	D. & C. of Rochester
Tyson, John, late of Terrington St. John, at Wisbeach		Essex	London	Lord Chancellor
Walpole, J. H.....	Winslow V.	Cornwall	Exeter	Bishop of Exeter
		Bucks	London	Lord Chancellor

UNIVERSITY NEWS.

OXFORD.

Oct. 10.

NOTICE is hereby given, that the Incorporated Trustees of the Estates devised by William Hulme, Esq., will, on the 23rd day of December next, proceed to nominate, and present to the perpetual curacy of Acton Trussel with Bednall, in the county of Stafford, out of the number of such persons who shall either then be, or shall have previously been, exhibitors on the foundation of the said William Hulme, such individual as the said trustees may think proper, and who shall be qualified as hereinafter mentioned; that is to say, "the said individual shall have taken his degree of Bachelor of Arts in the University of Oxford, and shall have entered into Holy Orders, and shall also in all other respects be capable of being, and shall be ready and willing to be, presented." Candidates are requested to apply to me by letter, inclosing proper testimonials, on or before Saturday, the 19th of December next. The trustees particularly request that no application may be made to them, either in person or by letter.

THOMAS MARKLAND, Secretary.
Manchester, October 10th, 1840.

Gentlemen in holy orders who may have been exhibitors, and who may be candidates

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hereafter for any vacant living, are requested to send their names and address to the Secretary, as the Trustees do not mean in future to advertise when their livings become void.

Congregations for granting Graces and conferring Degrees, will be holden on the following days in the present term:—

Nov. Thursday . . 12	Dec. Thursday . . 3
— Thursday . . 19	— Thursday . . 10
— Thursday . . 26	— Thursday . . 17

No person will, on any account, be admitted as a candidate for the Degree of B.A. or M.A., or for those of B.C.L. or B. Med. (without proceeding through Arts), whose name is not entered in the book, kept for that purpose, at the Vice-Chancellor's house, on or before the day preceding the day of Congregation.

A Convocation was holden yesterday, in which letters were read from His Grace the Duke of Wellington, Chancellor of the University, nominating the Rev. Philip Wynter, D.D., President of St. John's College, to be Vice-Chancellor for the ensuing year, in the room of the Rev. Dr. Gilbert, Principal of Brasenose College, who had filled that office for four years. The Vice-Chancellor, upon retiring, made the usual oration, recapitulating the public as well as the academical events of the past year, and taking leave of the University in the capacity of its chief magistrate, in

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an address which has been spoken of in terms of high commendation by those present, as combining eloquence of diction, soundness of judgment, and a genuine right feeling on every subject that was introduced. Having resigned the insignia of office into the hands of the Senior Proctor, they were by that officer delivered to the new Vice-Chancellor, who, having taken the oaths, ascended the Vice-Chancellor's chair, and accepted the office in an oration equally classical and appropriate. He then nominated the following heads of houses to be the Pro-Vice-Chancellors for the ensuing year, viz., Dr. Gilbert, Principal of Brasenose; Dr. Bridges, President of Corpus; Dr. Marsham, Warden of Merton; Dr. Hawkins, Pro-vost of Oriel.

Oct. 17.

In a congregation holden on Saturday last, the Rev. W. Wyatt Woolcombe, M.A., and Fellow of Exeter College, was admitted to the office of Pro-Proctor, to which he had been nominated on the resignation of Mr. Dawson, of Exeter College, and the following degrees were conferred:—

Masters of Arts—J. L. Roberts, New Inn Hall, grand comp.; R. Hale, Brasenose College; Rev. W. Winchester, Christ Church.

Bachelors of Arts—H. Malpas, and T. H. Woodroffe, St. Edmund Hall.

The Rev. W. S. Bricknell, of Worcester College, has been elected by the town-council one of the four corporation lecturers of this city, vacant by the resignation of the warden of Wadham College: these lectureships are of considerable value, in consequence of the greatly improved property from which the stipend is derived.

Oct. 24.

ST. MARY HALL.—The Trustees of the Scholarships founded in this University by Thomas Dyke, formerly of Kingston, in the County of Somerset, Doctor of Medicine, are desirous of appointing a Scholar to fill up a vacancy therein. Candidates must be either of the name and kindred of the said Thomas Dyke, or must be persons born in and inhabitants of the county of Somerset, whose parents are unable to provide for and maintain them in the University without assistance; and if already members of the University of Oxford, must not have kept more than fifteen terms. The candidates will be submitted to an examination at the University with respect to their learning and abilities, and the candidate who shall pass the best examination will be appointed to the Scholarship. The Scholarship amounts to 40*l.* per annum, and may be enjoyed for six years, if the party shall so long continue a resident scholar and student at St. Mary Hall. Persons desirous of becoming candidates are required to send to James Randolph, of Milverton, in the said county of Somerset, solicitor, on or before the first day of January, 1841, the proper evidence of their places of birth and residence, and all such particulars as may satisfy the trustees of their circumstances.

BODEN SANSKRIT SCHOLARSHIP.—A Scholarship on this foundation is now vacant, and the electors have appointed Friday, Nov. the 20th, for the examination. All members of the University, who on the day of election shall not have exceeded their 25th year, are eligible. Candidates are requested to call upon the Laudian Professor of Arabic, with satisfactory proof of age, and a written permission to offer themselves, signed by the head or vicergerent of their respective colleges or halls, on or any day before Wednesday, Nov. the 18th.

In a Convocation holden on Thursday last, it was agreed to affix the University seal to an agreement for the commutation of tithes in the parish of South Petherwin, in the county of Cornwall, the University being the owners of the tithes as well as patrons of the living.

In the same Convocation, W. Milne, M.A., of St. John's College, Cambridge, was admitted *ad eundem*.

In a congregation holden at the same time, the following degrees were conferred:—

Bachelor in Civil Law—A. T. Grist Manson, Magdalen College.

Masters of Arts—T. H. Lloyd, Fellow of All Souls; A. St. John, Student of Christ Church; Rev. T. F. Hobday Bridge, Christ Church; Rev. H. J. Chitty Harper, Queen's; Rev. G. Weight, Magdalen Hall; Rev. H. Le Grand Boyce, Worcester; Rev. J. G. Clay, Jesus; E. T. Williams, Exeter.

Bachelors of Arts—J. B. Gabriel, St. Edmund Hall; E. B. Edgell, Balliol; J. Lomas, Worcester; H. Sockett, and E. Machen, Exeter; R. J. Mapleton, St. John's; Wm. Giffard, University; T. Jackson, Brasenose.

Oct. 20.—There was an election this day at New College, for the choice of warden, in the room of Dr. Shuttleworth, (now Bishop of Winchester), when the Rev. Dr. D. Williams, formerly fellow, head-master of Winchester School, was elected by a majority of 19. The other candidate was the Rev. Charles Awdry. There was a full attendance of fellows on the occasion, only three out of 62 being absent. The whole number is 70, but the remainder are probationary for two years from their election. The numbers were—For Dr. Williams, 39; for Rev. C. Awdry, 20—majority 19.

CAMBRIDGE.

DEATH OF THE MARQUIS CAMDEN, CHANCELLOR OF THIS UNIVERSITY.

About twelve o'clock on Wednesday morning the 7th of October, his Lordship was seized with an apoplectic attack, from which he never rallied; and, at twenty minutes past ten on Thursday night, he expired at his seat, the Wilderness, near Sevenoaks, Kent. The Earl and Countess of Brucknock and Lady Georgiana Pratt were with the Marquis during his last moments. The noble lord had been in a declining state of health for nearly a year,

and he gradually became more debilitated in the course of the last two months.

The most noble John Jeffreys Pratt, K. G., LL. D., F. A. S., &c., Marquis and Earl Camden, of Brecknock, in Wales, Viscount Bayham, of Bayham Abbey, in the county of Kent, in the peerage of the United Kingdom, was born on the 11th of February, 1768, and succeeded his father, Charles the first Earl Camden, for some time Lord Chancellor of Great Britain, and Lord President of the Council, April 18, 1794. In December, 1785, his lordship married Frances, heiress of the late William Molesworth, by whom, who died in August, 1829, his lordship had issue Lady Frances Anne Pratt, born November, 1787, who died in 1822; Lady Georgiana Elizabeth, born July, 1791; Lady Caroline Anne, born July, 1794, who died in 1827, (having married, in 1825, Mr. Alex. R. Stewart, cousin of the Marquis of Londonderry;) and George Chas., Earl of Brecknock, now Marquis Camden.

The late Marquis, who was a strict conservative, commenced his public career in 1780, in which year he became a member of the House of Commons, and distinguished himself by his opposition to the American war. Shortly after his entrance upon the great stage of politics, he was appointed one of the Lords of the Admiralty, and, in 1794, was nominated a Lord of the Treasury. He was President of the Council in the years 1782, 1784, 1796, 1805, and 1807, and was Lord Lieutenant of Ireland from the year 1796 to 1798. Subsequently his lordship was Secretary for the Colonies in 1804, and Lord Privy Seal from 1784 to 1794 and in 1805.

With the exception of the Earl of Westmoreland, the deceased Marquis was the oldest Knight of the Garter. On the 12th December, 1834, his lordship was elected Chancellor of the University of Cambridge, which distinguished office was vacant by the death of H. R. H. the Duke of Gloucester; and for some years was Master of the Trinity House, which distinguished post his lordship resigned to his friend the Duke of Wellington, in 1837. He was Lord Lieutenant and Custos Rotulorum of the county of Kent and of the city of Canterbury, Vice-Admiral of the Kentish coast, Colonel of the West Kent militia, Recorder of Bath, a Privy Councillor, Governor of King's College, London, and of the Charter House, Trustee of the British Museum, and F.S.A.

Few persons have shewn themselves endowed with a nobler or more genuine patriotism than his lordship. There is one action of his life which throws a greater lustre over his name and character, than they could have derived from the most splendid family glory. For many years his lordship held the lucrative office of Teller of the Exchequer, the large income arising from which he patriotically resigned to the liquidation of the national debt, amounting at the last quarter to upwards of a quarter of a million of money.

For his eminent services to the state, his lordship was created Marquis of Camden and

Earl of Brecknock, in 1812. The deceased Marquis is succeeded in the family honours by his son, the Earl of Brecknock.

His lordship was of Trinity College, and had the degree of LL.D. conferred upon him in 1832.

Oct. 3.

NEW FELLOWS OF TRINITY COLLEGE.—On Thursday last, (being the 1st of October,) the following gentlemen were elected Fellows of the above society:—J. A. Frere, D. J. Heath, D. F. Gregory, J. Edleston, H. J. Hodgson, W. Mathison, A. S. Eddia, and R. L. Ellis.

There will be congregations on the following days of the ensuing Michaelmas term:—

Wednesday.....Nov. 11,	at eleven.
Wednesday.....	25, — eleven.
Wednesday.....Dec. 9,	—eleven.
Wednesday.....	16, (end of term) at ten.

Oct. 17.

The following is a list of the gentlemen appointed University Officers, at the congregation on Saturday last:—

Proctors—Rev. C. H. Maturin, M.A., King's; Rev. J. E. Dalton, M.A., Queens'.

Moderators—(Senior Moderator to be appointed at a future congregation.) Rev. E. Steventon, M.A., Corpus Christi.

Scrutators—Rev. J. Burdakin, M.A., Clare Hall; Rev. H. Arlett, M.A., Pembroke.

Tutors—Rev. A. Thurtell, M.A., Caius; J. Pulling, Esq., B.A., Corpus Christi.

Auditors of Accounts—Rev. W. Hodgson, D.D., St. Peter's; Rev. J. Shaw, M.A., Christ College; W. N. Griffin, M.A., St. John's.

At the same congregation the following degrees were conferred:—

Master of Arts—W. Mercer, Trinity Coll.

Bachelors of Arts—C. Mortlock, Caius; F. Stewart, Pembroke; H. J. Wilkinson, Catherine Hall; W. Bateson, Queens'; R. M. Sharpe, St. John's.

The Hon. A. D. Willoughby, son of Lord Gwydyr, is admitted of Trinity College.

Oct. 24.

LORD LYTTLETON AND THE HIGH STEWARDSHIP OF CAMBRIDGE.—We have received from an authentic source the following copy of Lord Lyttleton's address to the members of the Senate:—

“Hagley Park, Oct. 19, 1840.

“Sir—In consequence of a requisition which I have had the honour of receiving, signed by many members of the Senate, I am induced to offer myself to your notice as a candidate for the office of High Steward of the University, in the event of a vacancy being caused by the elevation of his Grace the Duke of Northumberland to the Chancellorship.

“I am deeply sensible of the great importance of the high office to which I venture to aspire, and of my own inability worthily to fill it; nor could I have resolved to answer otherwise than by a grateful refusal to the call thus made upon me, had I not received proffers of

support from so many distinguished members of the university, and especially of the college to which I myself belong.

"Should I be so eminently fortunate as to receive at your hands the honourable office at which I am invited to aim, it will be my endeavour at all times, and to the best of my ability, to defend the rights and the interests of the university, and to maintain in its integrity that connexion of our body with the church which I conceive to be essential to its constitution and its welfare.—I have the honour to be, sir, your most obedient, humble servant,

"LYTTLETON."

—*Conservative Journal*.

ELECTION OF CHANCELLOR FOR THE UNIVERSITY OF CAMBRIDGE.—At a congregation held on Wednesday morning, his Grace Hugh, Duke of Northumberland, K.G., was unanimously elected Chancellor of this University, vacant by the decease of the Most Noble John Jeffreys, Marquis Camden.

The newly-elected Chancellor, Hugh Percy, K.G., LL.D., F.R.S., F.S.A., and F.G.S., Duke and Earl of Northumberland, Earl Percy, Baron Percy, Baron Warkworth, a Baronet, a Privy-Councillor, Lord-Lieutenant and Vice-Admiral of the County of Northumberland and Newcastle-upon-Tyne, Constable of Launceston Castle, and High-Steward of Launceston, was born April 20th, 1785, and married, April 29th, 1817, Charlotte-Florentia, second daughter of Edward, first and present Earl Powys, by whom he has no issue. His Grace succeeded to the titles and honours as second duke, on the death of his father, July 10, 1817.

In 1825, his Grace was nominated Ambassador-Extraordinary from his Britannic Majesty to assist at the coronation of Charles X., King of France, which high office he sustained with the dignity and splendour becoming his high station and enormous wealth; and we believe he himself entirely defrayed the expense of that costly embassy.

His Grace is a member of St. John's College, and took the degree of Hon. M.A. in 1805. In 1834, on the death of the Earl of Hardwicke, he was appointed High Steward of the University.

At the congregation held on Wednesday, the following gentlemen were appointed the Caput for the ensuing year:—

Divinity—Rev. W. Hodgson, D.D., Master of St. Peter's College.

Law—Joshua King, Esq., LL.D., President of Queens' College.

Physician—G. E. Paget, Esq., M.D., Caius College.

Senior Non-Regent—Rev. J. Shaw, M.A., Christ College.

Senior Regent—Rev. J. H. Howlett, M.A., St. John's College.

On Saturday last, P. J. Brine, Esq. was elected Scholar of King's College on the resignation of C. A. Wilkinson, Esq., formerly fellow of that society.

The following is a summary of the number of freshmen admitted at the various colleges in this university, at the October term of the present year:—

St. Peter's	18	Jesus	10
Clare Hall	13	Christ's ...	16
Pembroke	11	St. John's	105
Caius	31	Magdalene	5
Trinity Hall.....	7	Trinity ...	127
Corpus Christi...	31	Emmanuel	15
King's	2	Sidney ...	14
Queens'	23	Downing	0
Catharine Hall...	16		
		Total.....	444

KING'S COLLEGE.

The winter sessional lectures commenced on October 13, when the Rev. F. Maurice, who has succeeded the Rev. T. Dale, as Professor of the English Language and Literature, delivered the introductory lecture to his course. The discourse was listened to with considerable attention by a numerous auditory, amongst whom were most of the Professors.

UNIVERSITY OF LONDON.

MATRICULATION EXAMINATION—1840.

EXAMINERS.

In Classics—J. H. Jerrard, Esq., D.C.L.; T. B. Burcham, Esq., M.A.

In Mathematics and Natural Philosophy—G. B. Jerrard, Esq., B.A.; Rev. R. Murphy, M.A.

In Chemistry—Professor Daniell, F.R.S.

In Botany—Rev. Professor Henslow, M.A.

In Zoology—P. M. Roget, M.D., Sec. R.S.

The number of candidates that presented themselves at this examination was 76, and of these the following, ranged alphabetically, have passed:—

First Division—J. Bewglass, Belfast Royal Academical Institution; C. Blackett, Stonyhurst; P. P. Carpenter, Manchester and Bristol; T. Charlton, St. Cuthbert's; C. Clarkson, University; E. R. Conder, Spring Hill; P. Cosgreave, King's; T. H. Cowie, King's; H. B. Creak, Spring Hill; R. Culen, University; W. Davison, University; F. Field, Birmingham Royal School of Medicine; H. Field, University; T. Foster, Bristol; C. N. Hall, Highbury; T. Hall, University; G. Heap, Manchester New; W. H. Herford, Manchester New; T. Hutton, University; J. H. Hutton, University; W. T. Iliff, King's; D. F. Jarman, Highbury; G. Jewel, University; F. Kingston, King's; A. Lupton, Manchester, (York); T. Madge, University; H. Marsland, St. Cuthbert's; H. F. W. Munster, King's; T. S. Osler, Bristol; J. Robson, University; W. C. Roscoe, University; G. V. Smith, Manchester New; J. Remington Stratten, University; R. A. Vaughan, University; H. Watts, University; C. Will, Homerton; W. R. Wills, Birmingham and

Edgbaston Proprietary School; G. Wood, Highbury; W. R. Wood, Manchester, (York;) B. B. Woodward, Highbury.

Second Division—M. Baines, King's; J. Beaumont, Stonyhurst; J. H. Blount, King's; J. M. Bowie, University; T. Cooper, University; T. H. Curran, University; J. Danell, St. Edmund's; D. Davis, Manchester New; E. H. Delf, University; B. A. Harling, University; R. D. Harling, University; E. C. Haynes, King's; A. W. Hoggins, University; R. Lambert, Wakefield Proprietary School; C. Langdale, Stonyhurst; M. Marum, Carlisle; A. Mott, University; G. Ogg, University; H. Rymer, St. Edmund's; J. L. Sanford, University; A. Sherlock, Stonyhurst; H. W. Thomson, University; W. Walker, St. Cuthbert's; E. Walmale, St. Cuthbert's; G. Wigley, Stonyhurst; F. E. Williams, Highbury; H. F. Woolrych, King's; T. Wright, St. Cuthbert's; J. R. Wyld, University.

The examination in chemistry, botany, and zoology, was voluntary this year for the last time. The following are lists of the candidates who passed the examinations in chemistry and zoology respectively:—

Chemistry—(Arranged in the order of proficiency)—H. Watts, University; G. Ogg, University; R. D. Harling, University; M. Baines, King's; E. R. Conder, Spring Hill; W. Davison, University; W. T. Iliff, King's; J. H. Blount, King's; C. Clarkson, University; F. Field, Birmingham Royal School of Medicine; G. Wigley, Stonyhurst; J. R. Wyld, University.

Zoology—(Arranged in the order of proficiency)—W. T. Iliff, King's; C. Blackett, Stonyhurst; F. Field, Birmingham Royal School of Medicine; A. Shellock, Stonyhurst; J. Beaumont, Stonyhurst.

BIRTHS AND MARRIAGES.

BIRTHS.

Or Sons—The Lady of

Allen, Rev. E. B., Bacup P. C., Lancashire.
Anstee, Rev. G. R., of Dulverton, Somersetshire.
Barker, Rev. W. G., Walsall.
Bellairs, Rev. U. W., Edgeley, Cheshire.
Begbie, Rev. F. R., Diseworth V., Leicestershire.
Birch, Rev. G. Royds, of Charlton Park, Gloucestershire.
Bishop, Rev. Alfred, Tichborne, Hants.
Boyle, Rev. E., Oliver's Terrace, Mile End.
Bulmer, Rev. R. Durant, Wrecclesham, Surrey.
Chaloner, Rev. T. W., Bramham Lodge, Yorkshire.
Churchill, Rev. Wm. Winterborne, Strickland R., Dorsetshire.
Dawson, Rev. E. H. Otton, Beauchamp R., Essex.
Dixon, Rev. Thos., Frederick Street, South Shields.
Forster, Rev. John, the Parsonage, Lancaster Place, Savoy.
Girdlestone, Rev. C., Alderley R., Cheshire.
Glaister, Rev. Wm., Bockley R., Sussex.
Gray, Rev. Charles, Godmanchester.
Gregory, Rev. F. T., Loose P., near Maidstone.
Hanbury, Rev. Alfred, at Lowestoft.
Harvey, Rev. J. R., Winchcomb V., Gloucestershire.
Hoare, Rev. Wm. W., St. Paul's P. C., Stalybridge.
Jones, Rev. Ed., Llanfihangel-genen'r-glyn.
Marriott, Rev. Wm. M. S., Horsemonden R., Kent.

May, Rev. G., Locktinge Park, Berks.
Mills, Rev. W. L., Stonehouse V., Gloucester.
Murray, Rev. G. W., Kinlet V., Salop.
Pearsall, Rev. J. S., Andover.
Purcell, Rev. Wm., Bedford Villa, Clifton.
Russell, Rev. W. B., Turvey R., Bedfordshire.
Sneyd, Rev. Henry.
Sterling, Rev. John, Clifton.
Stocker, Rev. Dr., Brewer Street, Oxford.
Tancock, Rev. O. J., Head Master of Truro Grammar School.
Toye, Rev. J. T., late of Queen's Coll., Oxon.
Tuck, Rev. Wm. Gilbert, Moulton R. Suffolk.
Vincent, Rev. Fred., Midland Place, Liphook, Hants.
Ward, Rev. C., Ollerton.
Williams, Rev. David, Llanspythid, Breconsh.
Wood, Rev. R. M., Latimer R. Bucks.
Woodgate, Rev. Hy. Arthur, Belbroughton R., Worcestershire.

Or Daughters—The Lady of

Barker, Rev. W. G.
Bates, Rev. John E., Liverpool.
Bateman, Rev. J., West Leake R., Notts.
Bradford, Rev. Chas. Arlington V., Sussex.
Buckle, Rev. G. M., Glen-Allen V., Northum.
Coulcher, Rev. W. B., Congham R.
Crawford, Rev. C. J., Woodmansterne R., Surrey.
Daubeney, Rev. James, Clifton.
Dodson, Rev. Jn., Cockerham V., Lancashire.
Gilbard, Rev. Wm., Painswick, Gloucestersh.
Hird, Rev. Joshua S., Clapham Common.
Hornby, Rev. Robert, Walton-le-dale P. C.
Jerram, Rev. James, Chobham V., Surrey.
Lloyd, Rev. C. W., Gosfield V., Essex.
Longe, Henry Browne, Easton R., Suffolk.
Palmer, Rev. J., Ideford, Devon.

Ravenhill, Rev. E. H., Lyminster, near Arundel.
 Scott, Rev. A. J., Plumstead Common.
 Smith, Rev. Thomas, Cotgrave.
 Stoneham, Rev. T., Ketley P.
 Thorold, Rev. Wm., Knapp, in the parish of Northam, Devon.
 Twysden, Rev. T., Mount Pleasant, Dartmth.
 Vernon, Rev. W., Berkeley Place, Cheltenham.
 Williams, Rev. R., Rogiett R., Monmouthsh.
 Worthington, Rev. Dr., Mecklenburgh Street, London.

MARRIAGES.

- Anderton, Rev. J. H., p. c. of Clitheroe, Lancashire, to Anne, fourth d. of Leonard Wilkinson, Esq., of Roch House, Slainburn.
 Allies, Rev. T. W., Examining Chaplain of the Bishop of London, and Fellow of Wadham Coll., Oxon, to Eliza Hall, second d. of S. Harding Newman, Esq., of Nelmex, Essex.
 Bailey, Rev. J. H., of Wickford, Essex, to Caroline Mary, youngest d. of the late Thomas Davison, Esq., of Bedford Row.
 Beardsworth, Rev. George, B.A. of St. John's Coll., Camb., and Curate of Selling, to Charlotte, d. of John Neame, Esq., of Selling Court, Kent.
 Bickersteth, Rev. Edward, of Shrewsbury, to Martha Mary Anne, eldest d. of the late Valentine Vickers, Esq., of Cranmere Hall, Salop.
 Blakiston, Rev. Robert, M.A. of Queen's Coll., Oxon, to Anna, eldest d. of C. C. Dendy, Esq., Banker, of Chichester.
 Boynton, Rev. Griffith, B.A. of Trin. Coll., Camb., to Selina, third d. of W. Watkins, Esq., of Badby House, Northampton.
 Byron, Rev. John, B.A. of Brasenose Coll., Oxon, to Elizabeth, only d. of George Harvey, Esq., of Newark.
 Chamberlain, Rev. G. W., B.A. to Launce Campbell, second d. of the late Philip Glover, Esq., formerly of Sedgford, Norfolk.
 Clemenger, Rev. Wm. P., B.A. of Dublin, to Alice Louisa, d. of the late Captain Charles Decre, of the East India Service.
 Durnford, Rev. Richard, r. of Middleton, Lancashire, to Emma, fourth d. of the Rev. Dr. Keate, Canon of Windsor, and r. of Hartley Wespall.
 Elmhirst, Rev. Edward, B.A., late of Trinity Hall, Camb., to Sophia Elizabeth, only d. of the Rev. J. H. Rawnaby, r. of Halton Holegate, Lincolnshire.
 French, Rev. William, Wangford p. c., Suffolk, to Emily, youngest d. of Luke Dench, Esq., of Ely.
 Fulcher, Rev. Thomas, to Eliza Ann, third d. of John Burlingham, Esq. of Old Buckenham, Norfolk.
 Garratt, Rev. Samuel, only son of Wm. A. Garratt, Esq., of Hampstead, to Letitia Sarah Bathaua, third d. of the Rev. B. J. Vernon, late Senior Chaplain at St. Helena.
 Graves, Rev. Charles, Fellow of Trinity Coll., Dublin, to Selina, d. of the late John Cheyne, Esq., M.D., Physician-General to the Forces in Ireland.
 Hall, Rev. W. R., younger son of David Hall, Esq., of Portland Place, to Clara, d. of the Rev. Thomas Newcombe, r. of Shenley, Herts.
 Hilton, Rev. Hy., v. of Leydown, Kent, to Sybilla Lucy, only d. of the Rev. George Simpson, of Glovers, same county.
 Horner, Rev. J. S. H., M.A. of Exeter Coll., Oxon, to Sophia Gertrude, eldest d. of the late Wm. Dickinson, Esq., many years M.P. for the county of Somerset.
 Jackson, Rev. Wm. Ward, M.A. of Lincoln Coll., Oxon, to Anne Ross, d. of John Stapleton, Esq., of Thorpe Lee, Surrey.
 James, Rev., Edward, M.A., second son of John James, Esq., of Somerset House, Tunbridge Wells, to Mary, youngest d. of the late Alderman Magnay, of East Hill, Wandsworth.
 Knollys, Rev. Erakine, to Caroline Augusta, second d. of the late Rev. Charles A. North, r. of Alverstoke, Hants.
 Lee, Rev. Samuel, D.D., prebendary of Bristol, r. of Barley, Herts, and Regius Professor of Hebrew in the University of Cambridge, to Anne, fourth d. of the Rev. S. Jenkins, of Locking, Somerset, and Stone, Gloucestershire.
 Morgan, Rev. Robert, r. of Sevington, Kent, to Ann, eldest d. of John Furley, Esq., of Canterbury.
 Onalov, Rev. Charles, third son of the late Rev. M. Onalov, r. of Bradford Peverell, to Elizabeth, eldest d. of the late John Bond, Esq., of Grange, Dorset.
 Owen, Rev. Thomas, B.A., to Miss Baker, of Budworth, Cheshire.
 Parry, Rev. T., p. c. of Bannton, Gloucestershire, to Anne, d. of M. Collins, Esq., M.P. for Warwick.
 Powell, Rev. John, of Cowbridge, to Mary, eldest surviving d. of the late S. L. Wood, Esq., of Cringle Brook, Lancashire.
 Rainier, Rev. George, B.A. of Brasenose Coll., Oxon, to Sarah, d. of Sir Thomas Harvey, K.C.B., of Sholden Lodge, Kent.
 Scudamore, Rev. W. E., r. of Ditchingham, to Albina, youngest d. of the late J. King, Esq., of Frome, Somerset.
 Sirce, Rev. Oliver, son of Henry Sirce, Esq., of Dublin, to Amelia, eldest d. of B. Jones, Esq., of Cambray House, Cheltenham.
 Stevens, Rev. Rd., Incumbent of Trensham, Surrey, to Susan Louisa, eldest d. of G. Smith, Esq., of Serle-street, Lincoln's Inn Fields, London.
 Waller, Rev. Charles, son of the late Hon. C. Waller, of Canada, to Mary, d. of A. Jevens, Esq.
 Walrond, Rev. T. A., B.A., of Smallbridge, Axminster, to Mary Elizabeth, d. of Dr. Sutherland, of Parliament-street.
 Woodward, Rev. Wm., of Plumpton, to Julia, third d. of John Marten Cripps, Esq., of Nevington, Sussex.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

TESTIMONIALS OF RESPECT TO CLERGY.—The following gratifying marks of esteem and respect have recently been presented to the undermentioned clergy by their congregations and parishioners :—

Rev. J. Bailey, curate of St Stephen's, Norwich, an elegant service of plate.

Rev. J. C. Bathwayt, Leiston, Suffolk.

Rev. Mr. Brindley, Sheffield, Horne's "Introduction to the Scriptures," and a purse of 40 guineas, for his exposition of Socialism.

Rev. W. H. Brookfield, curate of All Saints, Southampton, a service of plate, a suit of robes, and a purse of money.

Rev. S. G. Bull, incumbent of St. James's, Bradford, a handsome time-piece, value near 20*l*.

Rev. Charles Carroll, late of Shortley, Norwich.

Rev. Wm. M. Dudley, late curate of St. James, Poole.

Rev. Thos. Dury, late rector of Keighley.

Rev. C. J. Phipps Eyre, rector of St. Giles Church, Reading, an elegant service of communion plate.

Rev. H. Herbert, vicar of Carna.

Rev. J. Jones, late curate of Henley in Arden.

Rev. Robert Lamb, Head Master of Brompton Grammar School, late of Kirkham, Lancashire.

Rev. J. D. Lumb, curate of Mathley, near Leeds.

Rev. Wm. Manbey, Witham, a piece of plate, value 60*l*.

Rev. Thomas Webster (the late), an elegant mural tablet to the memory of.

Rev. T. Woodruff, Somerby, near Grantham, a silver waiter.

Rev. J. Wright, St. George's, Newcastle, Staffordshire.

BERKSHIRE.

HUNGERFORD.—A meeting of the members and friends of the Hungerford branch of the Society for the Propagation of the Gospel in Foreign Parts lately took place at the Town Hall, the Archdeacon Berens in the chair. There was a large assemblage of the clergy and gentry of the town and neighbourhood, all of whom appeared to evince intense interest in the proceedings. The Lord Bishop of Barbadoes moved the first resolution in an able speech. Thomas Hogan Smith, Esq., seconded the resolution. The Rev. A. M. Campbell, rector of Paddington and senior secretary to the society moved the second resolution. Mr. Campbell informed the meeting

of what had been done, what was doing, and what was purposed in the Canadas, Australia, New Zealand, Van Dieman's Land, and the West and East Indian Episcopales. The rev. gentleman entered very largely into detail. The Rev. D. Parsons, Rev. G. Thompson, Rev. E. Otto Trevelyan, Rev. J. Butler, General Le Mesurier, and W. Neate, Esq., also addressed the meeting.

CONSECRATION OF TRINITY CHURCH, NEAR VIRGINIA WATER.—The first stone of this Church (dedicated to the Holy Trinity) which is situated at Sunning-hill Dale, in the parish of Old Windsor, was laid by her late Royal Highness the Princess Augusta, in Sept., 1839. The patronage is in the diocesan, the Bishop of Oxford. The Bishop of Rochester, accompanied by the Rev. R. K. Beddingsfield, of Wokingham, the incumbent, consecrated the church on the 22nd of October. Several valuable gifts have been made to the church by the neighbouring gentry.—*Conservative Journal*.

CHESHIRE.

CHURCH EXTENSION IN THE DIOCESE OF CHESTER.—The present bishop has had the satisfaction of consecrating no less than 134 churches during his episcopate.—*Manchester Chronicle*.

St. John's Church, Buglawton, was consecrated on the 15th of October, by the Right Rev. the Lord Bishop of Chester. A procession was formed at the Town Hall, and proceeded to St. John's Church. The collections amounted to the handsome sum of 77*l*. 7*s*.—*Ibid*.

NOBLE BEQUESTS.—Died at Leigh, on the 6th of October, Mrs. Hurst. The deceased lady has left by her will the following munificent sums to charitable purposes—viz., 300*l*. to be invested by her executors for the benefit of the vicar of Leigh and his successors for ever; 500*l*. towards the erection of a church at Westleigh in the same parish; 400*l*. to be invested by her executors, and the interest and dividends annually to be distributed amongst the poor parishioners in sums of 10*s*. each; 100*l*. to the Manchester Royal Infirmary, and the residue of her personal property, after discharging her debts and the various other legacies bequeathed by her will, she directs to be invested for the benefit of the clergyman of Westleigh Church when erected. In addition to these bequests the deceased, a short time previous to her death, gave the sum of 100*l*.

towards the erection of the new church in Bedford.—*Manchester Courier*.

DEVONSHIRE.

Anniversary meetings of the Societies for Promoting Christian Knowledge, and for Propagating the Gospel in Foreign Parts, were held at Exeter on the 17th of September, the Bishop of Exeter in the chair. The claims of the societies were advanced by the Earl of Devon, the Bishop of Winchester, the Bishop of Barbados, Mr. Justice Coleridge, Mr Justice Patteson, M. E. N. Parker, Esq., M.P., the Dean of Exeter, the Rev. Chancellor Pott, the Rev. Archdeacon Stevens, &c. The Bishop of Exeter announced the munificent intention of Sir Charles Lemon to found a mining college in his native county of Cornwall, for which purpose he would give a site for the buildings, 500*l.* to the building fund, and to leave at his death a sum of 10,000*l.* or 20,000*l.*, according to its wants, in the hands of the trustees. The college to be essentially a church-of-England establishment, but open to persons of all religious persuasions.

A munificent donation of 300*l.* has been received by Messrs. Sanders, bankers, per E. L., for that excellent institution the Exeter Diocesan Society for the Propagation of the Gospel in Foreign Parts, and also a donation of 10*l.* from the same benevolent person for the Central and National School.

The Venerable and Rev. W. T. P. Brymer has just subscribed 500*l.* (the bishop gave a similar sum) towards the erection of a new church at East Wells, in the parish of St. Cuthbert.—*West of England Conservative*.

DORSETSHIRE.

SHAFTESBURY, Sept. 22.—The attendance of the clergy and laity at the consecration of the new church of Cann St. Rumbold was numerous, and the proceedings of the day highly gratifying. An appropriate sermon was preached by the Lord Bishop of Salisbury. The collection made far exceeded what was previously expected.—*Salisbury Herald*.

ESSEX.

The polling on the question of granting a church-rate of 6*d.* in the pound for the parish of Bocking commenced on the 24th Sept., being carried on with great activity on both sides. The Very Rev. Sir Herbert Oakeley, the dean, declared the numbers as follows:—Against the rate, 201; for it, 172; majority against it, 29.—*Chelmsford Chronicle*.

The village of Wivenhoe was recently thrown into a state of confusion in consequence of an attempt to oppose the grant of a church-rate. The parish meeting was fixed for Friday, the 9th of October. The Rev. James Ind, the rector, took the chair,

and a poll having been demanded, the result was a majority of 51 in favour of the rate.—*Essex Standard*.

The magistrates of the Dunmow sessions have decided that persons coming from a distance for the purpose of attending divine service at a place of worship of which they are regular members are "travellers" within the meaning of the Act, and may be accommodated with refreshment at a beer-shop or public-house during the hours of divine service in the parish church.

A highly respectable meeting of the friends of the church of England was held at the George Inn, Halsted, Essex, on the 19th of Oct., to take into consideration the best means of providing for the deficiency of church accommodation in that parish. The Rev. H. Roberts was in the chair; and amongst those present we observed the Rev. A. Roberts, J. N. Brewster, G. De Horne Vaisey, Edward May, George Sperling, S. Day, A. May, J. T. Adams, P. Nunn, R. Scale, O. Hustler, P. G. Nunn, and B. Gilson, Esqrs., Messrs. Hayward, E. Bental, A. Rayner, Bridge, John Nunn, John Houghton, James Cross, and James Houghton. Resolutions in furtherance of the objects of the meeting were agreed to, and a committee was formed to consider the best means of effecting it, either by adding to the sittings at the church, or building a chapel of ease.—*Essex Standard*.

HAMPSHIRE.

RYDE, ISLE OF WIGHT, Sept. 23.—A subscription has been going on for some time for erecting a church in this town, which is at present without one. The town of Ryde is a hamlet of Newchurch, and is distant from the parish church about six miles; its population is estimated at about 5000 in winter, and 8000 in summer. The church accommodation consists of two chapels, one partly parochial and partly proprietary, the other altogether proprietary. In neither of these are there, strictly speaking, any free sittings, although by the kindness and liberality of G. Player, Esq., and the Rev. B. Waldo Sibthorp, their respective proprietors, a certain number of seats are set apart as such. It is estimated that the cost of a church will be about 2000*l.*, of which only 800*l.* has hitherto been raised; and consequently, even with the aid of the Church-building Fund, there is still a considerable deficiency.—*Hants Advertiser*.

HEREFORDSHIRE.

We are sorry to hear that the stewards (seven in number) of the recent festival at Hereford will have to pay about 108*l.* each, to make up the deficiency. The Clergymen's Widow and Orphan Society received the total amount of the collections, free of all deductions—namely, 1079*l.*

17s. 3d. [That is, the newspaper from which the account is taken is sorry, not the Magazine, which is very much amused, and hopes that such fines may in time amount to a prohibition, and lead to some more rational and Christian mode of supporting a charity.—Ed.]

KENT.

On the 14th of October, the consecration of Christ Church Chapel, at Herne Bay, was performed by the Archbishop of Canterbury. The chapel is capable of holding 1000 persons. A collection, amounting to near 50*l.*, was made at the door. His grace next proceeded to consecrate the burial-ground attached to the chapel, which ceremony was rendered very interesting in consequence of the number of the clergy and the great concourse of spectators assembled.—*Kentish Observer*.

The meeting of the Canterbury diocesan branch of the Society for the Propagation of the Gospel in Foreign Parts took place on the 15th of October. The company was numerous and highly respectable, comprising most of the gentry and clergy, with their families, of the city and neighbourhood. His grace the archbishop took the chair. On the previous day a general meeting of the Ashford District Association of the above society was held at the Assembly Rooms, Ashford, his grace the archbishop presiding. The meeting was attended by a numerous and highly respectable assemblage of persons.—*Ibid*.

LANCASHIRE.

BLACKBURN.—All Saints Church, Clayton-le-Moors, was consecrated on the 8th of October by the Lord Bishop of the diocese. The church is finished in an exceedingly neat and chaste manner, and is capable of containing 550 persons on the ground floor; it is so arranged that galleries may be erected at any future time to seat 500 more.—*Blackburn Standard*.

LEIGH.—The new church recently erected in the township of Bedford was consecrated on the 19th of October, by the Bishop of Chester, in the presence of Lord and Lady Francis Egerton, and of a large and respectable congregation from the parish and neighbourhood. The sum of 100*l.* was collected on the occasion.—*Manchester Courier*.

We regret that our limited space will not allow us to quote the eloquent speeches delivered on the occasion of laying the foundation stone of the Liverpool Collegiate Institution, which interesting event took place on the 22nd of October. An appropriate sermon was delivered by the Bishop of Chester at St. Peter's Church. The addresses of Lord Francis Egerton, who took the chair at the dinner which followed the ceremony, and of Lord Stanley, awakened the admiration, and elicited the enthusiasm of all present. Upwards of

one thousand of the *élite* of Liverpool sat down to the dinner. The donations towards the expenses of the building exceed 12,000*l.*

On the 16th of October, the Lord Bishop of Chester consecrated Christ Church, Accrington. This church is a very beautiful and highly finished building, calculated to accommodate 1000 persons. At the conclusion of the service there was a collection, which amounted to 46*l.*—*Blackburn Standard*.

BENEFICE OF LAND.—By an order in council, dated the 10th of August, 1840, the townships of Clifton with Salwick, and Newton with Scales, were separated from the parish of Kirkham, for all ecclesiastical purposes.

LEICESTERSHIRE.

CHURCH-RATE IN LEICESTER.—A vestry meeting was held at Great Wigston, on the 17th of October, for the purpose of passing the accounts of Mr. Baddeley and Mr. Thomas Phipps, the late churchwardens, when the radicals mustered strong, and moved an amendment that the accounts did not pass. This was negatived by a majority of four. On a rate of 3*d.* in the pound being proposed, the radicals moved that this meeting be adjourned for six months. This was followed by an amendment that the rate be now laid, when there was a majority of three for the rate. A poll was next demanded against the rate, and the polling commenced and continued until four o'clock on Friday, when the numbers were declared to be—For the rate, 169; against it, 64; majority, 105.—*Leicester Herald*.

LINCOLNSHIRE.

THE VICAR OF GEDNEY AND THE METHODISTS.—An examiner and proctor, deputed from the court of the Archbishop of Canterbury to take evidence against the Rev. Mr. Escott, the vicar of Gedney, for refusing to bury a child who had been christened by a Wesleyan minister, and whose body now remains aboveground, assembled on the 15th of October, to hold a court in the vestry of the church, where the necessary testimony was gone into, and the court adjourned to London. The Wesleyan body are prosecuting the suit.—*Lincoln Mercury*.

MIDDLESEX.

A church is now being erected within the grounds belonging to the Charterhouse School. The dead wall facing Old-street, St. Luke's, will be thrown down, in order to display the church.

THE BETHNAL-GREEN CHURCHES.—It is highly gratifying to hear of the success which has attended the project for extending the means of relieving the great population of the extensive district of Bethnal Green, and to ameliorate their spiritual

wants. Little more than a year has passed from the time the design for building ten churches in that district was formed, and by a report recently published by the committee, every reasonable hope may be entertained that the whole of the large sum of 75,000*l.*, required for the purpose, will be raised by the ensuing spring. The report has been published under the approval of the bishop of the diocese of London, and in it is stated the fact, that the greater portion of the population of Bethnal Green are descendants of those who, on the revocation of the edict of Nantes, left their country rather than abjure their protestant faith.

QUEEN'S BOUNTY.—Application having been recently made to some of the city authorities relative to Queen's Bounty, we think it necessary to state, upon authority, that there is not at present, nor has there been since the year 1829, any such bounty as "Queen's Bounty." Formerly there was an annual grant of 1000*l.*, which commenced about the beginning of the reign of George III., and was continued until the year above named, when it ceased. It has not been since that period granted, and the collection upon the king's letter, which used to accompany the grant, has also been discontinued since that time.

SALARIES OF CHAPLAINS OF METROPOLITAN UNION WORKHOUSES.—At the weekly meeting of the Marylebone board of directors and guardians, held on the 16th of October, for the purpose of considering the propriety of raising the salary of the Rev. P. Moody, the chaplain, from 150*l.* to 200*l.* per year, one of the directors, in support of his argument against such increase, read a letter he had received in answer to his inquiries upon the subject from the poor law commissioners, containing a list of the salaries of all the chaplains of the metropolitan union workhouses, which were as follow:—West Ham union workhouse, 120*l.*; Brentford, 80*l.*; St. George in the East, 50*l.*; Hackney, 40*l.*; Hendon, 73*l.* 10*s.*; Holborn, 50*l.*; Kensington union, Chelsea workhouse, 40*l.*; Kensington workhouse, 40*l.*; Hammersmith workhouse, 30*l.*; Fulham workhouse, 30*l.*; City of London union, three chaplains, two at 150*l.* each, and one at 100*l.*; East London union, 100*l.*; West London union, 100*l.* St. Martin's-in-the-Fields, 100*l.*; Poplar, 60*l.*; Strand union, 90*l.*; Stepney union, Limehouse, 30*l.*; Mile-end workhouse, 30*l.*; Ratcliff workhouse, 30*l.*; Wapping workhouse, 30*l.*; Uxbridge union, 50*l.*; and Whitechapel union, 70*l.* Thus it will be seen that the entire sum paid for the services of twenty-four clergymen does not exceed 1493*l.* 10*s.* per annum.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—A public meeting was held on the 22nd Oct., at the parochial school-rooms, Liverpool-road, for the purpose of establishing an Isling-

ton branch in connexion with the above society. The Right Hon. the Lord Bishop of London was in the chair. The Rev. Daniel Wilson, the Rev. Earnest Hawkins, the Rev. John Hambotton, and the Rev. William Shaw, addressed the meeting, urging the necessity for the formation of such an institution. Resolutions were unanimously passed by which the objects of the society would be carried into effect; and the assemblage, having passed a vote of thanks to the right reverend chairman, dispersed.

NEW CHURCHES.—By the twentieth annual report of her majesty's commissioners for building new churches, we learn that, at the time the previous report had been made, 243 churches and chapels had been completed, in which accommodation had been provided for 314,412 persons, including 174,270 free seats appropriated to the use of the poor. It appears by the present report, that since then fifteen new churches had been completed, by the aid of grants from the funds placed at their disposal. In these fifteen churches accommodation has been provided for 13,841 persons, including 8209 free seats for the use of the poor. Thus, in the whole, 258 churches and chapels have now been completed, and therein provision has been made for 328,253 persons, including 182,479 free seats for the use of the poor. It appears also, that nineteen churches are now in the course of building, to the erection of which her majesty's commissioners have contributed from the funds placed at their disposal.

The directors of the East India Company have not only determined to contribute the sum of 40,000*l.* towards the erection of a cathedral church in Calcutta, which will be a lasting monument to the piety and worth of Bishop Wilson, but have also felt it their duty to send their command by letter to the Governor-in-Chief, Lord Auckland, informing him of their will and pleasure that he shall promote, encourage, and protect the established religion in the country under his control.

ST. GEORGE-THE-MARTYR, SOUTHWARK.—On Wednesday the 7th of October, a contest, which has been going on since Monday with much acrimony on both sides, finally closed in favour of the church party and a two-pence-halfpenny rector's rate. The successful candidates were Messrs Reeve, Davis, Vardon, and Anderson, as overseers; and Messrs. Hoole and Batsford, as trustees of the church-yard annuitants. The numbers were declared to be, for the church-party, 895; and for the radical party, with their three-half-penny rate, and one penny voluntary, 326, leaving a balance for the higher rate of 69. The majority for overseers was 76, and for trustees 79. We understand the two-

pence-halfpenny rate was fixed as being the lowest possible that would afford the means of repairing and beautifying the church, which is in a most filthy condition, and for other legal purposes; and that the three-halfpenny compulsory, and the penny voluntary, rate of the "economists" would have been quite insufficient.

NORFOLK.

A meeting was held at Harleston, Norfolk, on the 10th October, with a view to the formation of a district branch of the Society for the Propagation of the Gospel in Foreign Parts. The chair was taken by the Right Hon. and Rev. Lord Bayning, and the interest of a large, respectable, and attentive assemblage was fully maintained by the different speeches for about three hours. The collection at the close of the meeting amounted to 40*l*.—*Suffolk Herald*.

NORTHUMBERLAND.

At a meeting in favour of education held at Berwick, Lord F. Fitzclarence stated the following fact illustrative of her Majesty's prompt benevolence:—He was intrusted to present a petition to the Queen in favour of juvenile education, and he attended the levee for that purpose; at two o'clock he had the honour to make known to her Majesty the desire of the inhabitants of Berwick for the erection of a school, and on his return home to dress for dinner, his lordship found a cheque for 100*l*. from the Queen, to be applied for the purpose of the petitioners.—*Newcastle Chronicle*.

NOTTINGHAMSHIRE.

A public meeting for the purpose of extending the advantages of a sound system of general education, based upon religious principles, was held at the Low Pavement Rooms, in this town, on 28th September. At twelve o'clock the Lord Bishop of Lincoln took the chair. The meeting was eloquently addressed by Ven. Archdeacon Wilkins, who likewise read the report. The first resolution was moved by the Ven. Archdeacon Browne, and seconded by J. S. Sherwin, Esq. Henry Gally Knight, Esq., M.P., the Hon. and Rev. John Vernon, Colonel Rolleston, M.P., Rev. J. W. Brooks, the Rev. H. W. Plumtree, Mr. Hicklin, of the *Nottingham Journal*, F. Wright, Esq., and the Rev. J. J. Cleaver, T. White, H. R. Harrison, H. Martin, J. Russell, R. Simpson, of Newark, and Ichabod Wright, Esq., moved and seconded the various resolutions. The sum contributed on the occasion amounts to 428*l* 13*s*.—*Nottingham Jour*.

OXFORDSHIRE.

BANBURY CHRISTIAN KNOWLEDGE SOCIETY.—The half-yearly district meeting was held on Tuesday at the National

School, when it appeared that 169 bibles, 140 new testaments, 538 prayer-books, 482 other bound books, and 3328 tracts, had been circulated during the half year from the Banbury depository alone.

SOMERSETSHIRE.

BATH AND WELLS DIOCESAN CHURCH BUILDING ASSOCIATION; AND BATH AND WELLS CURATE'S FUND SOCIETY.—The Anniversary of these Societies was held at Wells on the 7th October. An excellent sermon was preached at the cathedral in the morning by the Right Hon. and Rev. Lord John Thynne, from Hosea, iv. 6.

The general annual meeting was held at the Town-hall. The chair was taken by the Right Rev. the Lord Bishop of the Diocese. Among the numerous assemblage were the following:—The Right Hon. and Rev. Lord John Thynne, the Hon. and Rev. Chancellor Law, the Rev. James Law, Chancellor of Lichfield; the Ven. Archdeacon Brymer, the Rev. Canon Barnard, the Rev. Dr. Jenkins, the Rev. Professor Pinder, the Revs. W. D. Willis, W. B. Whitehead, W. L. Nichols, M. Whish, C. O. Mayne, C. Deedes, Robert Oakman, D. M. Clerk, Reginald Pole, H. D. Wickham, Thos. Garrett, W. T. Edwards, Nath. Bridges, W. Gunning, W. James, G. Hudson, P. Parfitt, W. Mallett, Henry Kingsmill, — Armstrong, — Syngé, T. Aldrit, — English, N. T. Ellison; F. H. Dickinson, Esq., R. Blakemore, Esq., M.P., Col. Daubeney, C. Moody, Esq., the Mayor of Wells, F. Beadon, Esq., J. S. Somerville, Esq., W. L. White, Esq.

The Rev. W. Gunning, Secretary of the Bath and Wells Diocesan Church-Building Association, read the report of that institution. It stated that during the past year the following grants had been voted:

For the parish of Knowle St. Giles, 50*l*., towards rebuilding the church, whereby 92 sittings have been gained, 66 being free. To Stoke-Trister with Bayford, 100*l*., towards rebuilding the church, whereby 179 sittings, 141 free, have been obtained. 150*l*. towards building a chapel of ease at Ash, in the parish of Martock, to contain 400 persons, of whom 300 are to be provided for in free sittings. 95*l*. towards increase of accommodation in the parish of Chard, by building a chapel of ease at Tatworth, whereby 300 sittings will be obtained, 254 free. For building a new aisle and gallery in the church of Luxborough, by which 138 sittings, 110 free, will be provided, the sum of 20*l*. For Trent, a vote of 40*l*. For partly repewing the church at Englishcombe, by which 38 free, out of 55 additional sittings, will be gained, 30*l*. For Uphill, in which 200 additional sittings, all free, will be acquired, 150*l*., towards rebuilding the church in a much more accessible situation. A grant of 150*l*. towards a new church which was intended to have

been built on Beacon Hill, in the parish of Walcot, remains in abeyance, in consequence of alterations in the plans and site. 25*l.* to Chilcompton, and 45*l.* to Twerton, have been voted towards re-building the churches in those parishes; and 21*l.* has also been given towards the new church at Coxley. The amount given since the last annual meeting is 726*l.*; but as the grants to Chilcompton, Twerton, and Coxley, are merely in augmentation of former aid, the actual sum applied for new works is 635*l.*, and by the several contributions which make up this amount, additional church room is to be provided for 1484 persons, of whom 1229 are to be accommodated in free sittings. The aggregate estimate of these works is 5032*l.* 10*s.*

The report continued, "Twerton church and Paulton church, which have been rebuilt and considerably enlarged, have been re-opened; and four of the new churches aided by the association—namely, Bridgewater, Cleve, Coxley, and Huntspill, have been consecrated since the last annual meeting; and the public are now in the actual possession of 7835 additional sittings, of which 5624 are free, towards the providing of which your aid to the amount of 3150*l.* has been contributed. It is proposed to erect a new church in that portion of the extensive parish of St. Cutlibert, called East Wells. Your committee have peculiar pleasure in reporting this intention, not only because it will be the third new church commenced in this parish in little more than as many years, but because it affords them the opportunity of announcing that an acre of ground for the site has been purchased and given by Mrs. Harkness and the Rev. Chancellor Law; and also that the bishop of the diocese and Archdeacon Brymer, out of their zeal and desire to promote the glory of God and the welfare of mankind, have each of them contributed the sum of 500*l.* towards this praiseworthy undertaking.

The balance in the hands of the treasurer at the last annual meeting was 628*l.* 0*s.* 8*d.*, and the amount received since is 1029*l.* 6*s.* Out of the aggregate sum, 302*l.* 14*s.* has been paid to the Incorporated Society, in conformity with the 14th rule of the association. 810*l.* voted towards building, re-building, and enlarging churches and chapels in the diocese has been paid. 264*l.*, given for specific purposes, has been paid as directed by the donors. 82*l.* 1*s.* 11*d.* is the amount paid for incidental expenses; and the balance now in the hands of Johnson Phillott, Esq., the diocesan treasurer, is 207*l.* 10*s.* 9*d.* The sum of 205*l.* 10*s.* 5*d.* was yesterday ordered by your committee to be remitted to the parent society.

The Rev. W. D. Willis read the report of the Curate's Fund Society. It mentioned that, of the ten grants made last year, six had been continued at the same

rate, and further grants made to two additional parishes—

The grant made for an additional curate in the parish of Midsomer-Norton, to minister to the population of colliers and their families, at a distance from the parish church, which was suspended until a like sum should be advanced by the coal-owners, has been paid, the proprietors having met the grant of the society by an equal sum. . . . The new church at Cleve in the parish of Yatton, has been consecrated, and the grant made to the vicar towards the stipend of the curate is still in force. One moiety of the grant for an additional curate in the parish of Bedminster has already been paid. That made for St. James's, Bath, Jan. 8th, 1839, has been claimed, an additional curate having been appointed. A grant for obtaining the services of the minister of Holloway chapel, Widcombe, among the numerous poor of the overgrown population of the parish has been paid in part; the circumstances of the chapel (attached to a hospital) having changed, and the curate been removed. But a grant of 40*l.* has during the year been made for an additional parochial curate, who is attached to the chapel of St. Mark's, in that parish, where the demands of the population far exceed the provision of clergy. The two grants for the parish of Walcot, both of them appropriated to that parish by the donors, have been in part paid to two additional curates. . . . The balance in the hands of the treasurers at the last audit was 350*l.* 19*s.* 9*d.*, since which time there has been received 481*l.* 14*s.* 5*d.*, making in the whole 832*l.* 14*s.* 2*d.*; out of which have been paid to the Parent Society 55*l.* 9*s.*, and for grants, 128*l.* 13*s.* 4*d.*, and for various expenses, 43*l.* 10*s.* 3*d.*, making in the whole an expenditure during the year of 227*l.* 12*s.* 7*d.*, leaving a balance in the treasurer's hands of 605*l.* 1*s.* 7*d.*, out of which the sum of 110*l.* 7*s.* 3*d.* has been ordered to be paid to the parent society, being one-fourth part of the subscriptions and donations received during the year.

The several resolutions were then moved or seconded by F. H. Dickinson, Esq., the Ven. Archdeacon Brymer, Richard Blakemore, Esq., M.P., the Hon. and Rev. W. T. Law, the Rev. W. B. Whitehead, the Rev. N. T. Ellison, the Rev. Professor Pinder, Johnson Phillott, Esq., the Right Hon. and Rev. Lord John Thynne, the Rev. H. D. Wickham, the Rev. C. O. Mayne, Col. Daubeney, and C. Moody, Esq. A vote of thanks was passed by acclamation to the right rev. chairman.

Exertions are in progress for a fourth church in this parish, to be erected in the hamlet of Easton.

OPENING OF HANNAH MORE SCHOOLS, ST. PHILIP'S.—On Wednesday morning, Oct. 7th, the Infant School, in St. Philip's, which completes the erections known as the Hannah More Schools, was opened

under the auspices of the Right Rev. the Lord Bishop of Gloucester and Bristol. The institution now consists of two large schools, one a boys' and girls' daily school, and the other the infant school above-mentioned, and a neat cottage for the persons who have the charge of the buildings. The boys' and girls' school at present receive as many as 500 pupils, and the infant school can accommodate full as large a number. The style of the building is chaste and neat; the architect, R. S. Pope, Esq.

The infant school-room, in which the friends of the institution assembled, was profusely and tastefully ornamented with wreaths and other devices of flowers and evergreens. On the platform were, the Lord Bishop of Gloucester and Bristol, J. S. Harford, Esq., A. G. H. Battersby, Esq., the Rev. T. F. Jennings, the respected minister of the parish, a large body of the clergy, the gentlemen of the building committee, and others. In the centre of the room was a numerous company.

Prayers having been offered up by the bishop, his lordship then addressed the meeting, eloquently eulogising the late illustrious lady whose name the schools bear, and pointing out how appropriate they were as the last portion of a monument to her memory.

The Rev. T. F. Jennings then read the report, which stated that J. S. Harford, Esq., had announced that a balance of 450*l.*, from a fund raised to do honour to the memory of Mrs. Hannah More, was available to the erection of a school in connexion with Trinity Church, St. Philip's. The report then recited various negotiations with the corporation for the land. The gross expense of building the schools amounted to 2603*l.*; besides which, it had been found necessary afterwards to erect a cottage, at an expense of 280*l.* The report spoke in high terms of the exertions of J. S. Harford, Esq., and A. G. Harford Battersby, Esq., in the undertaking, and of the gratuitous performance of the professional business requisite by I. Cooke, Esq. Mr. Jennings then read the financial accounts, from which it appeared that the total deficiency is 94*l.* 18*s.* 9*d.*

The following gentlemen then addressed the meeting:—Mr. Hilhouse, J. S. Harford, Esq., J. H. Battersby, Esq., Revs. G. N. Barrow, and C. Evanston.

The Right Rev. Chairman then said, he regretted that there was a debt of 800*l.* left on the building, and if he was correctly informed, it would rest on the shoulders of the rev. gentleman whose exertions in this cause were above all praise; and the gentleman in his diocese to whom the city was indebted for originating this noble design was the minister of the district church, one of whom he might say, that so long as the church of England possessed such

servants, it was able to defy the efforts of all its enemies. (Loud applause.) It had been suggested, most properly, that a special vote of thanks should be passed to Mr. Jennings, and, but that the resolutions were drawn out by that gentleman, this would have been one of them. There was one thing more: there ought not to rest the slightest stain on this institution: for the credit of Bristol, for the name of Hannah More, let it not be said that those who so nobly had originated and brought it to completion, remained indebted to the builder. (Hear.) He should himself take care by his own subscription to diminish the debt. (Applause.)

J. S. Harford, Esq., considered the resolution he was about to move only a tribute of common justice to Mr. Jennings, whose high claims upon the gratitude of the city were attested more forcibly in that building than in anything that he could say. He then moved a vote of cordial thanks to Mr. Jennings, for the able, successful, and triumphant conclusion to which he had brought the work. Mr. Harford concluded by saying that he should contribute 50*l.* towards the building fund. (Loud cheers.)

R. T. Lilly, Esq., in seconding the motion, bore testimony to the highly laudable exertions of Mr. Jennings for the erection of the schools.

The Rev. T. F. Jennings returned thanks in a brief but feeling address.

The Right Rev. President having left the chair, which was taken by J. S. Harford, Esq.,

The Rev. J. Hall moved a vote of thanks to him, which was seconded by the Rev. T. F. Jennings, amidst enthusiastic acclamations.

Mr. Harford, in putting the resolution to the vote, took occasion to state that Mr. Pope, the architect, whose talent in the design of the building he justly commended, had liberally given up more than 50*l.* of the sum due to him to the building fund. (Applause.)

The motion having been carried with fervent plaudits,

The Right Rev. Prelate, in returning thanks, feelingly said that he was come to reside among them, and should devote his time to the discharge of his episcopal duties, the most pleasing of which was to promote the cause of Christian education in every form, and by every means in his power to advance true religion. (Cheers.)

The meeting then separated. There was a liberal subscription at the doors.

The annual meeting of the Society for the Propagation of the Gospel in Foreign Parts, took place October 16th, at the Horticultural Rooms, Park-street, Bristol; the Right Rev. the Bishop of Gloucester and Bristol in the chair. An appropriate prayer having been offered up, his lordship in an eloquent address opened the pro-

ceedings of the meeting, detailing the progress and operations of the society throughout the world, and suggested various means for increasing its funds. Alluding to the report which had just been put into his hands, his lordship said, here is recorded what has been done by the plan of making small parochial subscriptions in the towns of Littingbourne and Ospringe, in Kent, both of which I have no reason to suppose are rich, but rather the contrary. In them there are only two persons who during last year subscribed one guinea each towards the society; the two secretaries are put down for 5s. a-year each, and there are 100 others at 5s. each; there are fifty at 2s. 6d. each; and others contributing sums under 2s. 6d., making altogether 53l. given annually to the society, without individuals making any material sacrifice.

The Rev. C. N. Barrow read the report, abstaining from the operations of the missionaries abroad. The effect of it, touching the society's income, was, that the receipts of 1839 shewed an increase of 7000*l.* over the revenue of 1838, and 12,500 over that of 1837.

The Right Worshipful the Mayor moved the adoption of the report, which was seconded by the Rev. A. M. Campbell, in a speech of great power. The rev. gent. took the sunny side of the picture, and detailed minutely the progress which the society had made abroad, and the flourishing state of the establishment of Kishnagad in the East, and Codrington College in the West Indies. The motion was then put and carried.

The Rev. Sir George Prevost, Bart., moved the second resolution in a few words. The Rev. — Bridge, from Newfoundland, seconded it, and gave a most appalling account of the state of the spiritual destitution in that island, which he illustrated by frequent reference to a map, without the aid of which his powerful address could not be understood. That motion was carried unanimously.

The meeting was subsequently addressed by Prebendary Banks, the Rev. D. Allen, C. L. Walker, Esq., Lieut.-Colonel Penderleath, &c.; and thanks having been voted to the rev. secretary, and the right rev. chairman, and acknowledged, the assembly broke up.

SHROPSHIRE.

The Earl of Powis has subscribed 100*l.* and Sir Offley Bateman, Bart., 100*l.* towards the erection of a chapel of ease, with 280 free sittings, at Cherbury, near Powis Castle, Shropshire. It is rumoured that the Rev. H. Taylor, B.C.L., of Stepney, his lordship's domestic chaplain, is to be the minister.

The Rev. Edward Pryce Owen has presented a valuable plate communion service to the new church at Wellington.

STAFFORDSHIRE.

✧ The first stone of a new church at Golden Hill, a populous village at the northern extremity of the potteries, has been laid by Mr. Smith Child. The funds have been obtained by subscription. Smith Child, Esq., having set the noble example of presenting 1000*l.* as an endowment, and 200*l.* towards the erection of the edifice.

SUFFOLK.

On Sunday, Oct. 11th, a very excellent discourse was preached at our churches by the Rev. J. W. North, M.A., curate of Fulham, for the benefit of the charity schools, upon Matt. vi. 33. The collection in the morning at St. James's amounted to 38*l.* 12s. 2d., and in the afternoon, at St. Mary's, to 30*l.* 2s. 1d., being a larger amount than has been received for some years, although there was almost a total absence of the "county families," who formerly lent their aid on such occasions. — *Bury Post.*

SURREY.

CLAPHAM NEW CHURCH. — The first stone of another new church was laid, Oct. 1st, by John Thornton, Esq. It will contain 1200 sittings, about 500 of which will be free, and the cost, including fittings, is estimated at 6600*l.*; 4000*l.* has already been subscribed. Dr. Dealtry, the rect. r, Archdeacon Wilberforce, and the whole of the district clergy attended in their canonicals.

NORWOOD SCHOOLS. — The Bishop of London visited these schools on the 21st of October, and remained nearly three hours examining the different departments of this vast establishment, in which are more than 1000 children.

SUSSEX.

BRIGHTON. — The anniversary of the Lewes Deanery Committee of the Society for Promoting Christian Knowledge, on Thursday, October 1, was well attended. The Right Hon. the Earl of Chichester, president, in the chair, supported by the principal gentry and clergy of the neighbourhood. This committee has distributed within the last year 1425 Bibles, 868 New Testaments, 2643 Books of Common Prayer, and 1997 of the other books, and 13,615 of the tracts published by the Society for Promoting Christian Knowledge.

WARWICKSHIRE.

On the 20th of October, St. Matthew's church, Great Lister-street, Duddeston, the first of the ten churches to be erected in Birmingham, was consecrated by the Lord Bishop of Worcester, assisted by a large portion of the clergy of the neighbourhood. The collection in the church amounted to upwards of 50*l.*

WARTON CHAPEL, IN THE PARISH OF POLESWORTH, WARWICKSHIRE.—The first stone of this chapel, to be dedicated to the Holy Trinity, was laid on Monday, Sept. 28th, by Miss Palmer, the sister of the respected vicar of Polesworth. The sum of 25*l.* was collected. Miss Palmer has liberally offered the communion-plate for the service of the chapel.

WORCESTERSHIRE.

BROMSGROVE CHURCH-RATES.—A Mr. Sanders proposed, and Mr. Nowel seconded, that no rate be granted. The shew of hands was declared by the chairman to be in favour of a rate; upon which Mr. Greening demanded a poll of the parish, at the close of which the numbers were— for the rate, 152; against it, 2.—*Worcester Guardian.*

YORKSHIRE.

YORK MINSTER.—The tenor bell of the new peal for York Minster has lately been cast at Mear's foundry, Whitechapel. The calibre is the same as that of the celebrated bow bell.

The Archbishop of York consecrated the new church of St. Thomas's, at Crookes, near Sheffield, on the 1st of October. On the following day, his grace also consecrated St. John's Rotherham. On both days his grace read prayers to numerous congregations. The same day the venerable diocesan held a confirmation at Rotherham church, when 587 young persons were confirmed—namely, 234 boys, and 353 girls.

RIPON DIOCESAN CHURCH BUILDING SOCIETY.—The fourth half-yearly meeting of the central committee of this society was held at Richmond, on Wednesday the 7th Oct., the lord bishop of the diocese in the chair, when several extensive grants were made.

The Lord Bishop of Ripon has just concluded a series of confirmations in his diocese.

COLONIAL.

NOVA-SCOTIA.—The lord bishop held an ordination at St. Paul's church, Halifax,

on the 9th of Aug., when Mr. W. Scovel, A.M., of King's College, Fredericton; Mr. T. N. Dewolf, late of the Theological Seminary, New York; and Mr. Jamieson, of the Theological Institution, Belfast, were ordained deacons. The bishop has also consecrated the new churches at Three-fathom Harbour and Porter's Lake. Mr. W. K. Porter, from Sydney, C.B., was ordained deacon, at Three-fathom Harbour.—Abridged from the *Colonial Churchman.*

Mr. C. J. Morris, M.A., of King's College, Nova-Scotia, was ordained deacon by the Lord Bishop of Montreal, on the 20th of July, in the cathedral church. His lordship, on the following day, ordained deacons.

David Bernard Parnter, theological student, arrived recently from England to occupy a station, under the auspices of the London Society for the Propagation of the Gospel, in the county of Megantic.

William Bennet Bond, theological student, arrived recently from St. John, Newfoundland, to occupy an itinerant charge in the neighbourhood of Russelltown Flats, Hemmingford, district of Montreal.

William Beauclerc Robinson, theological student, recently from England, to be travelling missionary in the district of Quebec, in connexion with the missionary association formed in this city, having the duty attached of serving at the quarantine station at Grosse Isle, during the summer months.—*Quebec Mercury.*

NEWFOUNDLAND.—On June 28th, the Lord Bishop of Newfoundland held an ordination at the church of St. John, in this town, when the Rev. Messrs. Addison, A.B., (Trinity College, Cambridge,) Wood, Howell, Boone, and Vicars (Trinity Coll., Dublin), were admitted to the order of the priesthood.—*Gazette, St. John's, Newfoundland.*

Congratulatory addresses have been presented to their diocesan by the episcopalian of all the settlements in this bay, which could but have excited mutual feelings of Christian respect and regard.—*Harbour-Grace Star*, July 15.

NEW BOOKS.

JUST PUBLISHED.

- Hodgkin's Lectures on the Morbid Anatomy of the Serous and Mucous Membranes, Vol. II. Part I. "Mucous Membranes." 8vo. 12s. boards.
 Waterston's Manual of Commerce. 12mo. 5s. hf. bd.
 Fulton's Travelling Sketches in Various Countries. 2 vols. 8vo. 10s. 6d. cloth.
 Cape's Course of Mathematics, Vol. II. Part I. 8vo. 10s. 6d. cloth.
 Lamley's Poor Law Cases. 8vo. 10s. 6d. cl.

- Macaulay's Natural Philosophy. 8vo. 12s. 6d. cloth.
 Mill's British India, by Professor H. H. Wilson, Vol. VI. 8vo. 14s. cloth.
 The Manual Concordance of the New Testament, arranged on a New Plan. 32mo. 3s. cloth, or 18mo. 4s. cloth.
 Usborne's Guide to Egypt and the Levant. 8vo. 9s. cloth.
 Tanner's Canals and Railroads of the United States. 8vo. 15s. cloth, crown 8vo. 7s. 6d. cloth.

- Tanner's *American Traveller*. 12mo. 7s. 6d. cloth.
- Practice of Navigation, by Lieut. H. Baper. 8vo. 18s. boards, or 21s. hf. bd.
- Smith's *Hulsean Lectures*, 1839. 7s. 6d. cloth.
- Roberts's *Village Sermons*, Vol. IV. 12mo. 4s. 6d. cloth.
- Lardner's *Cyclopædia*, Vol. CXXVIII. "Lives of British Admirals, Vol. V." 6s. cloth.
- Ragg's *Heber, and other Poems*. 12mo. 5s. cl.
- Voice of the Church. 8vo. Vol. I. 10s. 6d. Vol. II. 9s. 6d. cloth.
- Paine's *Medical and Physiological Commentaries*. 2 vols. 8vo. 36s. cloth.
- Waller on the Diseases of the Womb, &c. 8vo. 9s. cloth.
- Illustrated Commentary upon the Holy Bible, Vol. I. "Genesis to Deuteronomy." post 8vo. 7s. 6d. cloth.
- Texas in 1840, by A. B. Lawrence. 12mo. 6s. cloth.
- Oliver's (Rev. G.) *Theocratic Philosophy of Freemasonry*. 8vo. 10s. 6d. cloth.
- Christian Literature, "Evidences." royal 8vo. 14s. cloth.
- The Church of God; a Book for the Age. By the Rev. J. D. Hull. 12mo. 4s. cloth.
- New Marginal Readings and References to the Holy Scriptures. By the Rev. W. Burgh. "Matthew." 12mo. 2s. 6d. cloth.
- Collision on Cemetery Interment. 1c. 7s. cloth.
- Riddle's *Ecclesiastical Chronology*. 8vo. 15s. cloth.
- Grant's *Portraits of Public Characters*. 2 vols. 21s. cloth.
- Bree's *Glossary of Civil Engineering*. 8vo. 10s. cloth.
- Davis's *Elements of Obstetric Medicine*, Part I. 8vo. 10s. sewed.
- Elliotson's *Human Physiology*. 8vo. 43s. cloth.
- Perdra's *Materia Medica*, Part II. 8vo. 24s. cloth.
- The Paris Sketch-Book. By Mr. Titmarsh. With engravings. 2 vols. post 8vo. 21s. cloth.
- Howship on Discrimination and Appearance of Surgical Disease. 8vo. 10s. 6d. cloth.

NOTICES TO CORRESPONDENTS.

Received: Mr. Niebols—Mr. Winning—Marcus—Rufus—Theta *Lancastriensis*—A Parish Priest—J. H. G. W.—M. N. D.—D.

The letter of Nemo is in type.

"Matthew Parker" will see that the subject on which he writes is not neglected.

F. R. C. O. is thanked for the Latin Prayers. They are in type, and were intended to form part of the present number; but in reading them in the proof the Editor could not help wishing either to send the proof to him for correction, or to obtain a sight of the MS. Will F. R. C. O. allow one or the other?

The Editor is far from considering the point mentioned by "J. S." as trivial; and is sorry to confess his own ignorance of the facts of the case. Would J. S. be so good as to write rather more fully, and (if it has been ascertained) to state when and how the alteration took place, or if not, how far it can be traced.

The Editor is very unwilling to give anything like a legal opinion; and begs that nothing which he says may be so considered. Under this protest he expresses his own belief that no parishioner (unless, perhaps, a churchwarden) can demand admission into the church except in time of divine service. He apprehends that a churchwarden has a right to enter when he pleases, without any question as to what he intends to do, seeing that whatever it may be he does it on his own responsibility. And it seems as if his right to introduce any other persons under the same responsibility can hardly be made a question.

The Editor really does not know how far it is his province to rebuke one prelate for what he has done, or to suggest to another what he ought to do. He quite agrees that "it is painful" to do the one or "even to seem" to do the other; and therefore, without further satisfaction of mind, he is reluctant to do either. Should "A Clergyman" and "Miso-Socinianus" happen to be acquainted, will they be so good as to confer together, and give him their joint opinion?

ECCLESIASTICAL MAPS.

It is proposed to give in the *British Magazine* a series of *Ecclesiastical Maps*, commencing with the Dioceses of England, and adapted at once to their history and present state. A map of the DIOCESE of CANTERBURY will be given as a specimen in the number for January, 1841.

October 30th, 1840.

THE
BRITISH MAGAZINE.

DECEMBER 1, 1840.

ORIGINAL PAPERS.

ON THE POEMS OF THE POOR OF LYONS.

THE twelfth and thirteenth centuries were sufficiently prolific of sects and heresies. But most of them expired in the same intellectual twilight that saw their birth, and have not left to posterity any written memorials of their doctrine. Few sectarian books of those ages have yet been produced for modern critics to exercise their ingenuity upon.

But it is otherwise, with respect to the congregation of *Pauperes de Lugduno* or Poor Men of Lyons, which Peter Waldo formed in A.D. 1160, and which was cut off from the church and placed in schism A.D. 1183. The sound it gave was altogether of a higher mood; and it found for itself an asylum in which it was enabled to outstay the scholastic ages, and lived to mix itself at last with the "New Learning" of the reforming ages, and lose its little rivulet in the ocean of Protestantism.

The written remains ascribed to this ancient sect have given rise to various opinions. At one time they were received with considerable but indiscriminate avidity by Protestants, who, like most nations, most sects, and most families, were not unwilling to believe themselves a more ancient race than they really were. The full exposure of the spuriousness of those remains, in part, has the effect (not unusual in such case) of casting a discredit upon them all. Yet a broad line of distinction separates the frauds of the Reformation from those simpler efforts of mediæval piety which have really come down to us from the *Pauperes de Lugduno*, and which seem well entitled to the notice of the student, both as antiquarian reliques, and as documents in the history of sectarianism.

The published documents ascribed to the Waldensians of the twelfth century are of two obviously distinct classes. The one consists entirely of theological tractates in prose; and the other chiefly of poetical or metrical compositions. *Of the former class*, one document is said to have offered the date of 1100; several others are said to be printed from a manuscript written in the year 1120; and we are assured that another had the date of 1230. *Of the last-mentioned class* (which is

chiefly, but not entirely, metrical) only one piece hath any sort of date; and the date which it exhibits forms an important feature in the present subject.

The MSS. professedly of the year 1120 were a *Confession of Faith* in fourteen articles, and treatises entitled respectively, *What thing Antichrist may be, the Dream* of Purgatory, the Cause of our† Separation from the Church of Rome, of the Invocation of Saints, and on Baptism and the rest of the Sacraments of the Church of Rome*. The antiquity of those documents has been fully refuted. If the Confession was (as Sir Samuel Morland‡ says) "copied out of MSS. bearing date A.D. 1120—that is to say, near 400 years before the time of either Luther or Calvin," it is about the only document of that character to which the dissensions of the church ever gave birth anterior to the Reformation. Its catalogue of canonical books, including those of Samuel by name, betrays a palpable forgery either of the document itself or its date. We have before§ observed that, if the Noble Lesson hath a good claim to antiquity, this production can have none; for it makes Antichrist more ancient than the doctrine of purgatory, and himself the inventor of that doctrine, while the poem pronounces him still future, and his coming to be looked for. The same circumstance is equally fatal to the treatise on Antichrist. Monsieur J. Paul Perrin,|| writing in 1619, and perhaps the prime author of these deceptions and forgeries, informs us that it commenced thus, "*Qual cosa sia l'Antechrist, en datte de l'an mille cent et vingt.*" But this was either a false description of the manuscript, or was afterwards felt to be too gross and unskilful an application of the forger's hand; for neither he himself, in the third part of his work, nor Morland, have ventured to print the treatise with any such heading. The unqualified expression of Zuinglian or Calvinistic opinions concerning the eucharist, in the Treatise on the Sacraments, militates against the decided weight of historical testimony. Though the Poor Men of Lyons were accused of arrogating to themselves the power of working the miracle of the altar, their enemies do not appear to have laid any denial of that miracle to their charge, even at the comparatively late period at which the inquisitions of Thoulouse (of which the procès verbaux are still extant) were held. Many and clear are the internal proofs¶ of recency in those productions, which it is not desirable to recapitulate in this place.

The prose document of the year 1100 is a catechism for the instruction of children. Sir Samuel Morland printed it (p. 75) with no more precise account of its date, than that it was several hundreds of years

* Morland gives us this work as out of the MS. of A.D. 1120; but Leger says its date was 1126. That, however, is most probably an error of the press for 1120.

† It would seem, from Perrin's *Histoire des Vaudois*, book ii. chap. ix. p. 224, that this is a Bohemian declaration, and made by persons really having no connexion with the Vaudois; but translated into the language of the latter.

‡ *Evangelical Churches*, p. 30.

§ Vol. xvi. p. 607, 8.

|| *Hist. des Vaudois*, p. 57. The Italics as given above.

¶ A full and recent summary of the proofs on this point may be seen in Dr. Todd's "*Lectures on the Prophecies, &c.*" p. 399—417. The subject had been previously handled in the "*Facts and Documents, &c. of the ancient Waldenses and Albigenes.*"—p. 114—134.

before either Calvin or Luther. But Monsieur Jean Leger,* a Vaudois minister, reprinted it eleven years afterwards with these words annexed to its title, "datté de l'an 1100." This is therefore the oldest prose document of the sect. Yet its language bespeaks the Presbyterian age, and the cessation of Lugdunensian Pauperism. True ministers (it says) are known per debita ministration de li sacrament, and false ones, per indebita. And, again, that the faithful† "communicate with things ministerial or ecclesiastical by the ministry duly exercised—i. e., *the word*, the sacraments, and prayer." It is evident that *the word*, thus set at the very head of all visible religion, means the system of sermon-preaching. But the preponderance of that idea peculiarly belongs to ultra-protestant reformation, and does not belong to the age or temper of Waldism. These passages resemble, and are no doubt borrowed from, the language of Calvin;‡ *ubicunque Dei verbum sincerè prædicari atque audiri, ubi sacramenta ex Christi instituto administrari videres, illic aliquam esse Dei ecclesiam nullo modo ambiendum est*. The same catechism speaks of Antichrist in the usual tone of the modern Vaudois—that is to say, as a synonyme for the church of Rome or its pontiff; and in that sense it repudiates "the authority, words, and benedictions of Antichrist." But this is a real shibboleth of the spurious and recent class of documents, and at open variance with the language of the Noble Lesson.

The origin of these false dates has been§ previously indicated. The only date really exhibited in the text and body of any Waldensian document whatsoever was that in the Noble Lesson. That date, in its most obvious and *primâ facie* acceptation, is of or about the year 1100. And therefore it was a very natural, though it was really an erroneous and impossible supposition, that the Noble Lesson was then composed. That year, therefore, became a notable epoch in Vaudois chronology; and these disingenuous moderns adopted it for their standard, and forged up to it. The Protestant catechism was brought up to that identical year, and datté de l'an 1100. And the major part of the false documents were brought so near to it, as to make them quite cotemporary with the Noble Lesson, and even not improbably the work of the same individual—viz., up to the year 1120.

Perhaps, if any person were to read these tracts as productions of the twelfth century, and desire specific proofs of their unauthenticity (satisfactory as it is to possess an abundance of such proofs), he would be evincing scarcely more perception of the styles and characters belonging to the different ages of literature, than a rustic invited to the tables of the great has of the flavour and qualities of wines. A man may have learned to use the vocabulary of a foreign land, but he cannot step entirely out of his own generation, and invest himself with the characteristics of a distant age. It was morally impossible for writers of the alleged date to handle so large a portion of theology, without adopting in some measure either the logical methods of the schools or the patristic unction of the Ruperts and Bernards. If this

* Hist. Generale des Eglises Vaudoises, p. 58.

† Inst. iv. c. 1.

‡ Ap. J. Leger, *ibid.* p. 64.

§ Vol. xvi. p. 609.

be true in general comparison, it becomes more strikingly so in comparison with the Waldensian remains of the other class, chiefly metrical. They are different in the style of composition and the character of their doctrine. And, as it cannot be credited that both emanated from the same parties, so can it not be doubted which are the old and which the new. Besides the poetical remains, there are some prose devotions in the vulgar tongue, which appear to proceed from the genuine sect of the Pauperes of Lyons, and might, with all due allowances, be compared to the French sermons of Saint Bernard. Such are the morsels printed by Morland and Leger under the names of Temòr del Segnòr, las Tribulacions, and Glosa Pater Noster. Their general temper will not be mistaken for the Zuinglian or Calvinistic. The first of them is in great measure directed against the love of riches and worldly possessions, and appeals to the sentiments of Saint Augustine, Saint Jerome, and Saint Gregory. Its conclusion is adorned with the following testimony of Chrysostom to the value of human virtues:—E Sant Johan Boca d'Or di, “que lo Segnòr a aparellia lo sio regne, a aquilli que contrasteron a li pecca, e monteron a las virtus.” The little book of Tribulations is an agreeable piece of practical devotion, partly resembling the vein of the *Imitatio Christi*; but with repeated quotations from the fathers, whose authority is placed by the side of the apostle's, “E Sant Paul di, *yo non penso*, etc: E Sant Augustinus di, *cal és aquesta*, etc.” In another paragraph, Saint Sixtus and Saint Johan Boca d'Or are quoted; and the former probably must signify* Sextius the Pythagorean, whom Rufinus translated under the false name of St. Sixtus, bishop of Rome. The legends of the martyrdoms of St. John Baptist, St. Lawrence, St. James of Zebedee, St. James of Alpheus, St. Bartholomew, St. Peter, St. Andrew, St. Matthew, and St. Paul, are given in the above-mentioned order, and as of equal authority; and St. James of Alpheus is said to have been knocked on the head “by the son† of a bishop.” These productions are somewhat germane to those‡ “authorities of the saints” which, in the early days of the sect, Bernard Ydros compiled under the name of *Sententie*, and Stephanus de Ansa translated into Romance. The words of Augustine, “vain fear is it to fear the loss of things earthly, and not to fear the loss of things heavenly,” are paraphrased in the following most expressive words, “vain fear is it to fear losing the company of father and of mother, and not to fear the loss of the company of God§ and the Virgin Mary.” Near the end occurs the following quotation:—“And the Wise Man says, *Behold the life of the holy martyrs, of the men and the women, who suffered*

* But the words cited do not appear in Gale's edition, *Opusc. Myth. etc.*, p. 645—56. See Schoell *Hist. Litt. Grecque*, tom. v. p. 51. Gennadius de Viris Illustr. chap. xvii.; and Miræus, *ibid.*

† Which Monsieur Leger does not blush to translate “un jeune homme.”

‡ Steph. de Borbone apud Oudin *Script. Eccles.* iii. 239. Martene, tom. v. 1778, and Quetif *Bibl. Ord. Prædic.* i. 192.

§ De Dio e de la Vergena Maria; which Morland has the daring impudence to translate, in the opposite column of the same page, “of God the Father, and of Jesus Christ!”—p. 129.

themselves to be slain and their flesh delivered to death and martyrdom." The Wise Man is also appealed to for "*the three sufferings which the friends of God must have*"—viz., injuries done them by deed and word, infirmities and troubles appointed to them, and the devil who tempts them from good works; and these words are quoted from him, "I speak to you according to the patience of God;" and again, "the truly patient hopes to enjoy the brotherhood of the angels." Whencesoever those sayings of the Wise Man* may come, it is evident that these are not the effusions of Protestantism properly so called. The *Glossa Pater* not only abounds with quotations from the fathers, Saints Augustine, Isidore, Gregory, and Bernard (and most copiously from Gregory), but it breathes the spirit of Spiritual Poverty, the genuine Lugdunensian Waldism. "Thy kingdom come" is explained, at considerable length, to be a prayer for the establishment of a spiritual and voluntary poverty. "*Dereço lo ès entendement, lo tio regne venga; çoès, O Segnor! dona a nos pavretà voluntayriç,*" etc. To these productions no such remote date as 1100 or 1120 has been formally assigned, because they contain nothing in furtherance of the dishonest object sought for in that spurious chronology. That object was, to make out that the modern Vaudois did not owe their Protestantism, their Presbyterianism, their Pope-Antichrist, and, generally speaking, the system that now exists among them, to Zuingli, Bucer, *Œcolampade*, Calvin, and the divines of that age and school, but had possessed it in identical form and language from a period so distant as to exceed, by more than a generation, the very date of their founder, and the earliest external records of their existence as a religious denomination. This theory, though incredible on the face† of it to all who have a general knowledge of men and things, was capable of finding favour with the violent prepossessions and low tone of erudition that marked the unchurched Protestant communities. And to give it vogue, bold fraud was sufficient. But (although they bear no forged stamp of antiquity to pass them current with the vulgar) the above-cited remnants of prose devotion are unquestionably ancient—that is to say, they are anterior to the teaching of Luther, Zuingli, and Calvin, are conformable to the tenets that grew up among Waldo's disciples, and were composed by *Poor Men of Lyons*. The matter will be more clearly understood by keeping sight of that, their true title; and therefore those who might like to mystify the matter would not be sorry to keep it out of sight. In 1160 there were persons who might be termed (though, perhaps, as yet they were not) Waldenses, Vaudès, or Vaudois; from that time to 1840 there have never ceased to be persons of whom such is a distinguishing appellation; and ages yet to come may speak of them by that name. But no one will venture to say that any sect of *Pauperes de Lugduno* is now, or has been for 300 years, in existence. The title has passed away with the opinions which directly gave rise

* For *Wise Man*, Morland, in his version, has thought fit to put *Solomon*.

† If it were true, it is inconceivable why they should repair to Bucer and *Œcolampade* with humble applications for advice and instruction, instead of graciously imparting to those German reformers the complete and long-established theology of the valleys.

to it, as well as with divers other tenets either introduced or retained by those who bore it. The perpetuity of the name Vaudois does not prove identity or even similarity of opinions and practices. Yet it is compatible with such identity, and offers a probability of resemblance. But the entire disappearance of the famous and characteristic title of *Pauper de Lugduno* proves the intervention of a great and serious change. They are, in fact, no longer the same sect. The sect of which we read in early chronicles, councils, and inquisitions, no longer exists. And the name now usually selected to shew its perpetuity is not that which constitutes the real test of the truth.

Four volumes, which are preserved at Dublin among the manuscripts of Trinity College, and which had formerly been a part of the library of the most illustrious Archbishop Usher, contain various documents of Vaudois divinity; and among them, certain of those which belong to the Reformation, and have fraudulently been referred to the year 1120. They contain two tracts, at least, of that class—viz., the *Dream of Purgatory*, and that *On the Invocation of Saints*. But the antiquity of those written copies is not calculated to remove the discredit under which their contents are labouring. That which contains the two treatises just mentioned, and is marked C. 5. 22, bears the date of 1524; and that date may be considered genuine, because it is introduced incidentally in a table constructed for finding Easter. And another (of which the contents are very similar in many respects, but which does not contain those treatises) is dated at the end 1523. Since Martin Luther declared himself a reformer no earlier than in 1517, and Zuingli in 1519, it may reasonably be supposed that whatever contents of these volumes shall (upon a strict examination) be found belonging to the New Learning, and not to the ancient Lugdunensian sect, are either autographs or very early copies.

The sole evidence for referring any of the prose treatises to the twelfth or thirteenth century is external. It consists in the assertions* of Messrs Jean Paul Perrin, Samuel Morland, and Jean Leger, that certain MSS. of them exhibited the dates of 1100, 1120, and 1230. But no such documents so dated are now to be met with. Neither does it appear certain that any one save Perrin ever saw the date of 1120. For Theodore Tronchin's attestation in 1656 purports only that Perrin shewed him "*divers original MSS.*:" words entirely devoid of meaning, and calculated to give a vague semblance of authentication without saying anything. Perrin was, however, silent as to the date of the catechism which he printed; and it was reserved for Jean Leger to reprint it, with the daring assertion that its date was A.D. 1100.

A deep mystery and ugly suspicions hang over all the dealings of these people with Waldensian books. The written volumes which were "*remises entre les mains de Monsieur Morland, Commissaire Extraordinaire de Millord Oliver Cromwell, Protecteur de la Grande Bretagne, par Messrs. Antoine et Jean Leger, pasteurs originaires des vallées,*" were presented by Morland "to the publick library of the famous university

* Perrin Hist. Vaud. p. 57. Morland Evang. Churches, pp. 9, 30, 142. Leger Hist. Gen. pp. 24, 58, 71, 83, 87, 92.

† Leger Histoire Generale, p. 21.

of Cambridge in August, 1658." One of the pieces in volume A was expressly dated 1230, which might excite some degree of presumption that the whole volume was of that date. Yet not only other treatises in the volume, but *that very one*,* seem, from their titles, to belong to the new or reformation Vaudois. A careful inspection in the Cambridge Library by persons skilled in palæography might clear up the case. But, alas! Monsieur Raynouard says too truly, "*ces manuscrits interessans ne s'y trouvent plus depuis plusieurs années.*" Indeed no confirmation can be obtained of the fact that they ever were there at all. The catalogues, which go back to the middle of the eighteenth century, are silent concerning them; and the University possesses no record or tradition whatever, either of their arrival or of their departure. The whole story of their visit to Cambridge depends entirely upon the word of Morland. Yet a work of so much splendour and pretension as Morland's Evangelical Churches of Piedmont, ostentatiously dedicated† to "His Serene Highness Oliver, by the grace of God," etc., could not publicly announce the deposit of these religious and anti-quarian treasures in Cambridge without the imminent risk (not to say moral certainty) that some persons would at least desire to look at them; a greater risk, than we see any sufficient motive for running. Therefore, even those who value his veracity the least, will probably believe that he placed them there in the month and year he mentions. But they were removed again from thence. At what time, is entirely unknown. And it is a question by what party and wherefore. Believers in them have indulged in the imagination, that the papists withdrew them during their short-lived ascendancy in the reign of James the Second. But those who are aware of the forgeries will rather conclude, that the same puritans, under whose auspices they were lodged at Cambridge in days of Oliverian darkness, (finding them utterly unable to pass muster, as MSS. of the age ascribed to some of them) withdrew them from the searching eye of restored learning to some place where, not being publicly announced to exist, they would excite little or no observation in the republic of letters. That such was the fact will be shewn upon pretty strong grounds when the Noble Lesson comes under consideration, and the fate of the precious old book (volume B) which contained it is inquired into. Meanwhile, it derives confirmation from that which the writer of these pages has reasons for believing—viz., that some portion of those documents (but not the important portions abovementioned) were conveyed out of the kingdom and deposited, not in Romish custody, such as Paris or the Vatican, but in a place fully as much belonging to Protestantism‡ as any of the libraries of this country. Meanwhile, the undoubted but unexplained *aphanismus* of the most important

* A Treatise of the Word of God, and the power and efficacy thereof, as also how it ought to be received.

† Oliver died on the 3rd of September, 1658; and the MSS. were placed at Cambridge in August, 1658. Therefore, Morland must have lodged them there at the precise point of time when his book came out of the press; and only some three weeks or so before the death of the Protector, for whose long life and reign he prays with much flattery and cant of Scripture.

‡ With a view to other remarks that must presently be made, it is necessary to say that Geneva is not here alluded to.

documents, if not the only important ones, both Perrinian* and Morlandian, leaves the whole story of their antiquity a naked assertion, and matter of faith, not of sight.

What faith is due to the word, and what respect to the judgment of Perrin and his copyist Morland, may be partly estimated from the "*Catalogue of the names of all those barbert or ancient pastors of or belonging to the evangelical churches of the valleys of Piemont, who have been eminent within the 500 years last past.*" It suffices to shake all faith in their pretended traditions of the valleys. In this catalogue we meet with "Mr. Arnaldo, who taught about the year 1150, from whom his disciples were called Arnoldists." Who, think you, is this good barbe of the valleys? No less a man¶ than Arnald of Brescia. He was a pupil of Peter Abelard, and the most furious disciplinarian reformer of those times. He declaimed against the clergy with such effect as to raise an insurrection in Rome itself, and drive Pope Eugenius the Third out of his capital; and, like Rienzi, lost his reputation by his success. He was ignobly surrendered by Frederick Barbarossa into the hands of our countryman Adrian the Fourth, and burnt at Rome in 1155. It were a waste of words to argue whether this turbulent Brescian was a barbe of the Alps. The whole story is founded upon nothing more than the occurrence of the word Arnaldistæ among the various names enumerated in the famous constitution of Frederick II., or in the somewhat earlier decretal of Gregory IX. Another barbe in the same list is "Mr. Esperone, who taught about the year 1156, from whom his followers were named Esperonists." This is in like manner framed upon the word Speronistæ in the constitution of Frederick. But Ducange apprizes us that the true reading thereof‡ is Paronistæ, and that where we meet with Speronistæ it is to be thus corrected. The origin of the word and nature of the sect remain quite unknown. Thus good Mr. Esperone, whoever was his father (and§ Perrin seems to father him upon Monsieur de Sainte Aldegonde), had a misprint for his mother. "Mr. Josepho taught about the same time; and those who embraced his doctrine were in mockery called after his name Josephists." The Emperor Frederick's enumeration includes the Josephini; and that, again, is the whole matter of Mr. Josepho. But his people were quite distinct from the Waldenses both in their rules of rigour and of laxity; Josephistæ

* Perrin's volume, which he absurdly describes as "intitulè Livre des Vertus," because the tract so called is the first in order of its multifarious contents, is at Trin. Coll. Dublin, and has been identified by the learned librarian, Dr. Todd. It is catalogued C. 5, 22, and was written in 1524. See above p. 606, and Todd on the Prophecies, &c., p. 404, note (d).

† Barbe is a Provençal word, meaning uncle, and is applied, by way of respect or endearment, to their pastors or ministers by the Vaudois. There is no reason to conclude that Waldo's sect invented that way of speaking, and that it may not have been a more ancient idiom in Gaul. If so, we may understand the legends of St. Patrick, the apostle of Ireland, and St. Ninian, the apostle of Pictland, being St. Martin's nephews. See Morland, p. 184; Perrin, pp. 64, 5.

‡ See Ducange in *Paronistæ*.

§ Hist. Vaud. p. 64.

¶ See Natalis Alexander, *sæc.* xi. et xii. p. 338, de Arnaldistis. Perrin affects to refer the Arnaldistæ to one Arnaldus Othonis (or Arnaud Hot), an Albigenian mentioned by William of Puylaurens, c. ix. p. 672.

contrahunt matrimonium spirituale, et præter* coitum omnes delectationes exercent. Bartholomew of Carcassonne, the delegate of Bartholomew, Paulician primate of Bulgaria, is inserted in this catalogue of Pastors of the Valleys. And Perrin did not† scruple to assert, that Matthew Paris described Bartholomew of Carcassonne as being himself the superintendent of the Bulgarian, Croatian, Dalmatian, and Hungarian churches of Vaudois, and called him their pope. Thus, when occasion requires, two‡ Gnostical Bartholomews coalesce into one Vaudois barbe. Last, but not least, we will cite the name of a good Alpine pastor, who walked unseen through Old England, influenced her fortunes materially, without being once named in her history, and escaped all question or maltreatment, while the Oldcastles, Brutes, and Wickliffes, were called to an account. “Lollardo,§ who was in great reputation among the evangelical churches of Piemont, by reason of a commentary he made upon the Revelation; as also for having conveyed the knowledge of their doctrine into England, where his disciples were known by the name of Lollards.” Sir Samuel had previously delivered himself as follows:—“In England, they (the Vaudois) were known by the name of Lollards, from one Lollard, who was one of their chief instructors in that isle.” Another catalogue, that of appellations bestowed on the Waldenses, is nearly as vile and absurd as that of the barbes. Two samples of it shall satisfy us. The historian of the Vaudois, finding in the Imperial enumeration of sects the name Passagini, concerning which nothing more was at that time known, scrupled not to make the following assertion:—“Attendu|| que comme pauvres passagers ils fuyoiẽt d’un lieu en autre, ils (les Vaudois) ont été appelez Passagenes.” But we are now well aware, from¶ ancient authority, that those people were a set of Judaists, practising circumcision, and keeping the Sabbath. The same author has said, “Quand ils soustenoyent que l’autorité des empereurs et rois de la terre ne depend point de l’autorité des

* Reinerus apud Bibl. Max. Patrum, 25, 272.

† Hist. Vaud. pp. 65, 245.

‡ Matthew Paris supplies us with one suggestion concerning that Paulician primate, which, in our lack of information about the Bulgarian hæresiarchate, is worthy of observation, even at the expense of a brief digression. One Bartholomew was primate, patriarch, or anti-pope of the Hæretici; and the Gascon whom he employed as his vicar in Languedoc and the circumjacent parts, was also Bartholomew. Here seems to be more than casual coincidence. The Nestorian patriarch of Kurdistan is always, and ex officio, Simeon.—Niebuhr Voyage, &c., ii. p. 270. The Nestorian patriarch of Kara Cathay, or Black Tartary, who combined with that hæresiarchate the temporal sovereignty of the land of Naiman, was termed the Presbyter Johannes.—Roger Bacon Opus Majus, p. 231, 2, ed. 1733. And if the unanimous voice of Christendom, consistent on that point amidst many errors regarding him, may be listened to, he was so called officially, and not in a mere personal way. So there appears some reason to suspect that they, who pulled the strings of Manicheism in Bulgaria, affected the name of Bartholomew.

§ Morland, p. 185; Perrin, p. 66.

|| Perrin Hist. Vaud. p. 9.

¶ Bonacursus (Catharorum quondam Magister Mediolani) de Vitâ Hæreticorum, in d’Achery Spicileg. i. p. 212. It seems that in the Const. Fred. ii. we should read Circumcisi Passagini, without any comma between those words.

Papes, ils les ont appellez* Manicheens, comme constituans deux principes." And that statement relates to the charge of dualism, constantly preferred against the Paulicians or Patarenes in all ages of their existence, from the ninth century to the fourteenth inclusive! If the former was a rash and unlucky guess, this is a shameless and wicked falsehood. It is too evident that the affirmation of such critics and historians is worth nothing towards establishing the date of documents that are no longer to be seen.

The Memoir of Eminent Barbes furnishes some notices of modern and, it may be supposed, substantially authentic fact. "Daniel of Valenza† and John of Molines. These two were sent into Bohemia to serve the Waldensian churches that were gathered in that kingdom. But they betrayed the churches, and wrought them much evil, for they discovered to the enemies of the said Vaudois whatsoever they knew of their flocks, from whence arose a great persecution; which occasioned the churches of Bohemia to write to the *Vaudois*‡ churches of the Alps, never to employ again, in such vocations, persons whose faith, probity, and zeal, were not known by long experience." It is to be regretted that no date is annexed to this transaction, and that no copy of the alleged Bohemian letters should be furnished. It is questionable§ whether there were any Waldensian churches in Bohemia,

* Perrin, p. 10; Morland, p. 13.

† Perrin, p. 67; Morland, p. 185.

‡ Morland cunningly substitutes *Evangelical*.

§ The documents which the Vaudois emissaries to Bohemia translated into Provencal, expressly state that their authors were not of the sect of Pauperes or Waldenses, but "appella per fals nom falsament Pavres o Valdès."—Perrin, *L. ii. c. ix. p. 224*. In Freher's Script. Rerum Bohem. p. 238, is a document, headed, *Profectio Fidei Waldensium ad Vladislauum Regem*, beginning, "Nos homines depressi;" and at p. 345, an *Oratio Excusatoria Fratrum Waldensium*. One or other of them is perhaps the original of the Epistola al serenissimo rey Lancelau by the false Valdès. They were the people called Picards, and, by themselves, *Unitas Fratrum*, or *The Brethren*; "quos per ignominiam adversarii Waldenses et Picardos vocant. Ipsi sese.....Fratrum nomine appellant."—Easom Rudiger de Eccl. Frat. Bohem. et Morav. p. 6, ed. L. Camerarii. These fratres were persons who separated themselves from the Taborites after 1437.—*De Orig. et Confess. Eccl. Bohem. p. 267, ibid.* Casimir Oudin, under date of 1430, has these words:—"Joannes Lukawitz natione Bohemus, professione Waldensis, ex illis qui in Bohemiâ Taboritæ dicebantur, quique simplici Fratrum cognomine, contra alios Magistrorum appellatione tumentes, gloriabantur, hæc quoque ætate inter Presbyteros Waldenses claruit." But upon referring to his *Confessio Taboritarum*, (printed in Balthazaris Lydii *Waldensia*, id est *conservatio Veræ Ecclesiæ, ex confessionibus cum Taboritarum etc. tum Bohemorum, etc.*), it will be seen that Lukawitz never says a word about Waldensians, and uniformly terms himself and his people Taborites. The other epithet exists merely in the title-page of Lydius's collection; and is introduced there for motives which that title-page clearly betrays. Peter of Pilchdorf enumerates the following countries as being entirely free from Waldenses—viz., England, Flanders, Brabant, Gelders, Westphalia, Denmark, Sweden, Norway, and Prussia; and Poland almost entirely. But he adds, in Thuringia, Brandenburg, Bohemia, and Moravia, one thousand heretic Waldenses have been converted within two years. And there are hopes that more than one thousand will be reclaimed in Austria and Hungary.—*P. Pil. c. xv.* As he was flourishing in 1444, and it is uncertain to what time he lived, we cannot be sure that his Bohemian allusion is not to the Picard Pseudo-Waldenses. In 1564, the Bohemians, "vulgarly called Waldenses," sent an epistle to Sigismund, king of Poland, in which they say that "pious but deluded persons take them to be Waldenses; and the vulgar revile them by the name of Picards."—*De Orig. et*

though some of the sectaries who came out of the Hussites improperly and unwillingly received that appellation. But the fame of the Bohemian disputes and religious wars penetrated into the country of the Vaudois, and induced them to send emissaries into that kingdom. As we find that a petition of the Bohemian Pseudo-Waldenses to their king Ladislaus has been translated into the patois of the Piedmontese valleys, and inserted among their own documents, we may strongly presume that the two mischief-making barbes intruded themselves into Bohemia during the reign of that sovereign. If so, the transaction occurred after A.D. 1471, and before A.D. 1516. Its character, avowedly discreditable, remains a mystery. But the Bohemian document just alluded to affords reason to conclude that the Waldenses had not as yet departed from their ancient type when it was written; for its authors complain of being falsely termed "*Pavres o Valdés.*" And if *Pauperes* was still a synonyme for the Waldenses, the latter would seem not to have as yet essentially deviated from proper Waldism. Similar conclusions may be drawn from the twenty-two articles* of heresy published against the Vaudois of the valley of Fraissinière in Dauphiné, in the winter of 1489, by Alberto de' Capitanei, archdeacon of Cremona, and papal legate. Whoever has any acquaintance with the allegations preferred against the sect by Alan of Lisle in the twelfth century, by Rainero Sacconi, Stephen de Bourbon, and others, in the thirteenth, and acknowledged by themselves in their depositions at Thoulouse in the early years of the fourteenth, whoever, in short, knows what the Poor of Lyons were, will recognise that the articles of 1489 describe the original sect with scarcely the slightest degree of approximation† towards modern Protestantism.

The objects of the Legate de' Capitanei's censure identify themselves

Confess. etc., pp. 269—272. There were, however, they add, three hundred years ago or more, some churches of Waldenses in Austria, near the Bohemian borders; but they had never anything to do with them.—p. 272, 3. One Stephen (whom Perrin, p. 231, calls *Estienne homme ancien*) is spoken of by him and others as a Waldensian of Austria, and was burnt for heresy in 1468. But since the Pseudo-Unitas-Fratrium, or Moravians of Count Zinzendorf, represent him as a bishop, tracing his succession to the apostolic times, and transmitting holy orders to them through the real Unitas Fratrium, we must (if we believe them even so far as to suppose that Stephen had affected episcopacy) pronounce him and his people Pseudo-Waldenses of some sort. Besides, we have the intimation of his neighbours and cotemporaries, the Picards, that Austria had not contained real Waldenses for the three hundred years last past; and that, so far from deriving apostolic orders from them, they had nothing to do with them at any time.—Consult *Brit. Mag.* vii. pp. 499, 643. The story in Thuanus and Dubravius about Waldo going from Lyons to Picardy, and from Picardy to Bohemia, is a pure fable, built on no other foundation than the word Picarda. But that title was only a Bohemian way of sounding the word Beghard; a title applied to the *Fratres Liberi Spiritus*, (dangerous mystics, of whom the Bohemian *Frates* were an offshoot,) as well as to the Beghardi et Beguines of the Franciscan order.—Mosheim, part ii. p. 637. If there were congregations of Waldenses in Bohemia, it is, at all events, evident that the barbes failed of discovering them, since the only documents they produced were, on the face of them, belonging to a different sect.

* Morland, p. 216; Leger, part ii. p. 23.

† Not without error of a different sort. For the thirteenth charge imputes the same Gnostical orgies as were sometimes (by like error and prejudice) imputed to the Beguines.—See above, p. 146, 7. But this document, in its prejudices, as well as in its correct statements, relates to the old heresies, without any traces of the New Learning.

with the ancient sect. We can recognise in it their entire denial of the Church, and rejection of all its consecrated persons and places, coupled with their reception of Popery itself, provided it were adapted to the law of spiritual poverty, and separated from all temporal jurisdiction; their denial of the sacrament of sacerdotal confession, coupled with the enforcement of auricular confession, with penance, and absolution thereupon; their rejection of purgatory, and restriction of repentance and penance to this world; their entire prohibition of all oaths; and the charge against them of denying the validity of the sacraments as administered by the priests of the Roman church, unaccompanied by any charge or suggestion of heresy in respect of the miracle of transubstantiation.

The applying the title of Babylon to the church of Rome, as charged in the ninth article, was not an entirely new feature in Waldism, having been used from the middle of the thirteenth century by the sub-sect of *Pauperes de Lombardiâ*, whom the archdeacon of Cremona was particularly likely to have in his eye. The denial of the *validity* of sacerdotal sacraments, not merely of their *necessity* and *eligibility*, seems also to refer to the Babylonizing sub-sect in Lombardy. But even *their* doctrine of a Babylon Church was conformable to that of the Apostolics and Beguines, and had no congruity with the language of the Reformation. For in Article Four the legate charges them with holding that Sylvester had been *the last true pope*; and in Article Nine, with holding that "the Roman church of the present time* has become the house of confusion, the Babylon, the great whore, the synagogue of Satan." And that was the language of the spiritualizing Romanists, who were disgusted with the actual condition of the papacy. Article Fifteen, that the virgin and saints are not to be invoked in prayer, is contained in the early statements of Stephanus de Borbone sive Bellevillâ. The reason for it, ascribed to them by the Legate de' Capitanei, viz., that Mary and the saints are too far off, and cannot hear us, agrees well with the one given in Peter of Pilichdorf, that they are too much absorbed in the enjoyment of their own† beatitude to attend to us. But it is a reasoning vastly distinct from the language of the spurious *Invocation of Saints*, and would have sounded most heterodox in the ears of its author.

It is therefore, upon the whole, sufficiently clear that the people in question continued to retain the characteristics of the Waldism of the middle ages, down to the close of the fifteenth century.

An entire new-modelling of religion in the churches of the west was attempted in the early years of the sixteenth century. At that time the community of Waldenses was altered from its old model to one resembling that of the Calvinists. The change was effected with the rapidity and precipitation that belongs to all great revolutionary eras; for we find Vaudois documents, composed on the new principles, and written as early as A.D. 1524. In A.D. 1530 (the year of the Con-

* Cuning Morland translates it thus, "*the church of Rome is an house of confusion*," &c.

† "*Tantis impletos esse gaudiis, quod nihil possint cogitare de his quæ in terris sunt, et per consequens non esse invocandos a nobis.*" c. 19, p. 282.

fession of Augsburg), two barbes, Monsieur George Morel* of Fraissinieres, in Dauphiné, and Monsieur Pierre Masson of Bourgongne, "were sent into Germany to communicate upon religion with Bucer, Œcolampadius, and others. Pierre Masson was taken prisoner at Dijon." Some correspondence of Bucer and Œcolampadius with them† is in print. This year, 1530, may be regarded as a great epoch of change in the sect. To that time we may probably enough refer the composition (if compositions they be) of many of the works that have been fraudulently antedated. We are led to that observation by Perrin's own account of the famous *Confession of Faith*. The date of A.D. 1120 was not affixed by him to that document. That palpable falsehood was reserved for his successors. But his description of the document is given in these terms—"Extracted from the book entitled *Spiritual Almanach*, and from the *Memoires of George Morel*." The book so (as above) entitled is a composition most indubitably modern; and the George Morel here mentioned is the very same person who went for doctrine to Bucer and Œcolampade. From this we can easily judge, at about what time, and under what circumstances, the Protestant-Vaudois writings came into existence.

There is, however, one remark due in justice to those documents. They do not by any means appear to be forgeries. There does not appear to be a word in them that indicates the desire to personate other authors than their real ones, or to imitate another age, or affect another date, than their real one. They offer no more internal evidence of such an attempt than they do of antiquity, but seem to have been written, by whoever did write them, in simplicity of purpose. And when they are qualified as spurious, forged, or the like, we must only be understood to say that the ancient dates (such as 1100, 1120, and 1230) were afterthoughts and forgeries. The authors themselves had no more idea of those years in their minds than of the Hegira or the æra of Dhulkarnein. The idea of setting up an apostolical succession of faith and testimony (not of ministry), by the aid of an unfathomable and immemorial Waldensianism, was not in their contemplation. This observation applies to so much of them as is printed. And there exists no reason at present for thinking that any treatises were composed for the purpose of deception.

Lately, in speaking of those compositions, we guarded ourselves by saying, "if compositions they be." For it is uncertain whether a large proportion of them may not be translations, executed by Morel and others, from German, or from the Latin of German authors. One of the documents of the Vaudois, though it has been absurdly spoken of as an original in the Piémontese, is manifestly the translation of a Bohemian document. It is the Epistle‡ of the Taborites (Pseudo-Waldenses) of that country to their king Ladislaus. And the translators have made so free with that monarch's name, as to term him§

* Morland, p. 185; Perrin, p. 67. The latter is so loose and unsettled in his style, that he sometimes calls them Morel and Masson, and sometimes Maurel and Mascon.

† Perrin Hist. Vaudois, pp. 46, 7. 211—16.

‡ See Perrin Hist. p. 58.

§ Not only Lancelau in Provençal, but Lanzilao in Italian, and Lancelot in French, are used for translations of Ladislaus. It is questionable whether there exist any such name as Lancelot, otherwise than as French for Ladislaus.

el serenissimo rey *Lancelau*. The declaration entitled *Causa del nostre departiment de la Gleisa Romana* is another translation* made in Bohemia. Among the tractates falsely ascribed by the Protestant Vaudois to the Waldenses Proper, one at least appears to be no composition of their own, but a version of something written in the northern parts of the continent. For we read that "disorderly fastings† are especially those upon viands more rare, more precious, and delicate, such as are beasts of the sea, *figs, dried grapes, almonds*, by which the poor are despoiled, and the rich pampered, and alms subtracted; whereas, if they fasted upon more light and common food, they could more lightly and easily minister to their families and the other poor." One may readily suppose that Smyrna figs, Malaga raisins, and sweet almonds, were not altogether so cheap and common in Saxony or the Marches of Brandenburg, in the first half of the sixteenth century, as modern traffic has made them; and that even now there are many decent but humble families there who could not live upon them with that severe attention to economy, into which the writer is disposed to resolve the principle of fasting. But it would seem strange to warn the people of Piedmont and Dauphiné, sitting beneath their own vines and their own fig-trees, against the use of figs and grapes, ay, and even of the spontaneous and scarcely cultured almond; and that, not as being an indulgence to the palate, but on the ground that their costliness operates as a wrong towards the poor. Some of the Vaudois valleys, indeed, are too high in the Alps for the vine to flourish; but most of them‡ are described as yielding wine and fruits in abundance.

Thus much has been said upon the subject of the prose class of writings attributed to the Poor of Lyons, and upon the demerits of those puritanical impostors who have endeavoured to deceive the world concerning them; not with the idea of throwing any important light upon a subject already understood, but chiefly as a prelude to the consideration of the rhythmical remains of the ancient *Pauperes de Lugduno*, which cannot be entirely separated from that of the above-mentioned chronological forgeries.

PERRIN'S HISTORY OF THE VAUDOIS.

As the author of the foregoing paper has (it is believed very justly) spoken of Perrin as "perhaps the prime author of these deceptions and forgeries," the Editor is induced to add a few lines on the subject of Perrin's work. The circumstances of its concoction and publication are somewhat curious, and are probably unknown to most of those who read the popular accounts of the Vaudois, which quote Perrin, and his ignorant followers Leger and Morland, as authorities. Who is, and who is not, responsible for any one particular statement or opinion contained in Perrin's book, it might be hard to say; but

* So Monsieur Perrin's notice of it leads us to imply.

† On Baptism &c., ap. Morland, p. 177; and ap. Leger, part i. p. 69.

‡ See Jean Leger Hist. Generale, pp. 3—5.

as to the work generally, whether we maintain it to be a fair and sincere history, or a book of lies and forgeries, it is certain that we are not to consider it the offspring of a simple and solitary pasteur in Dauphiny, who swallowed whatever was told him, but as the work of the French Protestant church.

Some who have been accustomed to consider Protestantism as a free and easy system of private judgment, encouraging men to think and speak and write just what they please, and who have been shocked at the notion of inquisitions, indexes, censorships, and all the other stumbling-blocks which Romish tyranny has laid in the way of marching intellect, may be surprised to see how vigilant and arbitrary the reformed church of France was on this point. As early as their first National Synod, held at Paris in May, 1559, it was decreed :—

“ Les ministres ni autres personnes de l'Eglise ne pourront faire imprimer aucun livre composé par eux, ou par autrui touchant la religion, ni en publier sur d'autres matieres, sans les communiquer à deux ou trois ministres de la parole, non suspects.”

This was pretty strict; but the Synod of Orleans, in April, 1562, went further :—

“ Les imprimeurs, libraires, peintres et en general tous les fidelles, notamment tous ceux qui auront charge en l'Eglise, seront averti de ne faire aucun chose de leur art, office ou emploi, qui depende des superstitions de l'Eglise Romaine, ou qui les favorise. Et quant aux faits particuliers, et ensemble à la correction qui y teherroit, ce sera au consistoire d'en juger.”—*Ibid.* p. 27, No. XX.

Still more directly did the Synod of Rochelle, in June, 1581, come to the point :—

“ Les ministres et les fideles ne publieront à l'avenir aucuns de leurs écrits imprimés ou autrement sur les matieres de religion, de politique, de conseils ou autres choses de quelque importance, sans la permission expresse et l'aprobation du Coloque de leur eglises.”—*Ibid.* p. 153, No. XLVIII.

By the time of the Synod of Montauban (that is, June 1594) it had come to be thought necessary that the church should not only prevent such books as it did not like from being published, but that it should get such books as it did like, written :—

“ On choisira dans chaque province des personnes propres pour répondre aux écrits des avernaires, sans néanmoins ôter la liberté aux autres freres d'y employer les dons et les talens que Dieu leur aura communiqués; le tout aux fraix de la Province, où ladite réponse sera faite. Et quant à ceux qui s'ingèrent de faire imprimer des livres, sans avoir auparavant communiqués aux Coloques ou Synodes, suivant la discipline, ils seront grièvement censurés et leur écrits supprimés.”—*Ibid.* p. 178, No. I.

Authors, however, have always been rather a wilful race, and the press a difficult engine to manage, and in June 1598 the Synod of Montpellier was obliged to decree —

“ Sur la plainte de diverses provinces touchant la licence que se donnent les imprimeurs de mettre toutes sortes de livres en lumiere, les ministres des eglises où il y a imprimerie, sont averties de ne permettre pas qu' aucun livre soit imprimé, qu'il n'ait auparavant été examiné et approuvé.”—*Ibid.* p. 219, No. XXVII.

These decrees of National Synods, and more, which might be

* Aymon, Synodes Nationaux des Eglises Reformées de France, tom. I. p. 6. No. XXIX.

quoted,* are sufficient to shew how completely the French Protestant church took the management of its literature into its own hands. We very justly consider the church of Rome, with all her apparatus for correction or suppression, as responsible for those books of her members which she allows to circulate; and, in like manner, if there were nothing more specific to be produced, we might fairly assume that Perrin's book was, as a matter of course, examined and approved in the Coloque, or in the Provincial Synod, to which he belonged, and was at least so far published with the sanction of the church. But there is, in fact, a great deal more; and quite enough to shew that this book about the Vaudois was a particularly laborious and deliberate act of the church, represented not merely by Coloques, or Provincial Synods, but by one National Synod after another.

Perrin attended the national synod held at Rochelle, in March and April, 1607, as one of the deputies for the province of Dauphiné; and it seems that he had at that time made some progress in his history; for it was then decreed —

"Monsieur Perrin est exhorté de continuer son travail pour achever la véritable Histoire des Albigeois et des Vaudois; et pour lui aider, tous ceux qui ont des Mémoires, ou de leur doctrine et discipline, ou de leurs persecutions, sont chargés de les lui envoyer au plutôt que faire se pourra."—*Ibid.* p. 313, No. XXXIV.

It appears that instead of attending the national synod at Maixent, rather more than two years after (May and June, 1609), Perrin sent a letter, and the following decree was made :—

"Sur les Lettres du Sieur Perrin, accompagnées de celle de la Province du Dauphiné, par lesquelles ils font la deduction de ce que ledit Sr. Perrin a fait pour écrire l'Histoire des Albigeois, de laquelle il a marqué le dessein et le but dans sa lettre; la Compagnie en étant contente, l'exhorte de continuer son travail, et pour lui aider à l'achever on a prié les sieurs Ferrier, Durand, Benoist, de Castelfranc et Vignier, de chercher tous les mémoires qu'ils pourront trouver pour les lui envoyer; afin qu'il le publie au plutôt, et pour cet effet la Compagnie lui remboursera ses fraix, et le recompensera de ses peines."—*Ibid.* p. 361, No. VII.

One would of course like to know something about all the persons who were thus assigned to assist Perrin, and directed to act as purveyors of documents for his work; but should it appear that any one of them was a rogue, it may not be worth while to inquire much about the rest. Now it is but too clear that such was the character of the first man on the list, M. Jeremie Ferrier, who makes a considerable figure in the history of these synods. At the Synod of Gap, in 1603, he is described as "Professeur en Theologie à Nîmes," and acted as "Ajoint" to the Moderator. He filled the same high office at the synod in which this decree, appointing him to help Perrin, was made; but at that of Privas, in 1612, he comes under notice as the subject of heavy accusations :—

"Principalement pour avoir quitté l'église de Paris sans congé contre la promesse qu'il avoit faite de la servir, comme aussi pour avoir beaucoup négligé sa charge de Professeur en Theologie, n'ayant pu l'exercer tandis qu'il a fait divers voyages en cour et aux assemblées politiques, contre l'ordonnance du Synode National de St. Maixent: n'ayant donné aucun ordre à personne de remplir sa charge pendant

* As those of Alais in 1620. *Ibid.* II. p. 151, No. XXI.; of Charenton, 1623, II. p. 278, No. XI.; and Alençon, 1637, II. p. 566, No. VIII.

son absence. Semblablement pour s'être ingeré dans la recette et le maniment des deniers academiques, dont il s'est trouvé avoir entre les mains plus qu'il ne lui étoit dû, la somme de 3108 liv. 5. s. 6. d. De meme pour avoir consenti à la publication des lettres du Capitaine Gautier, qu'il devoit plutôt supprimer que de s'en servir pour exciter des querelles qu'il n'a pu apaiser sans s'engager à deguiser plusieurs choses d'une façon mal seante à son ministère. Pour lesquelles causes et autres, il lui a été ordonné d'ecrire des lettres satisfactoires à ladite eglise de Paris, et de se vider les mains de la susdite somme : et de plus, afin d'obvier à tous les ombrages, noises, et soupçons, on lui defend de se trouver dans les assemblées politiques et generales, durant l'espace de six ans, et en lui conservant l'honneur de son ministère, on ordonne qu'il l'exercera dans une autre province, telle qu'il sera jugé plus convenable de lui assigner, pour la gloire de Dieu, et l'edification de l'eglise."—*Ibid.* 413, No. XVI.

He seems, however, to have been supported by a considerable party; for "Les Sieurs d'Aiguillon et Barniers, du Corps des Magistrats de Nimes, avec Arnaud Guirand, Second Consul, Vestric Favier du Corps de la Maison de Ville, et les Sieurs Suffren et Chambrun, Pasteurs de l'Eglise du dit Nimes, Deputés par la Consistoire de la dite Eglise," appeared at the synod to pray that they might be allowed to keep their minister. They sought in vain; and the pasteurs Suffren and Chambrun were very near getting suspended for the part which they had taken in the business. However, to make the story short, the accused appears to have been contumacious; and, attached to the acts of the National Synod just mentioned we find the "Excommunication et Deposition de Monsieur Jeremie Ferrier," by the provincial synod of Lower Languedoc, under the sanction of the Synod of Privas. After reciting the various complaints that had been made, and

"Aiant donc dûment et pleinement été informés des mauvais comportements dudit Ferrier, du mepris audacieux qu'il fait de la discipline, des propos injurieux et insolens qu'il a prononcés contre les Assemblées Ecclesiastiques, de son trop grand attachement à ce present siècle, du recours qu'il a eû à de mauvais et indignes moiens, des rebellions et desobeissances enormes, qu'il a commises contre le St. Ordre institué de Dieu, aiant aussi apparu qu'il a entierement abandonné le saint et sacré ministere, et qu'il a protesté avec serment qu'il y renonçoit;—

and having in vain given him an opportunity to express his contrition, if he had had any, they proceeded to excommunicate him as "un homme scandaleux, incorrigible, impenitent, indisciplinable." At the next synod, which was held at Tonneins in the year 1614, he is placed in that which forms one of the most curious appendages to the acts of these synods, viz. the "Role des Ministres déposés et apostats."

"Au Bas Languedoc, Jeremie Ferrier, ci-devant Pasteur et Professeur dans l'Eglise et Universite de Nimes, personnage de haute stature, aiant les cheveux noirs et frisés, le teint olivâtre, les narines ouvertes, et les levres fort grosses, a été censuré plusieurs fois, et ensuite suspendu pour ses malversations et rebellions, aiant abandonné le sainte ministere, il fût excommunié de nos eglises le 14 de Juillet, 1613, desquelles il s'est entierement separé à l'age d'environ 38 ans."—*Ibid.* tom. II. p. 49.

Such was one of the persons appointed by the Synod of St. Maixent, in 1609, to help Perrin, and to get documents for him. It will be remembered that two years *before* that, Perrin had made some progress in his history; and proceeding in his history, we find that three

years *after*, at the Synod of Privas (the same which censured Ferrier) Perrin made his appearance, and presented his book. The five colleagues before appointed to him may be supposed to have done their best, or their worst, and the work was now to be further reviewed by another set :—

“ Le Sieur Perrin, aiant aussi présenté son livre de l'Histoire des Albigeois et Vaudois, son dit ecrit a été mis entre les mains de Mrs. les pasteurs Roussel, de Cuville, de Beau, Petit et Joli, Pasteurs, afin qu'ils en fassent leur raport devant cette compagnie, laquelle a donné pour les fraix faits par ledit Sr. Perrin, la somme de trois cens livres.”—*Ibid.* tom. I. p. 404, No. III.

At the same time the Synod issued this further direction :—

“ Le Sieur Perrin, sur la raport qu'on a entendu de ceux qui ont vû son travail sur l'Histoire des Albigeois, est exhorté, suivant l'avis des commissaires, d'en faire une revision, et de le presenter ensuite, au Synode du Dauphiné, afin que le voiant limé suivant l'intention de cette compagnie, il puisse être mis en lumière.”—*Ibid.* p. 429, No. X.

After *two years more*, during which we may suppose that the new commissioners were employed in the limation of the work committed to them, the national synod of Tonneins (May and June, 1614) issued the following decree :—

“ Le Synode de Dauphiné est chargé de voir l'Histoire des Vaudois et Albigeois, recueillie et dressée par le Sieur Perrin, qui est chargé d'en envoyer un exemplaire à chaque province d'abord qu'elle sera imprimée.”—*Ibid.* tom. II. p. 11, No. VI.

All this the reader may think very leisurely proceeding ; but in such matters it is best not to be in a hurry ; and therefore *after three years more*, at the Synod of Vitré held in May and June, 1617, the said commissioners reported as follows :—

“ Les Deputés de la province du Dauphiné, ont fait entendre à la compagnie que leur synode a examiné l'Histoire des Vaudois et Albigeois, recueillie par le Sr. Perrin, mais qu'elle n'a pas été imprimée et distribuée selon l'ordre qui en avoit été donné audit Sieur Perrin, par la Synode National de Tonneins ; On a ordonné que ladite Histoire sera envoyée à Messieurs les Pasteurs et Professeurs de l'Eglise et Université de Geneva, qui seront priés par le Synode du Dauphiné de la voir. Et quant à la demande faite au nom dudit Sr. Perrin, de quelques deniers pour l'impression de son livre : la compagnie y aura égard lorsqu'on fera la distribution des deniers provenans de la liberalité du Roi. Cependant il est enjoint à la province du Dauphiné, de procurer l'impression dudit livre, sans attendre la gratification qu'on doit faire audit Sr. Perrin, outre ce qui lui a été donné par le Synode National de Privas.”—*Ibid.* p. 87, No. IV.

After all this one really might suppose that the work was in the press, and would be speedily published ; but still one cannot be too careful to avoid the evils of precipitate publication. On the other hand, though, there is a possibility that a manuscript may be worn to rags, and surely this one must have had a very narrow escape, for it is not until more than three years again, after this report, that we find Sr. Perrin at the Synod of Alais, informing that assembly, not only that his book was actually printed, but that he had it in contemplation (encouraged perhaps by the ease and rapidity with which he had knocked off a small portion of it), to write an universal history of the church, from the creation of the world to the time present—a matter which the synod somewhat quaintly referred back to his own prudence and conscience. But their article must be given :—

" Le Sieur Jean Paul Perrin, Pasteur de l'Eglise de Nions en Dauphiné, s'étant présenté devant cette compagnie, pour lui rendre compte de l'impression de l'Histoire des Vandois et Albigeois, et aiant déclaré qu'il est maintenant occupé à écrire l'Histoire Universelle de l'Eglise qu'il suivra depuis le commencement du monde jusqu'à présent; La Compagnie l'aïant loué de ce qu'il entreprend un si grand ouvrage, et remercié de la peine qu'il a prise de mettre en lumière ladite Histoire des Vandois, remet à sa prudence et conscience à juger du fruit que l'Eglise peut tirer de ses autres écrits, sans lui en prescrire aucun nécessité. Et sur ce que ledit Sieur Perrin a représenté qu'il est chargé d'un grand nombre d'enfans, et qu'il supplie la compagnie de donner au moins quelque subvention à l'un de ses fils, lequel aiant été debauché par les Jesuites, et s'étant ensuite converti, donne maintenant une grande esperance de pouvoir servir utilement l'Eglise de Dieu: la province du Dauphiné est exhortée d'y avoir egard selon la charité, et selon le merite dudit Sr. Perrin."—*Ibid.* p. 185.

Thus the work was reported as published at the synod held between October and December, 1620. It has been already stated that some progress had been made in its composition as early as the year 1607. It is certainly very ridiculous to see such a mountain, or rather such a chain of mountains, labouring for a dozen years to bring forth such a mouse as Perrin's little book; but strange as all this is, there is something in the synodal history of this work which is still more strange. We have seen how this Synod of Alais took the matter of its publication; and who would expect to find the very next national synod (that of Charenton in 1623), without the least reference to Perrin or his book, requesting another person to undertake a history of the Albigenes, just as if not a word had ever been said on the subject. Yet it is, in fact, with special reference to the decree of the Synod of Alais, already quoted, and as a remark upon it, that the Synod of Charenton decrees:—

" Sur le Canon qui regarde la composition de l'Histoire des Albigeois, cette assemblée étant bien informée de l'erudition et de la capacité du Sieur Tilloit, pasteur dans l'Eglise de Sedan, decreta qu'il seroit prié d'écrire ladite bistoire, et on exhorta les provinces de lui envoyer tous les memoires qu'elles avoient sur ce sujet."—*Ibid.* p. 248.

What this could mean, except that some circumstances or other had led them to distrust Perrin, and repudiate his book, the writer cannot imagine. If anybody can put a more charitable construction on it, let him do so; but let him also bear in mind that the very next synod (Castres, *Ibid.* p. 351, No. VIII.) issued the following order:—

" On ordonna de supprimer tous les ecrits qui avoient été delivrés par Monsieur Perrin, pasteur de l'Eglise de Nions, et par Monsieur de Mirabel, decedé, à la province, et que les députés de ladite province avoient ensuite delivrés à ce Synode."

The exact meaning of all these orders issued at various times during a period of nearly twenty years, it may not be possible fully to explain. From the foregoing sketch, however, it seems plain that though in the spirit of poetry, and perhaps of misguided affection, M. Gamon might prefix verses to his friend Perrin's book, addressing him as

" Grand Thesorier de memoire,
Trompette de la verité,
Qui par le clairon de l'Histoire
Fais resonner l'antiquité,"

and might thus claim for him the undivided honour of the work,

yet we must not allow the muse of the said *Christophe Gamon Ancien de l'Eglise d'Annonay*, to bewitch us into a belief of any such thing. Many others must share the credit, or the discredit, of the work. If it has falsehoods and forgeries, they are not to be ascribed to haste of composition, or want of books, or of opportunity for inquiring as to the genuineness of manuscripts, or to be accounted for as the mistakes of a simple and incompetent individual. Yet it is to the facts connected with this book that we must look for an explanation of a great part of the mystery which hangs over the *rhodomontade* that is popularly called the history of the *Vaudois*.

THE GREEKS AND THE LUTHERANS.—No. II

THE Romanists at Constantinople no sooner heard that the patriarch had received from Germany a copy of the confession of Augsburg, than they declaimed with the greatest violence against the Lutherans, and endeavoured to interrupt the correspondence with Tubingen. But the German divines had formed a connexion with two active and accomplished Greeks, who had great influence with *Jeremias*, and who successfully counteracted the exertions of the friars. *John Zygomalas*, the rhetor, or interpreter of the patriarch, a man advanced in life, who had studied at Padua, answered the charges which the *Papists* made against the Protestants, by imputing the religious differences of which they complained to their own abuses and innovations.* And *Theodosius Zygomalas*, his son, a young man well read in the fathers, who ably discharged the important office of prototary,† made it his business to serve his new friends with the patriarch.‡ *Crusius* had written a letter to each§ of these functionaries, before he knew their names, on the 21st of January, 1575. In that to the elder *Zygomalas*, he had requested him to use his influence to procure him a private letter from the patriarch, which he might deposit among the curiosities of his library.|| The vanity, however, of the learned professor was not gratified. The rhetor¶ and the prototary** both indeed answered his letters, responding eagerly to his advances, and scarcely dissembling their disposition to turn the ac-

* Ἰσθί, ὡς πόλλας τῶν ὡδὶ φέρων, ἤτοι τῶν ἰσοτασσομένων τῇ ἐκκλησίᾳ τῆς πρεσβυτέρας Ῥώμης, οἱ σφᾶς αὐτοὺς Παπίστας καλοῦσι, μαθόντες αὐτοῖς ἐπιστάλθαι τὸ βῆτιν ἡμιδεκὰ βιβλάριον, τὸ περιέχει τὴν θρησκείαν ἡμῶν· φεῦ, ἐκείνου ἐβρίσκει, ἰσχυριζόμενοι ἡμῖν. Ἐγὼ γὰρ δὲ τοῖς αὐτοῖς ἀντίποι, δι' ἃς ἔχουσι κατασχέσεις, καὶ καινοτομίας ἀτότους, καθ' ὅν, ἡμῖν μὲν ὁ πολλὸς συμφασόμεν, ἡμῖν δὲ, καὶ ἅλως, διαφερόμεθα. — *Joannis Zygomalæ Epist. ap. Turco-Græc. p. 438.*

† *Crusius* derived his information respecting the *Zygomalas* from *Gerlach Turco-Græc. p. 205, 403.*

‡ Πρὸς τὸν ἐμὸν δισπότην, τὸν ἀγιώτατον Πατριάρχην Κωνσταντινουπόλεως (ἐξουκρινὸν αὐτῷ τῇ γραφείᾳ ἀπεκρίσει, καὶ παμφοθησάμην, χάριν τῶν κεφαλῶν τῶν πεμφθέντων ἡμῖν) τὴν σὴν καλοκαγαθίαν καὶ σοφίαν διηρώσασα. — *Theodosii Zygomalæ Epist. ibid. p. 439.*

§ *Turco-Græc. p. 425, 426.*

|| Αὐτοχειρίᾳ τι, κἂν βραχὺ, γράψω ἡμῶς χωρὶς τοῦ ταῦτα ἐν τῇ φιλότῳ μου Ἑλλάδι βιβλιοθήκῃ θεσπεύουσιν. — *Ibid. p. 435.*

¶ *Ibid. 427.*

•• *Ibid. 428.*

quaintance to their emolument; but in the letter which was at the same time received from the patriarch, he was, as before, addressed conjointly with Andreas.

In this letter,* which was dated November 16, 1575, Jeremias informed them that he had felt pleasure in receiving (*ἰαροῦ τῇ προσώ-
πῳ ἰδεῖσθαι*) their letters, together with the little book containing their religion; and that he had given directions for drawing up an answer to every one of its articles, in conformity with the doctrine of the holy Scriptures, of the councils, and the fathers. He had hitherto been prevented by various hindrances and cares from completing it. It was all sketched out, however (*εἰ καὶ ἐσχεδιάσθη ἅπαν.*) He hoped it would be finished in the course of two or three months, when he should feel very much pleasure in sending it. The whole of this short letter is written in a strain of very great courtesy, and expresses the utmost concern for their spiritual welfare.

The epistle of Theodosius Zygomalas,† which has been already alluded to, describes the way in which the answer in question was prepared. That learned personage, in virtue of his office, was the party chiefly employed in its composition. "The most holy patriarch is preparing and meditating to write when he can get leisure (for he is greatly engaged), an answer to the little book which you sent him, containing the articles of faith, and what you call abuses. But when he feels disposed, he is in the habit of sending for me, my father, and a learned Chian‡ who is living with us, and certain leading members of the synod (*καὶ τινὰς ἐκκλήτους τῆς συνόδου*); and taking advice with

* Ibid. 440.

† Besides this letter to Crusius, the younger Zygomalas at the same time wrote one (Ap. Turco-Græc. p. 435—440) to the students of Greek at Tubingen. This attention threw the worthy professor into an ecstasy of vanity and self-importance. The account which he gives of his conduct upon receiving it, is so exquisitely natural, that though somewhat too broad a contrast to the grave subject I am treating in the text, I cannot prevail upon myself to omit it. On the evening of the 30th of January, he was giving a hall lecture (*ἡ τῷ μεγάλῳ τοῦ Κορναυβερίου, ἔργον συνεισιέναι σχολαστικῶν, ἐκκρατήριον*, as he is pleased to express it in his favourite tongue), upon the tenth book of the *Odyssey*. More than a hundred students were present. He exhorted them to the practice of virtue and industry. He pointed out to them that they were bound to it by their duty to their prince, their teachers, and their kindred. These, however, were trite motives, which the wicked and careless but too often despised. He was now able to allege a new one, which ought to have a more powerful effect upon their industry; "it was a letter from the East, and from a place far distant, the city of Constantinople! It came from a man of great worth and learning, and of no small dignity. This was no other than Mr. Theodosius Zygomalas, the most worthy protonotary of the patriarchal see; a man thirty years of age, the son of Mr. John Zygomalas, an old man distinguished for his erudition and wisdom, the patriarchal rhetor; both of whom had replied politely and at length to the letters in which he, though unknown to them, had addressed them. The son had moreover sent a letter to them, with a view of paying a compliment to him, and for their advantage. He then translated it into Latin for the benefit of the younger students, (begging them however to rest assured that he was in no way elated by the complimentary terms in which he was spoken of in it;) he allowed all who chose to take a copy of it; and desired them to choose a committee to prepare a grateful and respectful answer."—Turco-Græc. p. 493.

‡ He was a physician, by name Leonardus Mendones.—Turco-Græc. pp. 305, 512. Crusius wrote to him, in June 1576, a letter which he has printed in the Turco-Græcia, pp. 479—481.

them on his opinions, an answer on each article is drawn up by me ; and with God's assistance the whole matter is completed, the points on which we agree and disagree being properly explained.* The patience of the Wirtembergers, however, was to be tried some time longer. The reply which was thus carefully elaborated was not completed till the 15th of May, 1576, and did not reach Tübingen till the 18th of the following month.

The long expected document was introduced by the following letter addressed to Andreæ and Crusius :—

“ Behold, with God's assistance, most learned (*σοφώτατοι*) Germans, beloved spiritual children of our mediocrity, we send to your affection with the spiritual joy which becomes us, and with the cheerfulness with which a father regards his children, the writings now finished which you have so long desired, and requested from the bottom of your heart. But we pray God, and his most blessed mother, that they may gladden you in the inner and in the outward man, (*κατὰ τὸν διπλοῦν ἄνθρωπον*.) But if anything which you meet with in any of the doctrines of our piety, at first sight shall not cause you joy ; nevertheless, we are persuaded that, being wise and full of learning and prudence, you will prefer nothing else ; neither for instance a new-fangled system (*νομοθεσίαν καινοτόμον*), and one directly opposed to the evangelical philosophy of our Lord ; nor the time which you have abused in other doctrines ; nor unreasonable custom (for as we are all men, ‘our devices are but uncertain,’ as the wise Solomon† says), you will prefer nothing else, I say, to the truth itself, I may rather say, the very truth and very wisdom, our Lord Jesus Christ ; with whom both his divine disciples and apostles, and their canonical and saving writings, and the œcumenical and particular councils of the holy fathers, and the heralds of the church best furnished with theology (*θεολογικώτατοι κήρυκες*), plainly agree. To those who indeed keep their commandments, they propose salvation and the kingdom of heaven ; as on the other hand, to those who are disobedient and transgress, eternal punishment and condemnation. ‘If then ye be willing and obedient,’ the Lord says, ‘ye shall eat the good of the land.’ Thus therefore our mediocrity, as by his mercy, the successor of Christ exhorts your love. May you agree with our church, the church of Christ ! Which if ye really, truly, and heartily do, there will be joy certainly in heaven, and on earth, at the union of our respective churches, which it is hoped will take place to the glory of Christ. In the month of May, Indiction iv. (1576.)”

The patriarch then proceeds to his remarks on the Confession of Augsburg.‡ After a short exordium in which he eulogises charity,

* Ibid. p. 482.

† Wisdom, ix. 14.

‡ The Greek translation of Dolscius which was sent to Jeremias (and which had probably already become rare, as Crusius appears to have had some difficulty in procuring the six copies which he sent to Constantinople), is reprinted in the *Acta Wirtembergæ*, pp. 5—53. It agrees sometimes with the edition of 1531, sometimes with that of 1540, and sometimes differs from both. But the variations of this famous confession are well known. They are severely handled by Bossuet, *Histoire des Variations*, livre viii. § 43.

he says: "In our answer, therefore, we shall say nothing of our own (*οὐδὲν οἰκοθεν λέγομεν*), but from the holy and œcumenical seven synods, which you also, as you write, esteem and receive (in which you do well,) and according to the opinion of the divine doctors and interpreters of inspired Scripture, whom the Catholic church of Christ by common consent has received, inasmuch as by their words and miracles, like another sun, they have enlightened the world; since it was the Holy Ghost which breathed in them, and spoke through them, the things which shall remain unshaken for ever, as having been founded on the word of the Lord.

"For the church of Christ, to speak according to the divine Paul, 'is the pillar and ground of the truth,' against which, according to the Lord's divine promise, 'the gates of hell shall not prevail.' And though any, under the influence of monstrous fancies (*ἀλλόκοτα φανταζόμενοι*), should introduce any corruption, it remains nevertheless firm and unshaken, founded firmly on the rock, and on those things on which the truth is founded. For those, who are of Christ's church, are all of the truth; and those who are altogether not of the truth, are not of Christ's church. Therefore we who walk in truth, contribute sound doctrine for the edification of the true faith; and in this we need the prayers of those who love the Lord, that by His divine grace, our mind may be directed into the way of peace."

The first article,* which asserts the doctrine of the Holy Trinity, he affirms to be sound and pious (*καλῶς ἔχειν, καὶ εὐσεβῶς ὑμῖν διακηρττεσθαι, βεβαιούμεθα*): and as the confession of his own faith on the same subject, he recites the Nicene and Constantinopolitan creed without the Latin addition.—(pp. 57, 58.)

In noticing the third article, which he properly enough ranks as the second, he analyzes and briefly comments on the creed.—(pp. 58—63.)

"Your second chapter, which states that every man is subject to original sin (*ἐνοχος τῇ προπατορικῇ ἀμαρτίᾳ*), we also ourselves affirm to be true." According to Ps. li. 5, and John, iii. 5. "But with regard to the regeneration of holy baptism, contained in that article of the creed which says, 'I acknowledge one baptism for the remission of sins;' we indeed baptize with trine immersion, but the Latins improperly (*οὐ καλῶς ποιοῦντες*) immerse but once." He defends this practice by the usual arguments. He maintains also that "the baptized person ought to be immediately anointed with oil. For this chrism is

* It may be convenient to give the titles of the several articles of the Confession of Augsburg. They are (according to the edition of 1531), I. De Deo. II. De Peccato Originis. III. De Filio Dei. IV. De Justificatione. V. De Ministerio Ecclesie. VI. De Nova Obedientia. VII. De Ecclesia. VIII. Quid sit Ecclesia. IX. De Baptismo. X. De Cœna Domini. XI. De Confessione. XII. De Pœnitentia. XIII. De Usu Sacramentorum. XIV. De Ordine Ecclesiastico. XV. De Ritibus Ecclesiasticis. XVI. De Rebus Civilibus. XVII. De Christi reditu ad Jud. XVIII. De Libero Arbitrio. XIX. De Causa Peccati. XX. De Bonis Operibus. XXI. De Cultu Sanctorum. These are followed by "Articuli in quibus recensentur Abusus mutati."—I. De utraque Specie. II. De Conjugio Sacerdotum. III. De Missa. IV. De Confessione. V. De Discrimine Liborum. VI. De Votis Monachorum. VII. De Potestate Ecclesiastica.

the seal and sign of Christ; and that he should immediately partake of the holy communion.”—(pp. 63, 64.)

“In the fourth article, which treats of the forgiveness of sins, you maintain that forgiveness of sins is properly given to faith only, as you think. But the Catholic church requires a living faith, testified by good works. For faith without works is dead, as Paul (sic) says.” In proof of the connexion of repentance and faith, he cites a passage from St. Basil.—(pp. 64, 65.)

“With respect to the fifth article, which is almost like the one before it, and treats of repentance and remission of sins, and that no one is saved by any satisfaction whatsoever, but by faith only and grace, the Catholic church thus thinks: that a man then receives remission of sins, truly turning to God in repentance, when he has a living faith, which is shewn in good works; as we said before, and shall never cease to say.” He then proceeds to shew from Scripture, and by a long passage of St. Chrysostom, the necessity of good works.—(pp. 65-71.)

“The sixth article affirms, that it is necessary to do good works, but not to trust to them; according to the text, ‘Enter not into judgment with thy servant:’ to which we say, that faith goes before, but that works are the necessary consequents, on account of the commandment of God; that those who do them receive reward and honour in everlasting life; and that good works are necessarily inseparable from true faith. But it is not proper to trust to works, nor to glory in them pharisaically, but even if we have performed all things, to say according to our Lord’s word, ‘we are unprofitable servants.’ For we should refer all things to the righteousness of God; since what is conferred by us (*τὸ ἐσθαρῶμενον παρ’ ἡμῶν*), is little or nothing.” He supports this by a long extract from Chrysostom.—(pp. 71-77.)

“The seventh article says* that you also hold one holy Catholic church, and duly administer the sacraments and rites of the church. To which we say, that there is one holy catholic and apostolic church of the Christians, who duly, and as the most holy fathers have handed down, administer the things which have been established and settled by their canons, and sanctioned by the Holy Ghost. But the sacraments and rites in the Catholic church of orthodox Christians, are seven: namely, baptism, chrism of divine unction, divine communion, orders, marriage, penance, and holy oil.† For seven are the gifts of the divine Spirit, as Isaiah says; and seven also are the sacraments of the church, which operate by the Spirit.” He confirms this view of the number of the sacraments, by alleging much the same arguments as those employed by the scholastic writers of the Latin church.—(pp. 77-81.)

* VII. De Ecclesia. Docent quòd una Sancta Ecclesia perpetuò mansura sit. Est autem Ecclesia Christi propriè, congregatio membrorum Christi, hoc est, sanctorum, in qua Evangelium recte docetur, et recte administrantur sacramenta. Et ad veram unitatem Ecclesiæ satis est, consentire de doctrina Evangelii, et administratione sacramentorum.

† *Βάπτισμα, χρίσμα, θεία μίση, θεία κοινωνία, χειροτονία, γάμος, μετάνοια, καὶ ἄγιον ἔλαιον.*
Gabriel Severus, Archbp. of Philadelphia, a contemporary and acquaintance of Jere-

"The eighth article affirms that the church being a congregation of faithful and holy persons, if the sacraments should be administered by bad men and hypocrites, they in no wise injure him who is sanctified; according to the text, 'The Pharisees sit in Moses' seat,' and so forth. We then also say, that if the sacraments are administered by unworthy persons, they are themselves in nothing profited, but rather are injured, but those who receive them are sanctified and profited. For divine grace operates, and gives effect to the sacraments (τὰ μυστήρια τελειοῖ), through unworthy ministers." He confirms this opinion by a long quotation from St. Chrysostom, condemning rash censures upon the priesthood.—(pp. 81–85.)

"The ninth says, that infants ought to be baptized, nor ought we to defer the time. Which is also our practice, lest anything should happen from delay; with the particular conditions, however, which were explained in the defence of the second article. For except a man be born again by water and the Spirit, he may not enter into the kingdom of heaven. But we impart to them afterwards, as has been said, the holy communion. For according to Basil the Great, whoever has been regenerated, also needs spiritual food. And the Lord [says] Except ye eat my flesh, and drink my blood, ye shall not enter into the kingdom of God. There is need of both, therefore, baptism and communion.—(p. 85.)

"The tenth treats of the Lord's supper, not at length, however, but indistinctly so to speak (πλὴν οὐκ εἰς πλάτος, ἀλλ' ἀσαφῶς πῶς εἰπεῖν); for many things are heard on this subject among you, which are displeasing to us. The Catholic church therefore thinks, that after the consecration, the bread is changed into the very body of Christ (μεταβάλλεται εἰς αὐτὸ τὸ σῶμα τοῦ Χριστοῦ); but the wine into the very blood, by the Holy Spirit. The bread being leavened, and not unleavened. For the Lord in the night in which he was betrayed, having taken bread and blessed it, brake it, and said, Take, eat, not saying this is unleavened bread, or a type of my body; but, This is my body, and my blood. Neither then, however, the flesh of the Lord, which he wore, having been given to the apostles to be eaten, nor his blood for drink, nor now in the holy eucharist (ἐν τῇ θείᾳ μυσταγωγίᾳ), the Lord's body descending from heaven (for to think that were blasphemous), but both then and now, by the invocation and grace of the almighty and sacramental (τελεταρχικοῦ) Spirit by divine and holy prayers and words, the bread being transformed and changed (μεταποιουμένου καὶ μεταβαλλομένου), into the very body of

mias (vid. Lamii, Delicis Erudit., tom. xiv. p. 78), calls them τὰ ἁγία βάπτισμα, τὸ ἅγιον μῆρος, ἡ ἀγία λειτουργία, ἡ τάξις τῆς ἱερωσύνης, ἡ μετέωρα, ἡ νόμιμος γάμος, καὶ τὸ εὐχέλαιον. De Sacramentis, ap. Opuscula, p. 39. The orthodox confession enumerates them as, τὸ βάπτισμα τὸ μῆρος, τοῦ χρίσματος, ἡ εὐχαριστία, ἡ μετέωρα, ἡ ἱερωσύνη, ὁ τίμιος γάμος, καὶ τὸ εὐχέλαιον, and refers for an account of their benefits to the book "which the patriarch Jeremias wrote to the Lutherans, in order to convert them," (ἔκτου ἑγγράφου πρὸς τοὺς Λουθεράνους, διὰ τὴν ἐπιστροφάντων.) Orthodox. Confess. edit. Hoffmann. p. 164. An engraving in a late edition of the Enchologium (Venet. 1820) now before me, shows that this is the prevailing nomenclature. The only variation is, that the second is called merely χρίσμα, and that τίμιος is omitted before γάμος.

the Lord, and the wine into the very blood of the Lord. For the bread, says he, which I give you, is my flesh, which sanctifies all believers. And as he himself by partaking of our substance (*μετασχόν τοῦ ἡμετέρου φυράματος*), became the God-man, and has communicated to us of his flesh and blood; so also we partaking of his body and blood, by adoption (*θέσει*) and grace are called gods. Not a type, therefore, or unleavened bread (*ἄζυμον*), is the bread of the Lord's body, which is consecrated (*μυσταγωγούμενος*) by the priest, but leavened bread (*ἐνζυμον*), and the very body of the Lord, as he himself declares of himself, as has been already in part shewn. But this will be explained more at length, and what relates to the procession of the Spirit, and other things, in their proper place, when we reply to your assertion, which states, that you agree [on those points] with the Latins, and that the only difference between you and them is about certain points which you call abuses."—(p. 86.)

"The eleventh asserts that remission of the sins of the person who makes confession (*τοῦ ἐξομολογουμένου*), is made by the minister of the sacraments; but that it is not necessary to mention all things, and enumerate them specifically (*κατ' εἶδος*), according to the text, 'who can understand his errors?' We say, therefore, in answer, that in the first place such minister ought to be a spiritual physician, accurately acquainted with spiritual things. In the next place, when the person making confession speaks specifically, and confesses on all the points which he can and remembers with a contrite and humble heart, he receives a cure, by doing works opposite to the sins which he has committed. If, for instance, he has been guilty of pride, he must be corrected by humiliation; if he has acquired any dishonest gain, he must restore what he took unjustly, and give of his own besides: and so in the rest, according to the rule appointed and defined by the fathers. And he ought to have God in view, and not reward or profit, which would be very base, and a satisfaction hateful to God. For spiritual persons who make a traffic of (*καπηλεύοντες*) divine things for their own gain, and take gifts in satisfaction, and take upon themselves, as it may happen, other men's sins, and do things of such a nature, are infamous, and will receive divine punishment and perdition. And we severely chastise such as are detected, and deprive them of their spiritual dignity."* He then gives a passage from St. Basil, describing the treatment which the spiritual adviser ought to pursue with the penitent.—(pp. 86–89.)

"Your twelfth article declares, that those who sin after baptism, receive remission of sins when they exhibit conversion and repentance by a contrite heart and sound faith. In reply, we say that such is the truth. For the Lord himself says, that sins are forgiven not till seven times, but till seventy times seven, using a definite number for an indefinite. And again, Him that cometh to me I will in no wise cast out. But with respect to your rejecting all canonical satisfac-

* *Ἐκπίπτει τῆς πνευματικῆς ἀξίας καταδικάζομαι*, which may be translated, "we sentence them to be deprived of their office of confessor." *Ἀ πνευματικὸς* is a confessor. See Ducange, Glossarium Med. et Infim. Græcitat., in voce.

tions entirely, and under all circumstances, we say ; if they are imposed as medicines by spiritual persons, without any view to money or gain, against the proud for instance, or covetous, or gluttonous, or incontinent, or envious, or passionate, or indolent, or those involved in other sins (when applied according to the rule of the holy fathers), they are beneficial, and profit those who are converted and repent. But if satisfactions are made for the gain or profit of those who impose them, and not with a right and soul-benefiting object, as they have been prescribed and appointed, for the cure of every particular sin, then we reject them, and say and declare that they are done badly and in vain." He then proceeds to shew the benefits of penance and almsgiving.—(pp. 89–95.)

"As to your thirteenth article, which says, that the use of the holy sacraments was instituted not only that they might be badges or tokens to distinguish Christians from those without, but much rather that they might be signs and witnesses of God's good-will and favour towards us ; we so declare, and entertain a similar opinion concerning them." He then enters at considerable length into a mystical explanation* of the liturgy.—(pp. 95–104.)

"The fourteenth enjoins, that the gospel be publicly preached and read, and the sacraments administered by no one else but those duly ordained (τῶν ταχθέντων ἐνθέσμως) to this ministry. Which we declare to be sound (καλῶς ἔχειν). For the Catholic church allows only those who have been canonically set apart, and called, and ordained, as the ecclesiastical tradition requires, and are infected with no heresy, to preach and administer the eucharist (λειτουργεῖν). For it pronounces those to be in error who hold it be indifferent whether laymen indiscriminately selected administer the divine and holy sacraments, or persons canonically consecrated and ordained." He then shews from the canons what lawful ordination is, that it ought not to be interfered with by the magistrate, nor conferred till after due examination.—(pp. 104–108.)

"But concerning the fifteenth article, which says, that ministers ought to be innocent and blameless, and of good life ; and that prayers and offerings, and festivals, employed so as to set grace to sale, and to receive money, or anything else, for the remission of sins, profit nothing ; we think as you do. Persons are not promoted to minister in divine things among us, unless they are, as far as possible, of a character not to be accused nor condemned. And they are bound to remain pure and without offence, living and walking in all temperance and uprightness of life. And prayers, and liturgies, and offerings, and festivals, which are used piously and religiously, to the honour of God, and the memory of those who have pleased him, and for the incitement and imitation of holy and good works, all these we affirm to be used properly, and for the good of souls." He speaks of the honour which is due to the saints, and of the benefit of their intercessions.—(pp. 109–111.)

"Moreover, concerning the sixteenth article, which says, that it is

* In the course of this he says, σῶμα καὶ αἷμα ἀληθῶς Χριστοῦ τὰ μυστήρια οὐ πρὸς ἀνθρώπινον σῶμα μεταβαλλόμενα, ἀλλ' ἡμεῖς πρὸς ἐκείνα, τῶν κριττόνων ὑπερικάντων.—p. 101.

not forbidden to Christian men to govern others, to judge according to law, and exercise other civil employments, we say that it is our duty to obey all rule and authority ; and not only good rulers, but also perverse ones. That we ought to observe their laws as far as we can do so without sin ; otherwise, we must obey God rather than men." He cannot, however, approve their condemning such as give up their property and connexion with the world in order to devote themselves to a religious life—a practice which he defends by referring to the case of the rich young man in the gospel.—(pp. 112, 113.)

"The seventeenth—namely, that Christ shall come at the end of the world, and shall judge the quick and dead ; and shall give to the pious eternal life and joy without end, but to the impious everlasting punishment, we also expressly declare to be true. But such persons dream (*ληροῦσι*) as say that there shall be an end either of rewards or of punishment ; or introduce Jewish opinions, or rather fables, saying, that before the resurrection of the dead the saints and the pious shall rule the world. Therefore, we reject and condemn them as devisers of fables and inventors of mischiefs."—(p. 113.)

"As to the eighteenth, which treats of free-will, our opinion is this :—To a certain extent you speak correctly concerning the things which are in our power, (*τῶν ἐφ' ἡμῖν*.) And concerning the fact that no one can be saved without God's assistance, we also know, that, in the first place (*προηγούμεως*), we require divine assistance and grace, according to the saying of our Lord, 'Without me ye can do nothing.' But we also hear the words of the holy doctors and expositors of the Lord's divine sayings, which have not missed the truth since they were moved by the Holy Ghost, and afford the light of illustration, and teach us." And he then goes on to shew, chiefly by passages from Chrysostom, the view which has always prevailed respecting free-will (*τὸ αὐτεξούσιον*) in the Greek church—namely, that "it is ours to choose and will, but God's to perform and bring to good effect."—(pp. 113–117.)

"The nineteenth determines that the cause of sin is ourselves, our evil will, and our choice ; but that God is in no way at all the cause of evils ; which is altogether sound and true," as he shews by a passage from Chrysostom.—(pp. 117–119.)

"The twentieth says, that you hinder not good works, but declare festivals, ceremonies (*τελεταί*), prescribed fasts, the monastic life, and such like works, useless. This is not sound, nor consonant with the holy fathers. For if you love all good works, as you say you do—as these are good, you ought also to love these." He then enters at some length upon their defence.—(pp. 119–127.)

"On the twenty-first, and last of all, which treats of the worship of saints, and that it is profitable to propose the memory of the saints, that our faith may be confirmed, when we reflect how they obtained help and grace from God by faith, we say : that invocation properly belongs only to God ; and in the first place, and most strictly (*ἰδιαίτερα*), is suitable to him. But that which is addressed to the saints is not properly (*κυρίως*) such, but *per accidens* (*κατὰ συμβεβηκός*) so to speak, and of grace. For not Peter or Paul hears those who call upon them, but the grace which they have ; according to that saying of the

Lord, 'I will be with you even to the end of the world.'" He endeavours to shew, by adducing passages from the liturgy, that they addressed what was properly invocation to God only; but, he adds, "We make all the saints mediators, but especially the Mother of the Lord; with her also worshipping the quire of angels and of saints with temples, offerings, processions, holy images—relatively, not with *latría* (σχερικῶς, οὐ λατρευτικῶς); for we know that *latría* can be strictly rendered to God only, and beside him we should acknowledge no other, nor worship any strange God." He points out the kind of invocation addressed to the saints in the public services of the church, and says, "We pray that, by their intercession (τῇ πρεσβείᾳ) God will be our helper, and that we may be delivered from the snares of the wicked one."—(pp. 127–129.)

Moreover, to what you call abuses, we reply as follows:—

"You say—1. That it is necessary to communicate in both kinds; and you say well. For thus we also administer: those who are worthy [in this way] partaking of the venerable mysteries. But we use the species of bread not in unleavened, but in leavened bread."

2. With respect to the marriage of the clergy, he says that they permit such as are not able to observe continence to enter into the married state before their ordination, for they were not ignorant of the irregularities (αἰσχροπυγήματα) which were the consequence of prohibiting marriage; but such as had made a vow of celibacy (ἐπαγγελιάμενος παρθενεύειν) they did not permit to retract.

3. They also condemned the practice of performing masses for the sake of gain.

4. In favour of confession, he alleges the opinion of St. Basil.

5. He cites a passage from the same father, discouraging any superstitious reliance on the merit of fasting.

6. He warmly defends monachism; and maintains the value of tradition.—(pp. 129–138.)

After exhorting to concord, he thus concludes the letter:—"All that we have said, beloved, as you also well know, is supported by holy Scripture (τῆς θεοπνεύστου γραφῆς ἔχειται), according to the interpretation of our wise and holy divines, and their sound doctrine and exposition. For it is not lawful for us, trusting to our own exegesis, to understand, remark, or interpret anything of the words of holy Scriptures; only in accordance with the divines approved for their pious views by the holy synods in the Holy Spirit: that our thoughts (ἡ διάνοια ἡμῶν) may not, Proteus-like, be carried about here and there, as they would if we declined from the right evangelical doctrine, and true wisdom and knowledge. But it may be inquired how these things can be settled? By God's help, thus—by taking up and thinking nothing beside the things which have been appointed by the holy apostles and the holy synods. For whoever rightly observes this limit (ὄρον), will belong to our company (συνχορευτῆς), be a member of our communion (συνκοινωνός), and entertain the same faith. But whoever disapproves the prescribed canons, walks in opposition to the apostles, and despises the holy apostles, what communion could he have with us? How could he have part with us? For one of the doctors says to those who wish to live piously, 'He that speaks against

the things appointed (τὰ διατεταγμένα), though he be worthy of esteem, though he live in celibacy, though he work miracles, though he prophesy, is nothing but a wolf in sheep's clothing, working the destruction of the sheep.' Another—'If any one disturbs any of the opinions of the inspired fathers, you must no more call it accommodation (οἰκονομίαν), but transgression, and betraying of doctrine.' And another—'It behoves him who has before his eyes the judgment-seat of Christ, and knows what danger is incurred by those who dare to take away anything, or to add anything to what have been delivered by the Holy Spirit, not to be ambitious of himself to make innovation, but to acquiesce in the things which have been before declared by the saints.' Since so many and such eminent men among our divines forbid our thinking otherwise, this is the one and only way of settling [religious opinions], namely, to go with the holy synods, and to follow the canons of the apostles; and thus in all things to follow Christ.

"If you then also, most learned Germans, beloved children of our mediocrity, desire, as prudent men, with your whole mind, to join (προσελθεῖν) our most holy church, we, as an affectionate father, will zealously receive your love and friendly feeling, if you are willing, agreeably with us, to follow the apostolical and synodical decrees, and to submit to them. For then you will be really members of our communion; and, as professedly submitting to the holy and catholic church of Christ that is with us, will be praised by all prudent men. And thus the two churches having, by God's help (ὁν Θεῷ), become one, we shall for the future live together in a way pleasing to God, until we obtain the heavenly kingdom; which may we all reach in Christ Jesus! to whom be glory for ever. Amen.

"Written by God's help at Constantinople, in the year 1576 from the incarnation of our Lord Jesus Christ, May 15, in the venerable monastery of St. Mary* (τῆς καμμακρίστου), the patriarchal residence.

"JEREMIAS, by the mercy of God, Archbishop of Constantinople, the New Rome, and Œcumenical Patriarch."

(To be continued.)

ANTIQUITIES, ETC.

DISPOSAL OF HIGHER CHURCH PREFERMENT.

(Continued from p. 498.)

SOME account was given in the last Number of the "sort of ecclesiastical ministry" which was committed to Bishop Gibson, under Walpole's administration. We saw how, by this means, the opinion of the leading prelates of the church was taken in appointments to vacant offices. Indeed, this had been the case, it would appear, before

* Crusius gives a full account of this monastery from the information which he had received from Gerlach.—Turco-Græc. pp. 189, 190. See also Ducange, CPolis Christiana, lib. iv. p. 63, B. Edit. Venet.

Gibson's elevation to the see of London, during the time that Bishop Trimnell, as we saw in an earlier Number,* "was chiefly, if not solely, advised with, and entrusted by those who were at the head of affairs, in matters which related to the filling up the principal offices in the church." It was the year before his death, and the promotion of Gibson to the see of London (1722), that, in a circular letter which the latter prelate wrote, being then bishop of Lincoln, occasioned by the feeling existing at that time among the clergy against the ministry, in consequence of Bishop Atterbury's trial, Bishop Gibson spoke of "the great respect the order of bishops met with from the king, *who, in the disposal of his preferments, was directed by their advice.*"† In this remark of Bishop Gibson's, two points are to be observed,—points to which it has been the especial object of the present series of extracts to call attention,—first, that in former times church preferments were looked upon as in the disposal of the sovereign, not of his ministers; and, secondly, that, in the discharge of this trust, the king was uniformly, in better days, "directed by the advice" of the bishops.

The extracts given in the last Number carried down the history to the appointment of Bishop Boulter to the primacy of Ireland. Those which follow, taken from the primate's letters, supply further illustration of Bishop Gibson's "ecclesiastical ministry," as well as of the influence which the primate himself exercised, from time to time, in regard to vacancies on the Irish bench. The series begins immediately upon his appointment. In the unhappily divided state of national feeling to which these letters bear witness, anything which tended to secure unity of action among the bishops must be regarded as a benefit to the country, and to that branch of the church established in it; and if primate Boulter was somewhat strong in his political bias, as a Whig, the influence which he exerted with the politicians of the day was doubtless a great security against the danger which, at a subsequent period, we find him strongly urging on Bishop Gibson, as a reason why he should still "be willing to be concerned with him in recommending to vacancies"—viz., the danger of "throwing the great preferments of the church into a scramble."‡

"TO THE DUKE OF NEWCASTLE, SECRETARY OF STATE.

"*Dublin, Jan. 19, 1724.*

—"The Archbishop of Dublin has of late been very ill, so that his life was almost despaired of; but his illness has since ended in a regular and painful fit of the gout, so that I do not apprehend he is in any present danger. Your grace had heard from me sooner on this subject, if I had known his condition before the worst was over; all that I shall say now is, that I think his majesty's service absolutely requires that whenever he drops, the place be filled with an Englishman, and one with whom I may hope to have a very good agreement. But of this I shall write further another time, as your grace shall give me encouragement. I am, &c."§

* Vid. sup. p. 262.

† Tindal's Continuation of Rapin's History, vol. xiii. p. 165.

‡ Letters, vol. i. p. 355.

§ Ibid. vol. i. p. 13.

" TO THE SAME.

" *Dublin, March 4, 1724. [1725]*

" MY LORD,—It is now above a month ago since I troubled your grace with a very long letter, relating to the affairs of this nation ; and I should not have written again on any of the subjects therein mentioned, till after receiving your grace's commands, if there were not repeated advices from England that, upon the report of the Archbishop of Dublin's illness, there was a very great canvass *on the bench* about his successor, without the least regard to what might be represented from hence as of service to his majesty. Your grace knows very well that I was very content with what I had in England, and my just expectations there ; and that it was purely in obedience to his majesty's pleasure that I came hither : and now I am here, the only thing that can make me uneasy is, if I should not be enabled to carry on his majesty's service here ; the prospect of doing which is the greatest comfort I have in my present station. But if the bishoprics here are to be disposed of elsewhere, without leaving me room for anything more than (as it may happen) objecting against a person who may be sent over to the best promotions here, when I have done so ; and if I be not allowed to form proper dependencies here to break the present Dublin faction on the bench, it will be impossible for me to serve his majesty further than in my single capacity. I do not speak this as if I did not think there are some on the English bench that would do very well at Dublin, and would heartily join with me in promoting his majesty's measures ; or that I do not esteem it wise gradually to get as many English on the bench here as can decently be sent hither, but that I think, being on the English bench alone is not a sufficient qualification for coming to the best promotions here ; and that an imprudent person may easily be tempted by Irish flattery, to set himself at the head of the Archbishop of Dublin's party in opposition to me. And, besides, as there is a majority of the bishops here that are natives, they are not to be disobliged at once.

" I hope I shall never behave myself so as to be thought unfit to take care of his majesty's interest on the bench here, and beg that, till it be found I am, I may be effectually supported in that authority and dependence which, I can assure your grace, I desire for no other end than to be the more able to serve his majesty. I am, &c."*

" TO THE SAME.

" *Dublin, May 8, 1725.*

" MY LORD,—By some letters from Limerick, by yesterday's post, news is brought that the bishop of Limerick is dead ; on this occasion, I find, the lord-lieutenant recommends his first chaplain, Dr. Buscough, to succeed in that see. As Dr. Buscough is of some standing, and has supported a very good character, and is well affected to his majesty and his family, and I am assured he will constantly concur with me in supporting his majesty's interest here, I make bold likewise to recommend him to your grace for his majesty's favour for the said bishopric. I am, my Lord, &c."†

" TO THE ARCHBISHOP OF CANTERBURY.

" *Dublin, May 22, 1725.*

— " Your grace will before this have heard that the bishop of Limerick is dead, and that Dr. Buscough is recommended to succeed him : I have likewise added my recommendations, but with what success I have not yet heard. Con-

* Ibid. pp. 14, 15.

† Ibid. pp. 24, 25.

sidering the good character he has had for many years, and the little success he has had in England, I should think it hard if they refuse him this promotion in England. . . .”

“TO THE DUKE OF NEWCASTLE, &c.

“*Dublin, June 3, 1725.*

“MY LORD,— . . . Your grace and the rest of the ministry were sufficiently sensible (when I left England) of the necessity of filling the great posts here with English; and if the same measures be not followed, we that are here shall have a bad time of it; and it must prove of great prejudice to his majesty’s service. And, on the other hand, if we are continued to be supported, I do not fear but affairs will, by degrees, be brought to that state which the ministry desire. I am so fully satisfied of the ministry’s prudent resolution on this point, that I shall trouble your grace no further, but subscribe myself, my Lord, &c.”†

“TO THE SAME.

“*Dublin, Sept. 11, 1725.*

“MY LORD,—As I had the honour of writing to your grace by the last post, I should not so soon have given you a new trouble, but for an accident which has since happened to the archbishop of Cashel . . . As his post is the third in this church, and has a good income belonging to it, I thought it my duty to give your grace immediate notice of the danger he is in.

“As soon as there is any decisive turn in his illness, I shall inform your grace of it; in the meantime, I would suggest, that if he dies, as the parliament is now just opening, I should rather think it most advisable for his majesty’s service, the better to prevent any uneasiness in either house of parliament, to fill his place with some Englishman that is already on the bench here. And I must entreat that no measures may be taken on the other side of the water in this affair, so as not to leave full room for advice or a representation from hence.

“There has been, some time ago, a great discourse here of a design to remove the provost of this college to a bishopric, not so much out of good will to him as to make way for another to succeed him; but as the person who it is suspected will push for being his successor is one that, in the opinion of his majesty’s friends here, would be a very dangerous man in that station, I cannot but take this opportunity of begging that your grace and the rest of his majesty’s servants would be upon your guard against any hasty promise being obtained from his majesty relating to the provostship here. The present provost is a very good man, but it is of the last consequence here who succeeds him, by whatever means there happens a vacancy in his place. I shall trouble your grace no more at present, but subscribe myself, my Lord, &c.”‡

“TO THE SAME.

“*Dublin, Sept. 21, 1725.*

—“By the best accounts I can get, the archbishop of Cashel has got over his late hurt, so that I shall trouble your grace no more on that head, but subscribe myself, your grace’s, &c.”§

* Ibid. pp. 27, 8.

‡ Ibid. pp. 40, 1.

† Ibid. pp. 31, 2.

§ Ibid. p. 42.

"TO THE SAME.

" Oct. 2, 1725.

—"The archbishop of Cashel is in a declining condition still, and probably will scarce outlive many months; whenever he drops, I shall immediately acquaint your grace with it, and with what removes I apprehend may be most for his majesty's service. I am very sensible of the great obligations I lie under to his majesty's ministers both in England and Hanover, both before and since my translation hither, and shall on all occasions shew that zeal for his majesty's service as may most recommend me to the continuance of their esteem and friendship."^{*}

"TO THE SAME.

" Nov. 16, 1725.

—"Whatever uneasiness is created here by any turbulent or designing persons, whilst his majesty and his ministers think proper anyways to employ me in the public service, will at least, light as heavy upon me as anybody here: but *I am very willing to undergo my share of any such trouble at any time, if no new encouragement is given to such doings by buying off any discontented persons here*; for if any person is bought off, there will always arise a succession of people to make a disturbance every session; and there wants no accident here to furnish a bottom of popularity, every one having it always in his power to grow popular, by setting up for the Irish, in opposition to the English interest. And there is no doubt but some occasion of things going as they have has been an unwillingness in too many to see an English administration well established here; and an intention to make all the English already here uneasy; and to deter others from coming hither. But if those who have places here, and yet have joined in the late measures, are remembered after the sessions; and if nobody finds his account in having headed the opposition now made to his majesty's service, I do not doubt but the face of affairs will here gradually alter, and we may hope that the next sessions will be more easy and successful. I am, &c."[†]

"TO THE DUKE OF NEWCASTLE.

" Dublin, June 25, 1726.

—"By letters that came to town yesterday, there is advice that the bishop of Cloyne is in a very dangerous way; as soon as there is any further advice about him, I shall communicate it to your grace; but I thought proper to acquaint you with this at present, to prevent any surprise in naming his successor, for some here are not without fears that interest may be made for a tory on this side, to succeed on that, or the next vacancy on the bench. I am, &c."[‡]

"TO THE SAME.

" Dublin, June 28, 1726.

"MY LORD,—I have this day seen a letter from a good hand, that gives advice of the death of the bishop of Cloyne: *I have by this post wrote to his excellency on this affair about a successor.*

"The person I would recommend, if he is acceptable to your grace and the

* Ibid. pp. 46, 7.

† Ibid. pp. 53, 4.

‡ Ibid. p. 84.

ministry, is Dr. Skirret, who has attended me hither as chaplain ; but if your lordship thinks he is not so fit, I would recommend Dr. Maule, dean of Cloyne, to succeed to the bishoprick ; he is counted one well affected to his majesty, and is very diligent in the discharge of the cures he has at present, and has the honour of being known to several bishops in England.

" I shall trouble your grace with no more at present, but subscribe myself, my Lord, &c."*

" TO THE BISHOP OF LONDON.

" *Dublin, June 28, 1726.*

" MY LORD,—Since my last, there is advice come by a good hand, that the bishop of Cloyne is dead. I have by this post wrote to the duke of Newcastle and my lord lieutenant, about this affair.

" I must beg the favour of your lordship to learn on what terms Dr. Skirret stands with the ministry ; if he is acceptable to them, I would willingly recommend him for a successor to the bishop deceased ; if your Lordship finds they are prejudiced against him, I think Dean Maule, who is dean of Cloyne, would be one of the most proper of this nation to succeed.

" *As I am not present to talk with the ministry, I cannot put the management of this affair into better hands than your lordship's, who I am sure will be for what you think most for the good of the church, his majesty's services, and my reputation. I am, &c.*"†

" TO THE DUKE OF NEWCASTLE.

" *Dublin, June 30, 1726.*

" MY LORD,—Yesterday, the lords justices met, and we wrote a common letter to my lord lieutenant, relating to a successor to the late bishop of Cloyne, in which three persons are named : Dr. Maule, dean of Cloyne, Dr. Howard, dean of Ardagh, and Mr. Gore, dean of Down. I have already wrote to your grace my sentiments about Dean Maule, and give you this further trouble only to do justice to the other two gentlemen, that Dean Howard is accounted well affected to his majesty, as is Dean Gore ; but Dean Maule is senior to them both. I am, &c."‡

" TO THE SAME.

" *Dublin, July 26, 1726.*

" MY LORD,—I have had the honour of your grace's of the 9th, with the account of his majesty's having determined to give the bishoprick of Cloyne to Dean Maule, and am very thankful to his majesty for having that regard to my recommendation, and for his gracious intention to do something for my chaplain, Dr. Skirret, on a proper occasion. We have been expecting, the two or three last mails, to receive his majesty's commands by my lord lieutenant, about that bishoprick, but we have not yet heard anything from his excellency.§

" I am very much obliged to your grace for taking, in good part, the accounts I send you of affairs here, and my opinion of them ; I am sure they are by me entirely designed for his majesty's service."||

* Ibid. pp. 84, 5. † Ibid. p. 85, 6. A similar letter to Lord Carteret follows.

‡ Ibid. p. 87. A similar letter, of the same date, follows to the bishop of London.

§ "His Excellency, perhaps, was not in haste to give an account of a transaction he did not like."

|| Ibid. p. 96.

" TO THE BISHOP OF LONDON.

" *Dublin, July 30, 1726.*

" MY LORD,— . . . I had answered your letter relating to the bishoprick of Cloyne sooner, but that I have been every day expecting that we should receive his majesty's commands about it ; but they are not yet arrived, which (as I have had a letter from the duke of Newcastle with the same advice as your lordship sent me), I am a little surprised at, and suppose my lord lieutenant must have kept the order till, at his arrival in London, he could endeavour to get it altered.

" I understand his lordship came to London the end of last week, so that I suppose we shall very speedily receive orders one way or another.

" I am glad to find your lordship has the same good opinion of Dean Maule that I have ; *and am obliged to you for the good advice you give me about my future recommendations.* I have followed your lordship's directions, and said nothing of what you wrote about the bishoprick, still waiting his majesty's orders, and Dean Maule has still continued in the country "

" TO LORD CARTERET.

" *Dublin, August 20, 1726.*

" MY LORD,—I had not the honour of your excellency's of the 26th past, till I was upon my visitation, which has been the occasion I have answered it no sooner. I have a very good opinion of Dean Howard, as likewise of Mr. Synge and Mr. Ward ; and shall be glad to see the first advanced, and the other two well provided for . . . I find there is likewise fallen the deanery of Clonsfert, about which the lords' justices have written in my absence. *The bishop of Clonsfert has desired I would recommend Mr. Forbes to your excellency for that deanery, as one who would be of great service to him in the government of that diocese*"†

" TO THE BISHOP OF LONDON.

" *Dublin, Sept. 13, 1726.*

" MY LORD,—I have before me your lordship's of the 10th past, which I had answered sooner, if we had anything stirring here worth writing about.

" I am glad the ministry were so unanimous in supporting the nomination of Dean Maule to the bishoprick of Cloyne. His instruments were passed last week, and he was last Sunday consecrated by myself (at the desire of the archbishop of Cashel) and the bishops of Kildare and Ferns. . . . "‡

DEVOTIONAL.

ANCIENT PRAYERS.

REV. SIR,—These Prayers are from the same roll as the Orisons in two former numbers. I have noticed the shape of the roll before: I will now describe its contents, introducing the prayers in their proper places. This, then, is an analysis :

* Ibid. pp. 97, 8.

† Ibid. pp. 99, 100.

‡ Ibid. p. 103.

INSIDE OF THE ROLL.

In principio erat verbum. xiv. verses.

Three hundred and fifty days are given to all who shall say this orison with true devotion. The Pope Innocent made this orison and gave this pardon and confirmed it by his bull. This pardon shall not cease as long as the world shall endure; and he shall say five Pater Nosters and five Aves, in honour of each of the wounds of our Lord.

No man, in truth, shall fall that day
When he this orison shall say.

Versus.

Hoc die quotidie subita ne morte peribis
Sanus et incolumes securus ab hostibus ibis,
Nec mergeris aquis, tibi nulla procella nocebit,
Tandem revera dabitur confessio vera,
Quinquaginta dies habet os dicens veniales.

Couplets expressive of reverence towards the Real Presence, and invoking protection and salvation.

Orison to be said before the sacrament of the mass with great devotion.

"Sweet Lord Jesu Christ, I pray," (as in Vol. xvi., p. 624.)

Domine Jesu Christe adoro te in cruce assendentem, deprecor te ut via liberet me ab angelo percutiente. Domine Jesu Christe adoro te in cruce vulneratum, deprecor te ut vulnera tua fiant remedium animæ meæ. Domine Jesu Christe adoro te mortuum et sepultum, deprecor te ut tua mors sit vita mea. Domine Jesu Christe adoro te ad inferna descendantem captivos liberantem; deprecor te non dimittas nos ibidem introire. Domine Jesu Christe adoro te a mortuis resurgentem, ad dexteram Patris ascendentem; deprecor te Jesu miserere mei. Domine Jesu Christe adoro te salvatorem mundi venturum et judicare gentes, deprecor te in sancta prece. Tu non intres in judicium cum me peccatore sed ante dimittas quam judices ad regnum tuum perducas salvator mundi, Qui cum Patre et Filio et Spiritu sancto vivis et regnas in sæcula sæculorum. Amen.

Sis pro nobis sancte Cedda rogamus ad Dominum ut nos resurgat et perducatur ad cæli palatium ubi tecum et cum sanctis tuis simus in perpetuum.

Ora pro nobis beate Cedda, ut digne oremus.

Deus qui sanctorum tuorum meritis ecclesiam toto orbe diffusam decorasti, præsta, quæsumus, ut intercessionibus beatissimi Cedde episcopi in sorte justorum tua opitulante pietate censeamur per Christum dominum nostrum.

Deus cui proprium est salvare et non perdere propitius esto mihi peccatori et quicquid iniquitatis vel peccati ego miser negligenter commisi tu pius obsecro clementer indulge per Christum dominum nostrum. Amen.

OUTSIDE OF THE ROLL.

An obliterated rubric concerning the following

Orison.

Lord Jesu! who at matin hour, (as above, Vol. xvii. 499.)

Who these matins often prays,
In evil shall not end his days.
To him, who daily through the year
Shall offer them with faith sincere,
A hundred days of pardon are.

He who with good heart shall say these three prayers when he rises from his bed, for the whole day after shall come to no mischance.

Aperi os meum, Domine, ad benedicendum nomen tuum, mundaque cor meum ab omnibus vitiis et cogitationibus vanis et nequitiis ut exaudiri merear ante conspectum divinæ majestatis tuæ. Et da mihi virtutem, gratiam, voluntatem et fortitudinem resistendi contra temptationes diaboli ac fragilitatem carnis meæ et deceptionem sæculi per Christum dominum nostrum. Amen.

Gratias tibi ago omnipotens Deus qui me dignatus es in hac nocte custodire. Deprecor clementiam tuam misericors Deus ut concedas mihi diem venturum sic peragere in tuo servitio cum omni humilitate et discretione quatinus tibi placeat servitus mea per Christum dominum. Amen.

Peto Domine te humiliter et corditer ut des mihi gratiam tuam cogitare loqui et agere hodie quæ tibi placeant; et da mihi [quæ] ad salutem animæ meæ expediunt; et comitetur mecum hodie, et omnibus horis, gratia tua quæ me semper custodiat protegat conservet et defendat a subitanea et æterna morte, et ab omni periculo corporis et animæ, per Christum dominum. Amen.

Qui vult supplicare Deo, dicat ante crucem, 'Usquequo domine,' 'Ad te levavi.'

Pro negotiis expediendis dic mane quando surgis, 'In te domine speravi,' et dic sex 'Deus in nomine tuo,' et ter 'Pater noster' cum oratione, 'Domine sancte Pater.'

Item in omni adversitate dic genibus flexis lacrimando ter, 'Exaudi Deus orationem meam cum deprecor,' et, 'Miserere mei Deus quoniam conculcavit.'

Item litigans contra superiorem dic genibus flexis, 'Miserere mei Deus, miserere mei.'

Item in duello dic ix^{ta} 'Judica Domine nocentes me,' et 'Eripe me de inimicis' et, 'Exaudi Deus orationem meam cum deprecor.'

Item qui habet voluntatem peccandi dicat ter 'Deus misereatur nostri.'

Item si sis intra inimicos dic xii^{ta}. 'Exurgat Deus.'

Item quando tribulatio evenit dic 'Salvum me fac Deus quoniam intraverunt.'

Item ad incipiendum novum opus dic genibus flexis v^{ies} coram summo altari 'Deus in adiutorium meum intende.'

Item contra potestatem diaboli dic 'In te domine speravi.'

Item qui cadit in adversitatem dicat ter ante crucem, 'Deus venerunt gentes.'

Item qui vult desiderium suum adimplere dicat x^{ta} 'Ad te Domine levavi.'

Item si quis in tristitia dicat ad sacramentum 'Domine Deus salutis meæ.'

Si impeditur fueris dic 'Domine refugium.'

Tunc sequitur oratio.

Oremus.

Domine Jesu Christe qui pro redemptione gentis humani voluisti per Judam osculo tradi, Judeis et a falsis testibus accusari et a dictis judeis vinculis ligari, flagellari, atque vestibus denudari, facie conspuui, cruce extendi, clavorum aculeis manus ac pedes perforari, spinis coronari, felle et aceto potari, lancea latus aperiri. Per has sanctissimas penas, et gloriosissimas lacrimas quas in resurrectione Lazari effudisti, te Jesu Christe deprecor non me perire permittas neque vindictam sumas de peccatis meis sed in sancto tuo nomine salvum me fac, qui tua creatura sum et tu solus salvare potes. Da mihi scire, velle, operari, et perficere ea quæ et placita sunt et mihi expediunt. Concede mihi in perturbatione consilium, in persecutione auxilium, in tribulatione solatium, in ira modestiam, in omni temptatione virtutem et gratiam. Fiat mihi quæso Domine Deus firma fides in corde, galea salutis in capite, verbum veritatis in ore, signum crucis in fronte, dilectio Dei et proximi in pectore, presens castitas in circuitu, honestas in actione, sobrietas in affectu, sanctitas in continentia, amor et desiderium vitæ æternæ, perseverantia in bono usque ad finem, prestante domino nostro Jesu Christo unico Dei filio ac redemptori nostro qui cum Patre et Spiritu sancto vivis et regnas. Amen.

F. R. C. O.

SACRED POETRY.

"When Herod the king had heard these things, he was troubled, and all Jerusalem with him."—Matth. ii. 8.

WHAT! city of our God
And wert thou troubled too
To hear thy Morning Star had dawned at last?
Didst love th' oppressing rod
Of Rome, degraded Jew,
The heavy, heathen chains, that galled and held thee fast?

Let him be troubled sore,
 Th' usurping king, whose brow
 Darkened at distant tidings of the birth
 Of One, who though he wore
 A crown of thorns, doth now
 Tread down the golden crowns of the false kings of earth.

O ye of Abram's race,
 Unworthy of your sire !
 How would he have rejoiced to see Christ's day,—
 To see him face to face,
 And of th' unkindled fire
 — The up-raised knife God did in mercy stay

Th' innocent trembling child,
 The father's only son—
 Think with a grateful heart, that faith was given
 Amidst that conflict wild,
 To trust in God alone,
 So that of him all nations should be blessed of Heaven.*

Was it ye did not know
 Your promised Prince was near ?
 Look to the holy books ye so much prize,
 Why to believe so slow ?
 Has Herod's guilty fear
 Discovered what your faith, ye proudly wise,

Will not reveal to you ?
 Ye cannot—will not seek
 Him, whom the pure in heart can only see ;
 'Tis to a chosen few,
 The wise men and the meek,
 Who shall find out their Lord, and bend before His knee.

All—all are like to ye
 Who cling unto their sin,
 For Bethlehem is hard by, and Christ is there ;
 His star they will not see,
 Their hearts are as the inn,
 So crowded that He finds no room to spare.

Ye know not what ye lose
 Who troubled are in heart,
 When ye are told that Christ your God is near ;
 Who, like the faithless Jews,
 Can only, shuddering, start,
 And where fierce love should lead, shrink back with fear.
 Beware, ye troubled souls, that God will re-appear.

A. R.

* "And in thy seed shall all the nations of the earth be blessed : because thou hast obeyed my voice."—Genesis, xxii. 18.

SAD THOUGHTS.

(" Afflicted in mind, body, and estate.")

A QUIET and contented mind,
Good Lord, of thee I crave ;
And from these thoughts of vanity
Do thou me save.

For I in thee have put my trust :
Oh, cast me not away ;
And when to thee I make request,
Say not thou, Nay.

My foolish heart seeks happiness
Where it can ne'er be found ;
Lord, lead me to that goodly land
Where joys abound.

Under thy shadow may I sit,
Thy fruit be sweet to me ;
And let my weary, longing eyes,
Salvation see.

Thy beautiful and holy house,
Where our forefathers prayed,
And owned one Lord, one faith, one fold,
Is sore decayed.

Schism hath vexed thy suffering church
And heresies increase ;—
How should they love who set at nought
Thy bond of peace ?

Thou hast declared thy people one,
Partakers of one bread ;
One body, knit by living bands,
To Christ their head.

Receiving thence in order meet,
Through apostolic line,
(Empowered by mission from their Lord)
The grace divine.

As gazing on our mother's brow,
The lineaments we trace ;
(Which not the powers of earth or hell
Could e'er efface.)

Of her, the " spouse of Christ," the " bride,"
" The church," in weakness sown ;
But raised by power, and still preserved
By God alone.

Her golden chain of priestly grace,
With links unbroken view ;
We own her pure descent, and yield
Allegiance true.

Our mother's blessing on us rests ;
 Her sign is on our brow ;
 In that, undaunted go we forth
 To conquer now.

Alas ! there rests no holy sign,
 No blessing on my head ;
 An outcast from the fold, " forbid
 The children's bread."

Hungry and faint, while all around
 Receive the precious dole ;
 That blessed food I may not take
 To feed my soul.

Sinking amid the storms of life,
 A respite now I crave ;
 But ask in vain.—I perish, Lord,
 Unless thou save.

I see the foam-tipped waves around ;
 Their wild unearthly war
 Is in my soul ; while greets my eye
 No friendly shore.

One drear expanse of waters spread,
 A sky of threatening gloom ;
 In characters of tempest writ,
 I read my doom.

And what is friendship but a name
 When friend forsaketh friend ;
 Nor to him, in his utmost need,
 Doth succour lend ?

Who on the brink of ruin sees
 Him stand without defence ;
 Nor stretches forth the eager hand
 To snatch him thence.

Who, in his deepest agony,
 Can stand aloof, nor say—
 " God help thee, suffering one, and chase
 Thy grief away."

Its hollow sound then mocks the ear,
 And echoes on the heart ;—
 From sorrow's well-filled quiver, this,
 The keenest dart.

Bewildered soul, that seest no help
 In earth beneath, or heaven above,
 " Hast thou not known, hast thou not heard,"
 That " God is love ?"

Forsaken both by God and man ?
 Nay, 'tis thy Father's care,
 That points the bitter thorn ; His hand
 Hath placed it there.

Then heed not if frail man forsakes,
Or hides his face from thee ;
The mighty God that changeth not,
Thy friend shall be.

The Lord shall be the sure defence,
And refuge of thy soul ;
He shall bind up thy broken heart,
And make it whole.

P. H.

WRITTEN IN AN OLD CATHEDRAL LIBRARY.

OVER the cloister's eastern aisle
Stretches fair the reverend pile ;
By winding turret gained, the room
Sombre with monastic gloom,
Keeps the faint and cedarn smell
Studious bookworm knows so well ;
On its mullioned windows shine
Saints and martyrs half divine ;
By desk and chain, in seemly row
Stands each ancient folio,
And the mellowed sunbeams fall
On missal and on gradual ;
While, through the open casement shewn,
And to finer distance thrown,
Groves and gardens meet the eye
That by the roots of Mendip lie,
And, with quaint and antique air,
Towers and turrets passing fair.
'Mid the felt silence murmurs low,
Just heard, the fountain's ceaseless flow,
That in sparkling plenty falls
Ere it clips the palace walls,
And ever runs, as erst it ran—
Emblem of God's gifts to man.
Within—without,—all things combine
For day-dreams of the olden time.
And before the mental eye
Holy forms pass wavering by,—
Holy forms that here have trod
Their daily path, and walked with God.
Leader of the sacred band,
With liberal heart and bounteous hand,
Noblest of mitred lords, comes on
The sainted prelate *Beckington* ;
Next *Bubwith*, that with pious care
Built these cloistered chambers fair,
Whom twice twelve beadsmen daily bless
For ages' tranquil happiness ;
And *For*, old Wynton's after pride,
Who, hard by her altar side.
In chantry rich and rare, that keeps
His name and sculptured figure, sleeps.

But who is he passed darkly by,
 With haughty brow, and glancing eye?
 'Twas *Wolsey*! warning to all time
 To shun ambition's damning crime.
 See, where each love and grace combine,
 And in *Kenn's* mild visage shine
 Who, careless smile of power to win,
 Dared rebuke a monarch's sin;
 And, when unhallowed hands at last
 Upon the Church's ark were cast,
 Mitre and pastoral staff laid by,
 Nobly content to live and die
 In his own loved privacy;—
 He comes, sweet saint, and by his side
 The church's champion, learning's pride,
 Martyred father, holiest man,
Laud, our England's Cyprian.

But hark! from grey and lichen'd tower,
 Slowly tolls the vesper hour;
 Startled by the deep-voiced bell,
 The winged broods that idly dwell,
 Nestling round the holy fane,
 With sudden scream fly forth amain,
 Yet soon wheel back their airy round,
 Fearless of the accustomed sound.
 Oft may those punctual chimes prolong
 At matins and at even-song,
 Like angels' music heard, for me
 Their soothing sweet monotony,
 That bids my willing feet prepare
 To tread God's courts for praise and prayer!

Wells.

W. L. NICHOLLS.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

CHURCHES AND CHURCH SERVICES.

DEAR SIR,—That the attendance at church of all classes of society, of the rich and the poor, the gentle and the simple, the ecclesiastical and the lay, has been perpetually diminishing, from the Reformation until our own day, is a thing not denied on any hand. We have lately had much pains taken to inform us what the attendance on church offices in the last century was. Our own knowledge tells us what the attendance on church's offices in the present is. Above all, the discrepancy between the provisions of the rubric, and the practice of the present church, is so striking, as that nothing but inveterate habit could have induced us, at one and the same time, to possess or tole-

rate the printing of books setting forth "The Order for Morning Prayer," and "The Order for Evening Prayer, DAILY throughout the year," and to keep those same books on our tables at home on six days out of most, or all, sevens. But so it is. Go where you will, you find the church shut on most days of the week, or more usually on six. And we may fear that the Sunday attendance has not kept pace with the Sabbatization of the Christian week. It is true that in populous places, with popular preachers, where, and by whom, the "gospel is preached in all its fulness and all its freeness," there is an apparently full attendance on the "Sabbath services of the establishment." But who are those who fill the rented pews? Are they any of the working thousands who cause the so-called prosperity of the towns in which they live. Surely not; they are the rich, who come to hear prayers and a sermon preached from "two pulpits" (as the pulpit and place for saying the service are now called), and to sit during both. Meanwhile, the thousands, for some hundreds of whom, at least, there is room within the walls of the popular preacher's new church, stand aloof. No one, not having visited the manufacturing districts of England, can have any just idea of the extent to which the public service of God in church is there neglected. It is true, also, that in certain very remote places, where the new gospel of Calvin or Wesley has not fixed itself, the population, few and far between, are still decent and reverential, and attend church services—such of them as remain to be attended, punctually; being carried on, as it were, by the *vis inertiae* in the direction of catholic religion which has come down to them, with evermore weakening impetus, through their forefathers. But, alas! there is no life in this religious *vis inertiae*. It lasts until it meets an obstacle. That being presented to it, it fails, like the force of a spent ball. Let a methodist or Calvinist conventicle be placed in such a place as we are speaking of, and the people will go to it; and a few years will vitiate their religious feelings, and make them tolerant of heresy in others, and forgetful for themselves of those old paths, in some of which they had been accustomed to walk.

I am fully aware that many people will meet what is here said in some such way as this;—"Well," they will say, "we know that the Prayer-book does order a daily service in church; but is not the almost universal cessation of which you speak ample proof that it is quite unnecessary? And if it were necessary or expedient, do you not think that the authorities of the church of England would order its restoration? And do not you see, zealous friends, that in fact it *is* unnecessary. How could the present state of society continue if people had to go to daily service? Only consider the bank, the stocks, the post-office, the diplomatic offices of the kingdom, the profound deliberations of councils of state, the necessary attendance at court, the imperious calls to dinner parties at home and abroad. How could all these things be attended to, with the constant interruption—however right and agreeable that interruption—of going to church?"

The answer is, that when daily service was heard by the people, officials, statesmen, and sovereigns, because said by the priests, the hap-

piness of England was certainly not less than now ; nor was she, as a kingdom, inferior to her neighbours and rivals. And to the allegation that the present state of society could not continue under the revival of daily service, we should reply that we believe it could not, and *therefore*, among other reasons, we desire its revival.

And as the admitted facts—namely, that daily service is ordered, and its obligation recognised by new prayer-books annually, and that daily service is nevertheless almost universally left unsaid—are together a moral wonder, perhaps your readers may not refuse to follow me while I endeavour to trace the causes of the existing status, and then to shew some of its consequences.

§ 1. The first cause, under the divine PROVIDENCE, seems certainly to have been the Genevating humour which Coverdale and his party first brought to a head in England.* Of this the characteristic feature was a systematic depression of the means of grace, in order to the elevation of preaching. This characteristic is most happily preserved to us in that frontispiece to Foxe's Acts and Monuments, with which a recent edition has once more made England familiar. There we see the holy eucharist blasphemously depicted as attended by fiends in one compartment ; and in the other, a puritan preacher (marked as being such

* The following paragraph appeared in the "Times" newspaper on Monday, October 5, 1840 :—

"MYLES COVERDALE, TRANSLATOR OF THE WHOLE BIBLE INTO ENGLISH.—(From a correspondent.)—Yesterday, October 4, being the 305th anniversary of the translation of the whole Bible into English by Myles Coverdale, his remains, which had been exhumed from the church of St. Bartholomew, by the Exchange, to make room for the building of the new Sun Fire Office, and transferred on the preceding evening to St. Magnus church, of which he was formerly rector, were deposited, at nine o'clock in the morning, against the east wall of that church, a part of the old building in which he preached, and not pulled down on the rebuilding of the church by Sir Christopher Wren, in a vault, at the expense of the parish to whom these precious remains had, at their solicitation, been kindly consigned by the bishop of London. The reinterment was strictly private, with the exception of the presence of the children of the ward-schools and some of the parishioners, to whom a short and appropriate address on the occasion was made by the rector, the Rev. Thomas Leigh, A.M."

Are we living in a 'Protestant' land? Are the Protestant and Reformation societies, and the various bureaus of Exeter Hall, alive to the fact that in the heart of the prebtery of London there are PRECIOUS REMAINS; things of which (when they were thought deserving to be mentioned with praise) our benighted and miserable popish forefathers used to speak as being '*Reliquiæ pretiosissimæ et desideratissimæ*?' Yet churchmen, notwithstanding the supposed 'preciousness' of Coverdale's 'remains,' cannot forget these facts—viz. 1, That he was bishop of Exeter, and refused to return to his see because he would not conform. 2, That after the refusal he was parson of St. Magnus' church, and gave it up because he would not conform. 3, That he collected the first heretical and schismatical conventicle in London in Elizabeth's reign, and openly forsook the church ; and that his followers, the early Iolias of England's fertile soil, used to inquire from Sunday to Sunday where 'father Coverdale' was to 'preach.' 4, Finally, that he died as he had latterly lived, a heretic and schismatic.

The 'short and appropriate address on the occasion,' of what, in ancient times, and in the case of a saint, would have been called (alas ! when Exeter Hall hears it) 'the translation,' is not given in the newspaper ; but with a proper knowledge of the facts now mentioned, which are all to be found in Strype's Parker, an address highly appropriate to the memory of Coverdale might conceivably have been made ; and, till otherwise informed, we must of course conclude, was.

by the cap which Coverdale spoke of with such liking) in a room irradiated with the visible refulgence of the presence of God.* Their religion was to preach, and to hear "sermons," and to recite them again in their houses after the preaching. And with his love of preaching and vilification of the channels of divine grace, came "conceived prayer," and "prayer by the Spirit." And thus men were taught that something there was, not in the church, nor of it, and better than what it could give them. Of course, therefore, men so disposed, having been led to their disposition by the example and the teaching of Coverdales, and many of those who are renowned in Foxe, would not value the daily service of the church, where there was only a "stinted liturgy" and no preaching, ("only prayers," as we should say now;) even where, for the sake of "Sabbath" preaching, they might be content, like modern dissenters, to go to church to hear a popular preacher after their own heart. And, of course, people holding these "views" would impart them to their children: and would either explain away the church teaching, or else, if they thought it not honest to do that, and yet allow their children the benefit of church training, they would all, "fathers, mothers, masters, and dames," *not*, "cause their children, servants, and apprentices, to come to the church at the time appointed, and obediently to hear, and be ordered by the curate." In either case, the result would be the same finally, and the generation would

* [The Editor is reminded of another frontispiece which has often amused him; and which is perhaps the more readily brought to his recollection because it stands before the book which he has just been quoting in the preceding pages—"Aymon's Synodes Nationaux des Eglises Reformées de France." It gives a bird's-eye view of a Protestant synod assembled in a fair chamber. At a table across the upper end of the room sit the moderator, the sjoint, the secretaries, the king's commissary, and the deputy-general; and on benches round the greater part of the other three sides of the room sit the deputies, mostly in gowns and broad-brimmed hats, relieved by a sprinkle of fine gentlemen with swords by their sides. On the left side of the room, however, there is an open arch, through which we get a view of a pulpit in the adjoining apartment. Nothing could have been more happily imagined. Whether it is a portrait of the pulpit of Alais, unknown to fame for want of a bard, though as worthy of one as the Lutrin immortalized by Boileau, does not appear. Perhaps all that is now known about it is, that the National Synod of Alais, in 1620, declared that "L'Apel interjetté par l'Eglise d'Alais, au sujet d'un Pulpitre qui a été posé entre les bancs des femmes, et pour lequel on s'est querelé et battu de telle sorte qu'il y a des gens en proces, et suspendus de la Sainte Cene pour cela, n'étant pas en état de pouvoir être discuté maintenant, est renvoyé au Colloque à Uzez dans le Bas Languedoc." Neither is it fitting just now, and in this note, to discuss all the curious things on the subject of preaching which are to be found in these records of the French reformed church. And indeed, as to the matter now in hand, what can be more characteristic and decisive than the treatment of a single question which occupied one synod after another. At that of St. Maixent, the province of Upper Languedoc inquired, Whether, supposing a child to be sick and in danger of death, it was lawful to offer it for baptism, on a preaching day, *before* the sermon, or on a day when there were 'only prayers,' and no sermon? And the synod was of opinion that, upon proper attestation of the sickness by the consistory or some of the elders, it might be done, (tom. i. p. 359.) But in the acts of the next synod, held at Privas in 1612, we find a long discussion, headed, "Difficultés sur le Batême," beginning thus:—"Sur la question proposée, si dans les lieux où l'on fait des prières publiques à certains jours et heures réglées, on peut ou doit baptiser les enfans devant, ou après lesdites prières? Et si il n'est pas licite de les baptiser sans predication? Plusieurs des freres ont été d'avis qu'il ne faloit pas refuser le Batême quand on fait lesdites prières pub:

grow up, as they did, rebellious and schismatical, and specially averse to church service. And in the canons of the synod of London, in 1603, this result seems tacitly admitted in the narrowing of the space which is demanded for religious offices.

Canon 14 provides that—

"The common prayer shall be said or sung distinctly and reverently upon such days as are appointed to be kept holy by the Book of Common Prayer and their eves, and at convenient and usual times of those days," &c.

And canon 15, that

"The liturgy shall be said or sung when, and as it is set down in the Book of Common Prayer.....And, that we may speak more particularly, upon Wednesdays and Fridays, weekly, *though they be not holydays*, the minister.....shall resort to the church or chapel, and.....shall say the litany," &c.

This portion of our canon law is clearly on another view of church service than even that on which the Prayer-book was re-reformed under the fatal influence of Bucer, Calvin, and the rest. It seems tacitly, but most emphatically, (because all omission by the highest authority, virtually contradictory of a previous enactment of the same authority, must be most emphatic,) to annul the rubrical obligation to saying daily service. And the force of this annulling is represented in our own times by the remains of "Wednesday and Friday Prayers," scattered at long intervals up and down the country, though, even in their own immediate neighbourhoods, not *always* generally known to exist.*

liques, et qu'on peut baptiser sans predication ; mais plusieurs autres ont soutenu le contraire, par les raisons qu'on verra ci-après, lesquelles rendent la question fort problematique. Voici les motifs," &c.—*Ibid.* p. 446. Some of the arguments are as characteristic as the subject of the debate ; " Quelques uns disent," say those who maintained the unlawfulness, " que si la Batême se peut faire sans predication, on pourra dire la meme chose de la Cene. A quoi nous repondons que cela ne s'ensuit pas," &c. " Au reste *dato et non concessa*, que . . . l'on puisse baptiser sans exhortations ; nous disons qu'encore ne le faut il pas faire," &c. After this the synod gives the " Raisons qui obligent de rejeter le Decret du Synode National de St. Maixent," and begins them by stating, " La question est, si on peut, ou si on doit baptiser les petit enfans, en cas de necessité sans predication les jours de prieres extraordinaires ? Le Synode National de St. Maixent, a décidé que cela se doit faire ; mais la plupart des provinces qui ont envoié leur Deputés dans celui-ci, jugent néanmoins le contraire, pour les raisons suivantes." The subsequent synod of Tonneins decreed that things should go on as they had done before the synod of St. Maixent—" et qu'il ne sera pas permis de baptiser sans une predication precedente, ou immediatement suivante," (tom. ii. p. 11.) It is not worth while to trace the dispute which seems to have been rendered a drawn battle seventeen years after this by the synod of Charenton, which decreed, " que de prêcher devant on après le batême, n'etoit pas une chose essentielle à ce sacrement, mais que c'etoit *seulement* un bienesance que l'eglise pouvoit determiner."—*Ibid.* p. 486. The existence of such a dispute is the fact worthy of attention, and the Editor would not have trespassed with so long a note if he did not think that it had a direct bearing on the very important subject treated of by his correspondent.]

* [The Editor has been led to imagine that such a case as the following is not altogether singular:—A pious and zealous clergyman becomes curate of a church where there are Wednesday and Friday morning prayers, which very few of his parishioners attend. He thinks it will be better for them if he drops the two morning services of prayers, and gives them an evening service with a sermon. With the concurrence of his incumbent and diocesan, he does so. In time there is a new incumbent, who knows perhaps nothing of the morning prayers, but finds a week-day

The sacraments being depressed to the level of reason, preaching being put in the place of the holy communion—i.e., there being sermons every Sunday, and communions on some,—and the people being possessed with the belief that to hear sermons was the chief duty of religion, it followed that the clergy should sink in estimation and capacity of doing good as clergy, being no longer viewed by the people who had received the tradition of Geneva as having any such sacerdotal power as should include that of coercion. And to the commencement of this contempt of the clergy we have Bishop Burnet's valuable testimony in his account of the year 1548 :—

"Great complaints were made of the abounding of vices and immoralities, which the clergy could neither restrain nor punish; and so they had nothing left but to preach, which was done by many with great freedom."

§ 2. The contempt of the clergy, therefore, I should place as the second cause of the neglect of daily service. For, of course, where the authority of the parish priest went no further than preaching, the parishioners would, in the "abounding of vices and immoralities," very soon cease to come to church.

§ 3. But here, in immediate connexion with the first and second causes now mentioned, comes in a third, of an importance of a very awful kind. There was to be a daily service. What was that service to be? Was it to be of the ancient and accustomed sort—the daily breaking of bread—the holy oblation of the church? No. That holy oblation was stinted to the fewest times of offering which the age would bear; with every prospect that future ages should bear, as they have borne, a still severer stinting. And in its stead, the order of morning prayer daily, was placed; which, indeed, had a full title to be said daily, but in addition and previously to the office of the holy eucharist, and not as its substitute. Why then should the people come to church? There was no sacrament to be celebrated; and what they would hear said and read, they themselves might quite as well say and read at home.

It is impossible not to feel that here has been the fatal sin. Our forefathers and the whole catholic church, in all time, looked on the Christian sacrifice as the great religious office—the fit beginning for every day's militancy on earth. When we proudly rejected this ancient tradition, and removed to obscure and infrequent celebrations that divine service on which believers' faith had always hitherto been fixed, we took away the great moving cause for public devotions in taking away the chief medium of their efficacy.

These three appear to me to occupy the first rank among the causes of the existing state of the church and people of England with regard to the daily service of the church. The depreciation of the sacraments, and the undue elevation of preaching, and the contempt of the sacerdotal power of the clergy, seem, as it were naturally, to

evening sermon, which he feels himself as much at liberty to drop as his predecessor was to set it up; and he does so. A third incumbent on his institution finds no custom of morning prayer or evening sermon. The Editor would like to know whether such cases, or cases analogous, are common.]

* Burnet's Reformation, part ii. book i. p. 153, vol. ii. ed. Nares, 1837.

lead the way to the withdrawal of the holy eucharist from the faithful as well as the unbelievers. And these three causes have unitedly given rise to effects, which, in their turn, have acted as causes, towards a fuller alienation of the people from church services. And these last appear chiefly in the manner and place of saying service in church, and in the interior arrangements and condition of churches ; of which, with your leave, I will say something in your next Number.

Faithfully yours,

D. P.

THE WELSH CHURCH.

REV. SIR,—Your correspondent S. P. C.'s inquiry respecting the consecration of the elements in the holy communion reminds me of the following passage which occurs in the works of Taliesin, a British bard of the sixth century :—

“ The bread of grace is the body,
The wine is the blood,
And the words of the Trinity
Consecrate them.”

As the British church was then pure and independent, and as our bard firmly protested against the assumptions of Rome, the above must be considered a valuable document, as containing the doctrine of our early church on the subject in question.

“ A Lay Member of the Church” will be glad to hear that it is the general practice in North Wales to bow at the name of our Saviour in the Gloria Patri as well as in the creed.

I am, &c.

ASAPH.

ON THE PRESENT STATE AND FUTURE PROSPECTS OF THE CHURCH.

MR. EDITOR,—In requesting your permission for the insertion in your pages of some observations on these points, I shall first glance at the state of the English church for the last few years, as this will help us more fully to understand its present state and future prospects.

The English church, mainly through the rapid increase of population, had been brought into an anomalous position. As a branch of the church catholic, and connected with, and patronized by the state, she was bound to provide for the spiritual wants of the whole community. But the increase of population had been so rapid during the last half century, that this was utterly beyond her power ; though aided by a liberal parliamentary grant for the erection of churches. During that period, the population in the manufacturing districts had increased in many instances threefold—populous villages had sprung up where before none had existed ; small villages had become towns ; some of the towns, as Manchester, with a population of 100,000 inhabitants, had increased to near 300,000, while the church had done little comparatively to lengthen her cords and strengthen her stakes.

The natural consequence of such a state of things was, first ignorance of her ordinances and ministrations, then neglect, and ultimately a worse feeling; and even where the wish remained for continuing in her communion, that wish in thousands of instances could not be gratified for want of church accommodation. It is not in the nature of things, that a population out of the reach of the pastoral superintendence of the parish priest—knowing little of the existence of the church, except from the impost levied upon them for the repair of the fabric, and daily accustomed to hear her ministrations and ordinances misrepresented, and spoken of in the language of disparagement and contempt by those whom they had set up as guides in spiritual things; it is not, I say, in the nature of things, that feelings of religious attachment should long continue. And what has been the effect upon the public mind? Let the invectives and calumnies and misrepresentations current for several years, both before and after the passing of the Emancipation and Reform Bills, answer the question. Her holy ordinances and decent rites and ceremonies were shamelessly perverted and held up to public scorn and derision,—her clergy were accused of rapacity, and extortion, and luxury, and idleness, and neglect of their holy function, and every other evil that could lower their spiritual character. Her wealth was declared to be enormous—amply sufficient not only for providing a becoming maintenance for all her clergy, if properly administered; but also for the erection of churches, and even for the support of the poor. Reviews, and magazines, and pamphlets, and newspapers of every description, circulated these misrepresentations through the land. They were repeated at public meetings; dwelt upon as indisputable facts; and their remedy was maliciously represented as the only cure for all the evils under which the country laboured. Infidels, and Romanists, and Independents, and Anabaptists, and Quakers, and

*Cætera de genere hoc (adeo sunt multa) loquacem
Delassare valent Fabium—*

laid aside their mutual differences, and waged war against her as a common enemy; and this unholy alliance was strengthened by the hypocritical pretence, that her purification and safety were sought, and not her destruction. In this diseased state of the public mind, the dissenters began to assume to themselves unusual importance. Their teachers arrogated to themselves all the importance and offices of the parochial clergy, thrust themselves forward on all public occasions, and endeavoured by opposition and clamour to lower them in public estimation. The cry against the church was so loud and long continued, and the array against her appeared so formidable, that a celebrated living writer,* in alluding to the state of the church at this period, could find no assurance of safety, as compared with her condition in the reign of Henry the Eighth, beyond the fact—that her clergy, as a body, were men of learning,—of unimpeachable integrity—devoted to her worship and discipline,—faithful to their high and holy

* Southey, in his colloquies on the progress and prospects of society.

trust. The great council of the nation was not uninfluenced by passing events. After the passing of the Emancipation Bill, when the enemies of the church were strengthened by the admission of Romanists into parliament, a very insidious attempt was made to alienate, by a public act of the legislature, a portion of the property of the church; the promoters of which were, no doubt, well aware, as Julian of old had taught them, that the most effectual way of ruining the interests of the church was, by impoverishing and degrading her clergy. The nation was not yet prepared for an open robbery of the property of the church: the citadel could not be taken by storm; but it was hoped that sapping and mining would ultimately effect its destruction.

In the meantime, nothing was done by the church effectually to stay the progress of the evil. It is true, the false charges brought against her were triumphantly demolished by a host of friends who stood forward in her defence; but this was far from reaching the root of the evil. The false charges were repeated with as much confidence as if they had never been refuted. The clergy submitted, in patience, to this moral persecution, and resignedly awaited the storm, in the humble and unostentatious discharge of their duties, in unwearied exertions to promote the temporal and eternal welfare of their flocks. Their conduct under these trying circumstances was happily the reverse of that forward, obtrusive, and meddlesome officiousness of both Romanists and dissenters. The language of forbearance and charity which in general characterized their controversial publications was contrasted with the bitterness, and rancour, and relentless hostility—with the keen hatred and round abuse displayed by their opponents. While the Romanist and dissenter were haranguing the populace, inflaming their bad passions and encouraging them to evade the law* or set at defiance its sanctions, the Presbyter of the Anglican church was seeking out the abodes of the sick and afflicted,—was denying himself that he might have wherewith to minister to their wants,—was administering consolation,—was preparing them for eternity. In this rage for change and innovation, it is gratifying to reflect, that scarcely a murmur of dissatisfaction,—scarcely a wish for alteration was breathed from any of her numerous clergy,—men of all ranks and conditions of life—of various acquirements, tempers and habits—which shews how deeply

* In a recent publication entitled "Schism," which was adjudged as a prize essay by certain parties, one of whom (proh pudor) was a clergyman of the established church; the writer declaims, for two or three pages, on the wickedness and unchristian spirit of imprisoning persons for refusing to pay church rates, and on the cruelty of enforcing obedience to the law in the collection of tithes by aid of the military; but not a word of censure escapes from his pen in reference to those who wickedly resisted the law and unjustly attempted to evade its sanctions. St Paul, when he exhorted all Christians to pay tribute to whom tribute was due, and custom to whom custom; and the primitive Christians when they cheerfully contributed their portion to the public revenue, though part of it went towards defraying the worship of the heathen goddess Vesta, were unacquainted, it seems, with the casuistry of modern dissenters, who, under the convenient plea of tender consciences, contrive to liberate themselves from the solemn obligation of ancient laws and long established usages. It is charitably to be hoped, that the abettors of such reprehensible practices are not aware, that the principle, if fully carried out, would lead to the evasion of every obligation between man and man.

rooted was their attachment to her liturgy, doctrines, and discipline : though every attempt was made to set the inferior clergy against the superior clergy, by invidiously calling the former "the working clergy," as if a bishop had not duties to discharge equally, if not more onerous, than many a laborious curate ; by pretending to commiserate their poverty and privation ; and by clamouring loudly for their relief. These attempts to sow dissension among them utterly failed. They were not to be deceived by these hollow pretences—

ἡθροῦν ἀδελφεὰ δάμα, κοινὴ ἐλπίς.

They were actuated by higher and more holy principles than mere selfish considerations. Their endurance was rewarded by the altered tone of public feeling, and by her faithful children coming voluntarily forward, and affording means for the erection of additional churches for supplying the wants of a rapidly increasing population. We propose, in some future number of your valuable periodical, if you shall deem these remarks worthy of insertion, to shew, by entering into some statistic details with reference to a particular district, the means of church accommodation and pastoral superintendence possessed by the church seven or eight years ago, and what has been done during that period for remedying so portentous an evil.

I remain, yours respectfully,

THETA LANCASTRIENSIS.

CHURCH BELLS ; THE SURPLICE ; AND THE EXHORTATION IN THE OFFICE OF THE HOLY COMMUNION.

MY DEAR SIR,—In the late numbers of the British Magazine, there have been remarks upon the above subjects ; and a degree of *uncertainty* has been introduced into the remarks, for which it has always seemed to me there is not any foundation.

BELLS.—As the helfry is a part of the church, and as the key of the church, upon the clergyman's induction into the benefice, is given up to him in token of his entire right over the church, it is self-evident that the bells of a church cannot be rung (except lawlessly) without his permission. It is true that this right over the church as incumbent does not allow him to prohibit the ringing of the bells on the proper occasions, any more than his *licence* to administer the offices and duties of the minister allows him to withhold them from the parishioners at his own pleasure.

THE SURPLICE.—Set aside modern innovations and the associations to which they have given rise, and it will (I think) appear just as strange that a clergyman, in the performance of the offices of the sanctuary, should put on a black gown for the sermon, as that he should put on a black gown for the prayers. The gown is purely in England an academical dress, which may be worn indiscriminately by laity or clergy, when not administering in the church. And the use of it in connexion with the sermon in the church of England is evidently of an *injurious* tendency, as well as *without* all authority. A custom which has led so generally to the omission of a part of the

service (the prayer "*For the whole state,*" &c.) of our church can want nothing to condemn it in the shape of words.

THE EXHORTATION.—As it is stated in the rubric that the minister "after the sermon or homily ended, shall read this exhortation," it does not admit of a doubt, I conceive, that the exhortation is intended by our church to be read from the pulpit, or whatever place the minister occupied during the delivery of his sermon. The exhortation is itself of the nature of a sermon—and an admirable sermon too, according, in its tone of warning and solemnity, well with the doctrine of our church, that "*the sacraments are generally necessary to salvation.*" In another rubric of the communion office, it is said, "*then* [that is, after the sermon or homily], then shall the priest return to the Lord's table and *begin* the offertory." This rubric would be violated, if he *began* the exhortation here instead of the offertory. But if it could not, according to the rubric, be read here, there is no other place where it could, without a palpable violation of other subsequent rubrics. But a most conclusive argument for this view exists in the simple fact that, on communion-days, the offertory is the commencement of the communion service; after the sentences have been read "(when there is a communion), the priest shall then place upon the table as much bread and wine as he shall think sufficient." It would be a singular and unnecessary mixing up of things to be exhorting people to come to one communion *while* another was being celebrated.

Yours, very truly,

R. B.

THOUGHTS ON OLD SUBJECTS. — No. II.

SIR,—I have heard some persons plead the success of certain opinions in proof of their righteousness; but if this be a valid argument, the "Grand Turk" and the Pope will derive the greatest advantage from it. "I am sure the event, or success, can never state the justice of any cause." —(Eikon Basilica.)

Those who read old divinity will find, that to appeal to the fathers, is anything but to favour popery, as dissenters and (alas!) some churchmen think. But most wisely does the dissenter contend that they shall be kept out of court, for (if he understands the subject) he *knows* that antiquity is against him. Hence *his* outcry—his "craft is in danger."

To expect union without combination, is enthusiasm,—expecting the end without using the means.

"The universal church (the best interpreter of scripture in things not clearly expressed)," (Bishop Sanderson—Oxford Reasons). Some say episcopacy is not clearly expressed in scripture; then let the voice of the universal church for the first fifteen centuries give the interpretation.

Any one carefully reading the Epistles to Timothy and Titus, and the Acts of the Apostles, may surely trace at least the faint outlines of the episcopal system ; outlines strengthened and deeply graven by the hand of time. And is not this sufficient evidence of divine authority, and ought it not therefore to be binding on his conscience, and that of all Christians? What presumption is it to imagine we can devise a better form of church government than He can, from whom all government springs ; who is the source of law and order ! And yet this has been done by those who prefer "the traditions of men" to the commandments of God ; who, for the sake of some advantage, fancied or real, have been "wise" above what is "written ;" leaning to their own understanding, and perhaps lacking faith in God, by thinking that when decays prevail in the church, they can be remedied only by means of their devising ; leaving that church, and forming, what they consider, a purer society. But cannot God cleanse that church which he has bought with his own blood, without the assistance of his creatures' rebellion against his laws ? Shall "mortal man be wiser than God," and contrive a system less liable to corruption than that which He has been pleased to impose ? Is not "to obey" better than sacrifice ? Would it not be more Christian-like, if, at such times, the followers of Christ would be content to be instruments in the hands of their God ; not taking upon themselves to abrogate his institutions and laws, when these appear to them to fail of their design, but leaving this work to Him ; confining their own operations to more earnest and frequent prayer for the gift of the Holy Spirit to "cleanse and defend his church ;" and a diligent endeavour to find out whether anything in themselves be an impediment to the successful working of divinely sanctioned plans ; and if so, striving to remove it, by walking more humbly with God, and by a steady perseverance in the observance of *all* His laws, on their own part, and on the part of those over whom they have any influence, remembering that they are executive rather than legislative ? It is for God to issue decrees ; all men have to do is, to keep them.

One objection urged against church principles is, that they make man dependent upon man, by teaching that the sacraments are the ordinary channels of divine grace ; these requiring a proper person to administer them. Now, first premising that we do not "tie the grace of God" to sacraments, so as to make it unattainable but by their means, I would ask, is this, thus objected against, not warranted by scripture ? Does not St. Paul make "man dependent on man" when he asks, "How shall they believe in Him, of whom they have not heard ? And *how shall they hear, without a preacher ?*"

"One catholic and apostolic church." Do not the words "catholic" and "church" express all that is needful as to faith &c. If it be totally heretical, it is not the "church ;" if it be schismatic, it is not "catholic." To what then can "apostolic" refer, except to *form* and *succession* ; unless it be a mere reduplication of terms, which is not probable ; for in creeds and confessions of faith, men do not use words as

embroidery. But how the "religious world" rages if you take holy scripture and written catholic tradition in their literal "grammatical" sense !

"Without passions" (see first article), yet love, compassion, anger, which we justly ascribe to God, are passions. How is this apparent contradiction to be reconciled ? Perhaps thus : in us these feelings are produced by our being *acted upon*, and therefore are properly *passions* ; but in God, who is incapable of passivity (which implies inferiority), they are self-originated and therefore cannot be so called.

One grand mistake into which men fall is, considering as ends those things which are really but means to an end.

Those who in objection to the exclusive claims of episcopal ordination, say (as is frequently the case, naming some eminent dissenting ministers), "What ! do you assert that such men are not called to preach the gospel ?" confound two totally different things,—*call* and *mission*. The first, the being "inwardly moved by the Holy Ghost" to this work, they in all probability have ; but the second, the being commissioned by those who have authority to do so, is essential to the validity of their ministry ; and is indeed the only test that others have of it, for the mental impression is only cognizable by themselves. Now the question is, as to this *authority*, where is it lodged ? We say in those to whom it has been transmitted from the apostles. Our opponents deny this transmission ; we call upon them to prove its interruption. Those times, of which we have no record (if there be any such), make no more for them than for us. But wherever it is possible to produce evidence, there we can shew the existence of the "three orders ;" and surely this to a candid mind would be sufficient. Where there *cannot* be certainty, the greatest probability must decide the matter ; and as wherever it is possible for it to appear, we see this threefold order ; there is not the slightest likelihood that, in the intervals of evidence, it was non-existent. It were the height of absurdity to suppose it.

One popular objection against church principles is, that they are not *expedient*. What a lamentable argument in a question of *duty* ! Sadly must they be in want of a weapon who can hurl such a one as this. It is fighting a lion with a straw.

The fathers, scholastic theology, and logic, at one time held an unmerited and exclusive importance ; and they have now, all three, fallen into equally unmerited disesteem.

Definitions and descriptions of faith in Christ may be hurtful, by directing the attention more to the means than to the end ; causing the soul to contemplate its own operations, instead of beholding "the Lamb of God that taketh away the sins of the world."

P. H.

ON HEBREWS, XII. 22—24.

SIR,—If I rightly understand “F. G.’s” explanation of his views on this important passage, we seem to coincide in opinion more nearly than I at first thought we did, in respect to the meaning of the apostle’s expression, “*Ye are come* unto Mount Zion.”

He takes it to signify the fellowship into which we are now brought with God, and the heavenly host, by means of the ordinances of Christ’s church. In all that he has stated in the very beautiful and glowing description of the exalted privileges to which by those ordinances we are admitted, I most fully and cordially agree. If he understands the expressions of vv. 22—24, of the glories that in their fulness await us at the coming of our Lord, to a present participation of which we are admitted by faith, and in communion with the church, which is the prescribed way and means to guide us to that future glory, our opinions seem nearly to agree; and, I presume, we both regard the words “*ye are come*” to be used in a sense corresponding to that of St. Paul’s words in Eph. ii. 6, where he speaks of believers as now made to “sit together in heavenly places in Christ Jesus.” Is not this identical with the opinion which I gave on these words in my first letter (using the language of Mr. Fry), that the Christian congregation is to be supposed as worshipping now *at the door* of the tabernacle into which our risen Saviour is entered? It is in exactly the same sense that I conceive we are now said to “receive a kingdom, which cannot be moved” (v. 28); i. e., we receive it now by faith, and by communion with God and the church triumphant in the ordinances of the militant church, which is one with it, and conducts us to it. This latter expression must, I suppose, be understood to have reference to the same subject which vv. 22—24 describe. If “F. G.” agrees with me thus far, we both differ from those commentators who say that “Mount Sion” and “the heavenly Jerusalem” are synonymous expressions with “the church on earth” now, and that “the kingdom which cannot be moved” signifies “the present Christian dispensation.” I had supposed “F. G.” in his short note in which he replied to my first letter, to be vindicating this method of interpretation, and it was this *misapprehension* (as from his last letter I now understand it to be), which led me to write what I did in defence of a literal, as opposed to such a figurative acceptance of the words of holy scripture.

Lord Barrington, in a short dissertation on the passage before us, in his *Miscell. Sacra* (vol. iii. p. 285), appears to have understood the words “*ye are come*” in a somewhat similar sense. His words are—“He (i. e., St. Paul), also takes care to let them know that they were ‘come’ to this heavenly inheritance; whereas Abraham, Isaac, and Jacob, only ‘saw it afar off.’ The meaning of their being *come* to the particulars mentioned is, that this inheritance was not only more fully opened and described, but was much better secured to them by the further promise that Christ and his apostles had made of it; by the resurrection of Christ from the dead; by the promise of their resurrection to it; and by all the further assurances of their resurrection to it, which they

had obtained through Christ's being the Christian sacrifice and high priest, than it had been to any of their ancestors. All these particularities and assurances of this inheritance, being so much greater than the particularities and assurances that had been given to the patriarchs and other good men of that nation before Christ, the Hebrew Christians might well be said to *come* to it, in comparison of any that had gone before them. The figure here used is the same which runs through several other expressions of the New Testament, as Christians 'being quickened or raised, justified, saved, and seated with Christ Jesus in heavenly places.'"

May we, then, suppose the words in question to signify that Christians are now said to be *come* to the heavenly Jerusalem, as being admitted by the ordinances of the church into union and fellowship therewith, and by faith anticipating their ultimate reception thereto, that faith being now confirmed by clearer revelations, and by more distinct assurances than were imparted to the church before the first advent of our blessed Lord?

Such an explanation allows us to take the words "a kingdom which cannot be moved," (which seem plainly to refer to what is described more at large in vv. 22—24) of the future kingdom of Christ, to which alone it seems to me that such a phrase is at all applicable. The present state of things *all* Christians believe is, in due time, to come to a close, however they may differ in their views as to what is to follow. I do not see, therefore, how, with any propriety, this dispensation can be called "a kingdom that cannot be moved," since these words, as used by the apostle and viewed in connexion with the preceding verse, evidently seem to imply a kingdom of an *eternal* duration. To me therefore they plainly seem to signify that kingdom which is to be given to Christ and his saints, when He shall come with the clouds of heaven, which the prophet Daniel describes in like words, as one "which shall not be destroyed" or "pass away," but which shall be for ever. They seem to indicate the same thing as "the city which hath foundations," "the continuing city," and "the heavenly country," spoken of in chapters xi. and xiii. as the great object of hope to the early patriarchs. As the commencement of the glories of this kingdom is shewn by other places of scripture to be synchronical with the restoration of Israel, and with the establishment of that everlasting covenant with that nation to which St. Paul refers in chap. viii., he appears to me, in the passage before us, to be encouraging the Hebrews, to whom the epistle was primarily addressed, and who are described as liable to meet with heavy persecutions, by the prospect of the glories that await all the faithful, and those of their nation pre-eminently, at that period; which glories and privileges the prophet Jeremiah foretels will infinitely transcend all that was conferred on Israel on their deliverance from Egypt. (Jer. xxiii. 5—8, and xxxi. 31—34.) The apostle draws a contrast between the two, in order to shew the vast superiority of the blessings attendant on the new covenant to be made with Israel, at their final restoration, above those bestowed in the Sinai covenant. This view seems to receive additional support from the reference made to the prophet Haggai at the

close of the chapter. The shaking of the earth and the heavens there spoken of seems to indicate phenomena of a more extensive and awful nature than those which were displayed at Sinai, though similar in kind ; and appears to signify what is described in such passages as Isaiah, ii. 21 ; Luke, xxi. 25, 6 ; Rev. vi. 12, sq. The words quoted by St. Paul are evidently those of Haggai, ii. 6 ; comparing that verse with verse 21 of the same chapter, it would seem that the events described in the two passages must be synchronical ; and the language of verse 22 seems clearly to refer to the last conflict with the anti-christian faction. Cf. Zechariah, xiv. 13. The time of that conflict is shewn by the last-mentioned chapter to be when "The Lord my God shall come, and all the saints with Thee," when "The Lord shall be king over all the earth ;" when "Jerusalem shall be *safely inhabited*, and there shall be no more utter destruction," (which appears to be the same thing with the "kingdom* that cannot be moved ;") the time of the great antitypical feast of tabernacles, (v. 16.)

I feel with "F. G." that the subject is too extensive to be fully examined in the space of one short letter, especially since it involves so many points that might lead to separate discussions. To me these subjects appear, however, to be of considerable moment ; and I do not doubt that you will agree with me that every passage of God's word deserves our attentive and devout study, and that anything is of importance which tends to cast light on any part of it. If you therefore think the matter before us worthy of being pursued, I shall feel obliged by your insertion of these remarks, and by receiving the further comments of "F. G." or of any other of your able and learned correspondents.

I am, Sir, yours with the greatest respect,

M. N. D.

ON JUSTIFICATION.

SIR,—A distinction disallowed by Bishop Bull, and disregarded, I think, by the generality of our theologians, has been drawn by Grotius between God's imputing righteousness, and justifying. I apprehend that the distinction is well founded, and that it furnishes the key to the intricacies connected with the question of justification. The point will be elucidated by considering, in the first instance, the precise idea conveyed by the phrase "imputing faith for righteousness," and this I apprehend to be, "accepting the unrighteous on his exercising faith ;" or "accepting the believer in the absence of any righteousness imputed to him." To this signification, I think, we are conducted by the passages, "His uncircumcision shall be counted for circumcision," (Rom. ii. 26 ;) "This your heave offering shall be reckoned to you as though it were the corn of the threshing-floor, and as the fulness of the wine-press," (Numbers, xviii. 27 ;) the first of which signifies that the man shall be accepted *though* uncircumcised ;

* Cf. Isaiah, xxxiii. 20. "Look upon Zion, the city of our solemnities : thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down."

and the second, that the remainder of the tithe might be eaten by the Levites, without sin. There is not, in the one case, the actual imputation of circumcision; or, in the other, the actual reckoning of a portion for the whole; but, on the contrary, the dispensing with that which is spoken of as reckoned or imputed, on the ground of a consideration noticed or implied. And thus when faith is said to be imputed for righteousness, the idea conveyed is neither, on the one hand, that faith is looked upon as being righteousness, nor, on the other, that the righteousness of another, as that of the Lord Jesus Christ, is imputed to the believer in consideration of his faith. There is, I think, no warrant for either of these methods of interpreting the language. It informs us simply that, in the absence of any righteousness imputed to him, the man is accepted on the ground of his believing. This is the notion of imputing righteousness without works. It signifies accepting a person in the absence of the ordinary and legally indispensable ground of acceptance with a holy God, and it signifies nothing beyond this; it involves, for instance, no such idea as that of the intervention of an actual, though imputed righteousness, as the ground of this transaction. It informs us simply, that the man is unrighteous, and is graciously accepted notwithstanding. It was thus that Rahab was exempted, in consideration of her harbouring the spies, from the extermination to which in point of desert she was equally obnoxious with the remainder of her countrymen; and thus that Abraham was accepted on believing on Him that justifieth the ungodly. His faith was not imputed to Abraham *as* righteousness, for he believed on him that justifieth the *ungodly*; nor was there any actual and external righteousness imputed to him, for it was his *faith* which was imputed unto Abraham *for* righteousness. He was graciously accepted when unrighteous, or destitute of any title to be so, on a ground of natural desert, in consideration of the faith which he had exercised.

But though mercy in the case of the believer thus rejoices against judgment, does it sacrifice judgment to its sympathies? It does not; and thus it is requisite that the believer to whom faith has been imputed previously for righteousness, should be actually justified—should be made a person to whom there is no condemnation—a person in circumstances to condemn every tongue that rises in judgment against him. And how is this effected? It is extensively supposed to be by his having imputed to him his Lord's righteousness; but is it not the statement of the Scriptures, on the contrary, that this is done by its being given him to have in him that mind which was also in Christ Jesus? There is, they tell us, no condemnation to them that are in Christ Jesus, *for* the law of the spirit of life in Christ Jesus hath delivered them from the law of sin, and *thus* of death; *for* as they who are after the flesh do mind the things of the flesh, so they who are after the Spirit do *mind the things of the Spirit*; and *as* to be carnally-minded is death, so to be *spiritually-minded is life and peace*. This seems, I think, to be the plain, explicit scriptural account of the way in which the believer is "made righteous," (Rom. v. 19,) or becomes a person to whom "there is no condemnation," and it is the account which is given of it as well by our divines. So Field:—

"The remission of this (original) sin implieth a donation of those graces that may cause the love and fear of God. . . . The donation of grace maketh original sin cease to misincline the nature as it formerly did, so as to have the person at command to sway it whither it would. It maketh it not cease to misincline the nature in *some sort*, and so to be a sin of nature. It maketh it cease to be a sin of the person, freeing it from being subject to it, and putting it into an opposition against it, so that it is no further a sin of the person than it is apt to be led by it, to be hindered from good, or drawn to evil. The nature and person are free from the guilt of condemnation; the nature, in respect of the sin that remaineth in it, is subject to punishment, the person is not free from those punishments which the remaining sin of the nature bringeth on it, as death, &c. The person is freed from being subject to any punishment, further than it must needs be in respect of nature. So that original sin and concupiscence remaineth in act in the regenerate, moving to desire things not to be desired, and so a sin of nature, making it subject to punishment; but it doth not remain in act, *illiciendo et abstrahendo mentem, ejusque consensu concipiendo et pariendo peccata*, to gain the consent of it to conceive and bring forth sin, and so remaineth not in the *guilt of condemnation*, or as a sin of the person."

To the doctrine thus stated, I am aware of three principal objections which are frequently relied upon.

It, for instance, is denied, in the first place, that the formal cause of the believer's justification can be furnished by a righteousness which is inherent, because the apostle (Phil. iii. 9) is found distinguishing in terms, between the righteousness in which he desired to be accepted before God, and what he denominates, in the same passage, his "own righteousness." Now (it is observed) nothing can be to be understood by his "own righteousness," but his inherent righteousness; and, accordingly, in excluding his own righteousness altogether as the ground of his dependence, the apostle in effect declares himself to depend exclusively for justification on a righteousness which is imputed. Nothing, under any circumstances, could be more unwarranted than this conclusion. It is by the same argumentation that Clement of Rome is made by Mr. Faber to appear as a witness in support of an un catholic doctrine, and by the aid of it, it might be proved that the apostles wrought their miracles even by a power which (Acts, iii. 12) was not imparted, but merely was imputed to them. It happens, however, that the apostle in this passage, tells us himself what he means by his "own righteousness." It is just another expression for his righteousness "which was of the law." His own righteousness was his legal righteousness, in contradistinction to the righteousness which is by the faith of Jesus Christ; and the language has, accordingly, no bearing in the world upon the question whether the righteousness which is thus of God by faith, be an imputed or imparted one.

A second objection against the notion of justification as resulting from a righteousness which is inherent, is founded on the alleged imperfections and defects of all such righteousness. Were we justified, it is said, by our inherent righteousness, we should be justified in the sight of a God who is of purer eyes than to behold iniquity, by a righteousness defiled by iniquity intermixing itself with every one of the very holiest of its exercises. It is thus supposed that the only righteousness of a spotlessness sufficient to "endure the severity of God's judgment," is the personal righteousness of the Redeemer, and that thus it is the imputation of this righteousness to the believer which is alone sufficient to secure him against coming into condemnation. But

none of these statements derive any countenance from Scripture. On the contrary, according to its statement, "the righteousness of the law is fulfilled" (Rom. viii. 4) in those who are in Christ Jesus. In their "spirit," it is said, "there is no guile," (Ps. xxxii. ;) and "renewed in the spirit of their mind," they are declared to have put on the new man, which *after God* is created in righteousness and *true* holiness. (Eph. iv. 23.) Offending, accordingly, as *all* the members of Christ's body are continually, and in many things, and deceived as they would be, if they said that they had no sin, still the righteousness which is continually arraying the powers of their souls against "the sin that dwelleth in them," the righteousness of the new man, is a blameless, unalloyed, and unexceptionable one. (Eph. i. 4; Phil. ii. 15, &c.) While the wages of sin, accordingly, is death, the gift of this righteousness is, on the contrary, eternal life; it is the water of a well springing up unto everlasting life. So that God would be unrighteous to forget the work and labour of love in the exercise of which the believer is continually working out his own salvation, God working in him both to will and to do of his good pleasure.

A third objection to the doctrine which I am advocating is furnished by the allegation, that it is no change in a man's character which will suffice to "justify him from" his sins. The case is illustrated by that of a debt contracted to a tradesman. No punctuality of payment, it is observed, for the future will tend at all to liquidate the debt which has been incurred already; and, analogously, a sanctification which was positively perfect would do nothing towards rendering us objects of complacency in the sight of a God infinitely holy, all the while that the guilt of a past practice and of an evil nature went to render us amenable to the penal effects of his displeasure. And if by this is meant that it could not avert from us the penalties incurred already by our sin, that, constituting us "vessels made to honour," in virtue of the holiness imparted to us, it could not make us cease at the same time to be vessels of wrath, fitted for destruction, in virtue of the guilt accruing to us from our sins, this is easily conceded, and is quite unquestionable. It ought, however, to be obvious, that in the case thus supposed, if the sin of the old nature condemns, the righteousness of the new correspondently justifies; and that if the righteousness newly given cannot cancel the liabilities attendant on the former sin, that sin is equally incapable of vacating the title to reward resulting from the present righteousness. The sin must, it is true, be punished; but must not equally the righteousness be rewarded? It is true, then, that the righteousness will not hinder the sin's punishment; but it is not true that it does not go to render the subject of it an object of divine complacency, or to confer upon him any title to reward. And this was seen in the case of our incarnate Lord. It was thus "necessary Christ should suffer" in punishment of the sins which he "bore in his own body," but "necessary" also that he "should enter into his glory" in reward of the righteousness by which he was "justified in the Spirit." It was not his righteousness which made atonement for man's sin, but his righteousness which brought his sacrificial and vicarious sufferings to a termination; which "raised him from the dead, and

gave him glory." A certain "recompence of reward" was due at the same time to the sin which was imputed to him, and to the righteousness which was displayed by him; and in both respects he "received in himself the recompence which was meet." He was "put to death in the flesh, and quickened in the Spirit." He was cut off out of the land of the living, "and, obedient unto death, even the death of the cross;" in reward he was very highly exalted, and had bestowed upon him a name which is above every name. His obedience did not vacate the necessity for his suffering, nor the sin imputed to him disqualify him for receiving the rewards of his obedience. It is the same with the believer. He is made a person to whom there is no condemnation by the righteousness imparted to him, but released only from the punishments of sin by the atonement made for him. His righteousness would never have exempted him from punishment without the intervention of Christ's sufferings; and yet it is this righteousness which, since Christ has suffered, both "delivereth from death" and obtains for its possessor the crown of a life which is eternal.

My conclusion then is, that the believer in the name of the Lord Jesus Christ is accepted of God *graciously*, his faith being imputed unto him for righteousness; that through faith he accordingly receives the promise of the Spirit, which is life *because of righteousness*, or because the righteousness of the law is fulfilled in those who walk not after the flesh, but after the Spirit; that, however, the sins already past, through the forbearance of God, demanding still their wages, which is death, he is "justified from" *them* by the *blood* of the Lord Jesus, inasmuch as the Spirit given him is the power of his Redeemer's resurrection; and incorporating him with the risen Jesus does not impart to him the justification of life merely, but of resurrection-life, the life of one who has died unto sin once. At the same time, that as he liveth he liveth unto God; and thus the believer is justified by faith. He is graciously accepted on account* of it, and has peace with God through Jesus Christ our Lord; by whom also he has access into that grace (the abundance of grace and of the gift of righteousness) by which he stands, or which gives him his new standing before God, the standing of a person who has God's laws written upon his heart, and in his mind written, and whose sins and iniquities are remembered no more; so that, instead of his having the spirit of bondage again to fear, he has the spirit of adoption, whereby he cries, Abba, Father, and rejoices in hope of the glory of God, the Spirit given to him being the Spirit of the Son of God sent into his heart, and so witnessing with his spirit that he is a son of God; and if a son, then an heir, &c. And then this is a state of privilege into which he is not merely *introduced* by faith, but which he holds continually on no different tenure. "By faith he stands." He is not justified by faith in the first instance, and subsequently thrown on his own meritorious improvement of the grace which has been given him as the ground of his future acceptance. On

* It is not unfrequently affirmed, that we are never said in Scripture to be justified on account of faith. *Per fidem*, it is said, *fide* and *ex fide*, never *propter fidem*, are the expressions used. Is not this, however, incorrect? St. Paul speaks (Philip. iii. 10) of the righteousness which is of God, *ἐκ θεοῦ καὶ διὰ πίστεως*, on account of faith.

the contrary, if the believer is declared by St. James to be justified by works, it is (as the case of Rahab shews) not peculiarly in any later stage of his spiritual life, but equally in the first act of approach to God; and, correspondently, if he is justified by faith, he is not merely this in the first instance; on the contrary, at every step of his future progress he still "stands by faith." The righteousness of the law fulfilled in him is indeed that which renders him a person to whom there is no condemnation; but it is God's free acceptance of the man, as a believer and a penitent, which afresh and afresh applies to him the blood of Christ, maintaining in him the righteousness and life of his free Spirit, which he often grieves and otherwise would quench.

The scheme of justification above given differs—(1) from that, under all its shades and modifications, which resolves justification into the imputation of Christ's righteousness; and thus (2) from the scheme of Bishop Bull, which differs from this less in regard to the formal cause of justification than in regard to the condition of the imputation; (3) from Mr. Newman's, which places the formal cause of justification in a righteousness which is inherent, but recognises principles inconsistent with and destructive of this idea; (4) from another high-church theory, which I remember hearing propounded by Dr. Hook, in a sermon preached upon the text, "The Lord our righteousness," at Mr. Dodsworth's. According to this scheme, if I apprehend it correctly, all who are partakers of the life of the new man are united in the imputation of his righteousness, just as all who partake of the life of the first Adam are united in the imputation of his sin. According to the scheme given in this paper, on the contrary, the participation of the life of the new man is the *consequence*, and not the *cause*, of the believer's having righteousness imputed to him without works. It is, indeed, the *means* of reconciling with the demands of divine justice the believer's exemption from the wages of the sin for which he is responsible, but it *constitutes* him "a vessel made to honour;" not as the condition of a righteousness imputed to him, but as the element and matter of a righteousness imparted. NEMO.

P.S. The letter of "Philoriel" is so commendable in its spirit, that I regret that I cannot more concur with him in judgment. He will excuse me if I say that I think that the charge of thoughtlessness attaches to himself instead of me. Mr. Newman certainly holds that justification is the act of counting righteousness to the *ungodly*, instead of the act of *making righteous*, as the ground on which righteousness is *afterwards* to be imputed. Mr. N.'s own words are that it "precedes renewal." "Philoriel" *will* make him out, on the contrary, to say that it includes renewal. Is a theologian a man *before* being a living creature?

ON THE TUSCANS OF ÆTHIOPIA.

SIR,—In my last paper I pointed out a resemblance in feature, person, name, and language, between the Tuscans and Ethiopians; I now add some remarkable customs which were common to these two nations.

When a Tuscan general was honoured with a triumph, he stained his whole person, or at least his face, with vermilion: this was the chief part of the honour, as the distinction brought him so much nearer to Jupiter, whose statue in the capital was kept painted red. From similar motives, the recumbent figure on sarcophagi had the face painted red, which shewed that the deceased had been admitted among the *dii animates*, or had become an *Æsar*. The Ethiopians also followed this strange practice. The principal authority on the subject is Pliny, *Hist. Nat.* xxxiii. 36: his words are—

“Enumerat auctores Verrius, quibus credere sit necesse, Jovis ipsius simulacri faciem diebus festis minio illini solitam, triumphantumque corpora. Sic Camillum triumphasse. Hac religione etiam nunc addi in unguenta cœnæ triumphatis, et a censoribus in primis Jovem miniandum locari. Cujus rei causam equidem miror: quanquam et hodie id expeti constat Æthiopum populis, totosque eo tingui proceres, huncque ibi deorum simulacris colorem esse.”

The Ethiopian custom still exists. Caillaud thus describes the tribes in the southern mountainous regions between the two branches of the Nile, the White and Blue rivers:—“The natives are a handsome race, who rarely have the nose flattened; they are restless and warlike; they worship the sun and moon, and place great reliance on their priests and *rain-makers*. Besides necklaces and bracelets of glass beads, they wear the *beetle-amulet*. A more than ordinarily plentiful unction with *grease and red-ochre* is never omitted during the first days of the honeymoon; and the bodies of the deceased receive a similar anointing before burial.”*

I proceed to notice the Ethiopian *beetle-amulet*, which was in common use both in Egypt and Tuscany. “The scarabee form,” says Micali, “was a leading feature in the Etruscan superstition; we find it both as a highly-wrought gem, and of the rudest workmanship in the coarsest material.” (*Vol. ii. p. 271.*) Plutarch states (*de Isid. c. 10*) that the military caste of the Egyptian wore the scarabee amulet on their rings *τοῖς δὲ μάχιμοις κάνθαρος ἦν γλῶφῃ σφραγίδος*, which ought at least to mean that the form, not the engraving, of the signet, was a scarabee; for Lanzi has well remarked that the engraving of the Etruscan scarabee gems represents some hero, and was therefore well adapted for a warrior’s use; they are all pierced, either for stringing, or for being set as the signet of a ring. (*Vol. ii. p. 135.*) The early Sabines also seem to have worn similar signets: “*gemmatos magnâ specie annulos habuerint.*” (*Livy, i. 11.*) Herodotus, in speaking of the Ethiopians in the army of Xerxes, says:—“Their arrows are headed, not with iron, but with a sharp stone, such as they use in cutting their signets, (scarabee gems surely;) before a battle, they anoint half of their body with gypsum, and half with vermilion.” (*vii. 69.*)

The ancient Tuscans placed as much reliance on their priests and *rain-makers* as the modern tribes about the sources of the Nile. Upon occasion of a drought, the priests, in accordance with the sacred books

* Caillaud's *Voyage à Méroé* in *Quart. Theol. Rev.* No. VII. p. 85 foll.

of Tages, offered sacrifice; and when the signs were favourable, went through the ceremony of the Lapis Manalis—i. e., they drew a particular stone from the temple of Mars into the city, and other cylindric stones round the boundaries. Such was the efficacy of this ceremonial, that it was followed by an immediate fall of rain, (*insequebatur pluvia statim: Festus sub v. manalem.*) It is probable, however, that the rite was generally crowned with success, for it is evident that these weatherwise rainmakers were much more intent upon the signs of the sky than upon the signs of the victim; and that they would never declare the latter to be favourable for bringing out the Lapis Manalis until they had foreseen the approach of rain from the former.

“Labeo, qui disciplinas Etruscas Tagetis et Bacidis quindecim voluminibus explanavit, ita scribit: Fibræ jocinoris sandaracei coloris dum fuant, manales tunc verrere opus est petras, hoc est quas antiqui solebant in modum cylindrorum per limites trahere pro pluviae immutandâ inopiâ. Fulgentius, sub v. manales.”—(See Muller's *Etrusker*, vol. ii. p. 340.)

Muller places the *aquælicium* of Etruria on the same footing with the *elicia sacra* of her Fulguratores. “It has been objected to Micali's derivation of the Etruscan civilization from Egypt, that the fulgural art of the Tuscans was manifestly native to the mountainous and stormy region which they inhabited; whilst the atmosphere of Egypt is rarely, except at one particular season, disturbed by thunderstorms.” (*Quart. Rev.* vol. liv. p. 447.) I am not able to bring forward any authority for a college of Fulguratores in Ethiopia; but I can safely assert that the objection here raised does not apply to the alpine region of Abyssinia and the neighbourhood.

Bedford.

W. B. WINNING.

ON A PASSAGE IN ONE OF BISHOP TAYLOR'S SERMONS.

SIR,—Will any of your correspondents explain what is stated in the following passage of one of Bishop Jeremy Taylor's sermons, (“The Return of Prayer:”) “*the church* hath taught her ministers to pray thus in their preparatory prayer to consecration: ‘Quoniam me peccatorem inter te et eundem populum medium esse voluisti, licet in me boni operis testimonium non agnoscas, officium dispensationis creditæ non recuses, nec per me, indignum famulum tuum eorum salutis pereat pretium, pro quibus victima factus salutaris dignatus es fieri redemptio.’”

There are many matters of great importance connected with the above, it will be at once seen; may I be allowed therefore to express a hope that some one will answer this notice, whose knowledge enables him to favour your readers with as full and as complete a view of them as circumstances will admit of.

I am, Sir, your obedient servant,

A. B. C. D.

ON PRESERVATION OF MONUMENTS.

SIR,—I beg to inclose a letter which has appeared in the "Gentleman's Magazine" for June, 1840, and which was kindly placed in my hands a short time ago by the writer.

It appears to me to be well deserving of that circulation among the clergy which a place in the British Magazine would afford it.

I remain, Sir, your obedient servant,

H. B. KNOX.

Monk's Eleigh.

"PRESERVATION OF SEPULCHRAL MONUMENTS.

"Extracted from the Gentleman's Magazine for June, 1840.

"MR. URBAN,—I wish to draw the attention of your readers to a subject of more importance than at first it may appear to be.

"There is at this time a most laudable disposition abroad for the improvement of churches, and this generally leads to the repairing of the monuments in churches so fortunately selected for improvement. I beg earnestly to request that clergymen who may happen to read this letter will seriously consider the purport of it.

"I recommend that every clergyman should examine the monuments and tablets in his church, and ascertain who are the representatives of the persons commemorated whose monuments require repairs. If he will then take the trouble to apply to the parties, calling their attention to the fact, and appeal to the duty they owe to their ancestors, and probably to the memory of persons whose bounty they are actually existing on, I am certain that in many instances the application would lead to the necessary repairs. No person could consider the communication impertinent; and if any excuse be considered necessary, a reference to this published letter will probably be sufficient. I have in many instances (without being a clergyman, or having any excuse but a desire for the preservation of the antiquities and national memorials of this country,) made applications, which have been not only attended to, and money liberally spent, but my intimation has been received with expressions of gratitude.

"National history is composed of that of individuals. If one application of this nature in one hundred lead to the restoration of a decaying monument, will not that, in this great empire, tend much to the preservation of our national history, and I am certain that a much greater proportion will be successful.

"Persons living at a distance from the memorials of their ancestors, with the most serious wish to preserve them, procrastinate unintentionally, not reflecting on what time may have done since they last saw them, until accidentally visiting their ancient homes, they find the monuments gone to ruin, or so far going to decay as to be irreparable. If my letter be considered worth attending to, it will lead to the improvement of many churches—to the employment of many poor working-men—and that without cost to the clergyman or parish funds—and I am sure it must gratify every good man (with the means) to have pointed out to him an opportunity of performing an important duty.

"I venture to add, as somewhat connected with this subject, that in many churches there are hatchments without any other memorial of the person commemorated; the descendants would probably have them cleaned and repaired on application, and I recommend that the name of the party and year of death be distinctly painted on the margin. The restoration, cleaning, and retouching of a hatchment will cost very little; and I beg to remind those descendants that the respectability and station of their family is best secured by preserving the monuments of their ancestors—showing ancient wealth and importance. Yours, &c. "R. A."

"Melford, Suffolk, May 6.

DESECRATION OF THE GRAVE OF JOHN DRAPER, PRIOR OF
CHRIST CHURCH, HANTS.

SIR,—I lately paid a visit to the splendid church of Christ Church; and although I saw it under peculiarly favourable circumstances, I

found, as I was led to expect that I should find, abundant cause to quarrel with the puritans of the seventeenth, and the churchwardens of the eighteenth century. I witnessed, however, a scene for which I was not prepared, and which, I confess, disgusted me far more than the marks of violence exhibited by the organ-screen, or by the altar-screen in the lady-chapel.

The church was undergoing repair, and the old pews had been removed, so as to give an uninterrupted view of the magnificent Norman nave. On entering the west door, my attention was attracted by a number of persons, apparently busily occupied immediately in front of the organ-screen. On coming nearer, I found that they were engaged in examining the contents of a stone coffin, which was supposed to contain the mortal remains of John Draper, the last prior of Christ Church, who died in the year 1549. It seems he had been buried in his robes; and it was considered a worthy object of ambition to recover particles of his rotted garments; the *soles of his shoes* were especially valued. Diligent search was also made for a *silver crosier*, which it was supposed might be found amid the bones and dust, since other graves had been ransacked with great success, as I was informed by the person who shewed me over the church. Failing of this object, the skull was removed from the coffin, *that a cast of it might be taken*.

Now there certainly was not the slightest reason for disturbing this coffin; nor, I believe, any other coffin in the church: it was wanton sacrilege, countenanced, if not suggested, by those who should have known better.

I am aware that the authorities of Christ Church might quote precedent for the violation of the graves, not merely of priors, but of saints and royal martyrs (and it is very sad that it should be so); but let those who share in the writer's feelings of disgust take measures to expose, if they cannot prevent, such doings; and surely the good feeling of respectable persons will revolt from the wanton desecration of so holy places; and the bones of saints and martyrs, of kings and priors, will be allowed to rest in peace, even should their graves be supposed to contain rotten silk or silver crosiers.

I am, Sir, your faithful servant,

J. H. G. W.

ON MARGINAL REFERENCES.

SIR,—I have not till now observed a letter in your August Number on Marginal References in the Bible signed "Δ;" and am pleased to see that a subject has been opened which I have long thought of great importance, and waited for an opportunity of introducing to notice.

It is rightly observed by your correspondent that the translators of the Bible "are thus (by marginal references or notes) to be understood as giving their mind in the interpretation of the text to which the reference is appended." This being so, the marginal reference or note must be considered as a part of the translation itself, without which the latter is imperfect.

I need scarcely point out such passages as Heb. iv. 8, where the name Jesus is used for Joshua, (from not understanding which, a modern writer of some little pretension has founded on this text an argument against the perpetual obligation of the Sabbath,) to shew the absolute necessity, to common readers, of their insertion; and I should think scarcely any advocate for the use of the received version would contend for their omission.

The impediment, I presume, has been the increase of expense, which is nearly *doubled* by the marginal references in the 8vo minion edition* sold by the society. This extravagant augmentation in price is, in this instance, without even the apology of increased cost of the paper, the same size being employed. But in the other editions, in which the expense of larger paper is at present incurred, the ingenuity of modern printers might be content to take a hint from those of older times, when these references were accustomed to be inserted within the limits of the text, a small space being reserved for each; unless the symmetry of the page should be thought to be better preserved by placing them in the somewhat less convenient form of notes at the bottom. By either method, the smallest editions might be accompanied by them. I think it lamentable that in an age when the distribution of so many copies of the Scriptures is put forth as a matter of boast, the books themselves should furnish an evidence of the scarcity of real scriptural knowledge, and thus account, in some measure, for the multitude of unsound opinions prevailing even amongst persons desirous of studying the Scriptures.

Whatever other societies may do, it seems plain that the Society for Promoting Christian Knowledge ought to admit no Bibles on its catalogue without this necessary assistance; and if due attention were given, this might be done with very small addition to the cost; the whole of the notes and references, *in the authorized translation*, amounting to considerably less than the letter-press in a single-sheet number of the "Times" newspaper.

I am, Sir, your obedient servant,

D.

Norton.

THE COURTENAY MS.

DEAR SIR,—I intended sooner to have forwarded to you the information requested in a very interesting article under the head of "Antiquities, &c." in your September Number of the British Magazine. Happy were you (presuming you are the writer) to be trusted with a gem so precious in itself, and rendered doubly so by the embellishments it has received from its original possessors, as the Courtenay Manuscript. You will be very glad to learn "who the Italian divine was" that composed the original work, of which this is the translation.

	£	s.	d.
* 8vo crown minion with marginal references (calf)	0	7	6
8vo do. do. without marginal references (calf)	0	4	0
Catalogue of the Society for Promoting Christian Knowledge, 1839.			

I cannot do better than refer you to Ranke's History of the Popes, and I hope you will not think the following extracts from this most valuable work, translated by Mrs. Austin, too long for insertion.

I remain, dear Sir, yours very truly,

THOMAS RUSSELL.

Walworth.

"It is, however, remarkable how suddenly the dispute concerning an opinion which had previously excited little attention, called forth the activity of all minds, and continued to occupy them for a century. In the sixteenth century the doctrine of justification gave rise to the greatest agitations, and even revolutions. It seems, indeed, that the tendency of all minds to busy themselves with so transcendental a question,—a question regarding the profoundest mysteries of the immediate relation between God and man,—arose in contrast to the worldliness which had insinuated itself into the whole institution of the church, and had led to a complete oblivion of that relation.

"Even in the gay and voluptuous Naples, it was agitated by Juan Valdez, a Spaniard, secretary to the Viceroy. The writings of Valdez are unfortunately entirely lost, but we can gather very precise evidence of their nature and contents from the objections of his opponents. About the year 1540, a little book was published, called, 'Of the Benefits of the Death of Christ,' which, as a decree of the Inquisition expresses it, 'treated, in an insinuating manner of justification, depreciated works and meritorious acts, ascribed all merit to faith alone, and, as this was the very point which at that time was a stumbling-block to many prelates and monks, obtained extraordinary circulation.' Frequent researches have been made as to the author of this book. The decree in question distinctly points him out. 'It was,' we learn, 'a monk of San Severino, a pupil of Valdez. Flaminio revised it.'* The book is thus attributed to a scholar and a friend of Valdez. It had incredible success, and rendered the doctrine of justification, for a time, popular in Italy. Valdez, however, was not exclusively occupied with theological pursuits, as he then filled an important civil post. He founded no sect; the book was the fruits of a liberal study of Christianity."—vol. i. pp. 140, 141.

"In the year 1543, Caraffa ordered that, in future, no book, of what contents soever, should be printed without the permission of the Inquisition; that booksellers should send to it catalogues of all their articles, and should sell nothing more without its permission. The officers of the customs received an order to deliver no packages of manuscript or printed books to their address, without first laying them before the Inquisition. Thus gradually arose the index of prohibited books. . . . Not only printers and booksellers were subjected to these laws; even on private persons it was imposed as a duty of conscience to give information of the existence of forbidden books, and to contribute to their destruction. These rules were executed with inconceivable severity. Though thousands of the book, 'On the Benefits of the Death of Christ,' were dispersed, it has utterly disappeared, and is nowhere to be found. Whole piles of seized copies were burnt at Rome."—vol. i. pp. 216, 217.

* "Schelhorn, Gerdesius, and others, have ascribed this book to Aonius Palearius, who says, in a discourse, "Hoc anno Tusce scripsi Christi morte quanta commoda allata sint humano generi." The Compendium of the Inquisitors, which I found in Caracciolo, Vita di Paolo IV. MS., contains, on the other hand, the following expressions: 'Quel libro del beneficio di Christi, fu il suo autore un monacho di San Severino in Napoli, discepolo del Valdes, fu revisore di detto libro il Flaminio, fu stampato molte volte, ma particolarmente a Modena de mandato Moroni, ingannò molti, perche trattava della giustificatione con dolce modo ma hereticamente.' The passage from Palearius does not, after all, point out the book so distinctly that some other may not as well be meant; Palearius also says that he was called to account for it in the very same year; while, on the contrary, the Compendium expresses itself so as to leave no doubt, and adds, 'Quel libro fu do molti approbato solo in Verona, fu conosciuto e reprobato, dopo molti anni fu posto nell' indice.' For these reasons I hold the opinions of the above-mentioned scholars to be erroneous."

ON THE QUESTIONS OF MELEAGER.

SIR,—There is a letter signed “Meleager” in your Magazine for September (page 301), which I had most anxiously expected to have seen noticed in the October publication. Would you kindly allow me to solicit from some true-hearted and experienced churchman short but explicit answers to *the whole* of “Meleager’s” questions. I for one shall be very thankful for information on the points he has raised.

Also, in the Magazine for November, a correspondent, “D. B.,” proposes two questions concerning the holy communion of Christ’s body and blood, which, I humbly conceive, merit a serious and well-considered reply. It is a solemn subject, and should be discussed (if discussed at all) with the most perfect good temper; but I have *sometimes* been compelled to regret the acerbity which has been permitted (perhaps unconsciously) to tinge the controversial papers of the British Magazine, and more especially and unfortunately when the eucharist was concerned. Between contentious heretics and schismatics, eager only for the triumph of their own peculiar whim or notion, this may not be much wondered at; but that tartness of retort or bitterness of speech is requisite between churchman and churchman in the investigation of rubrical exactness or mooted points of ecclesiastical arrangement, I am not prepared to admit. In any case, either of doctrinal inquiry or the explanation of discipline, may we not *write* without harshness, or evil surmising. Can we not erase every “unkind cut” before we rush into print?

I am, Sir, very respectfully yours,

RUFUS,
Presby^r. Ang. Eccles.

ON THE SERVICE FOR SAINTS’ DAYS.

SIR,—Your correspondent “Philoprepes” seems much scandalized at finding the preference given to the saints’ day service over that of the Sunday, when he went to St. Paul’s on St. Luke’s day. He says he heard Eccles. li.; he must mean Eccles. li., for that is the right lesson, and there are only 12 chapters in Eccles. [My fault.—Ed.]

His letter induces me to state the reasons why I entertain no doubt that, except on the festivals of Easter and Whitsuntide, the Sunday service ought to give way to that of the saints’ day.

(1.) After many years of close observation I find those clergymen prefer the saints’ day service (lessons, collect, epistle, and gospel), who are most exact in their adherence to the rubric in cases which admit of no dispute. This is the case in common churches as well as in cathedrals, where, as “Philoprepes” justly remarks, we may expect to have the ritual observed by successive tradition, according to the mind of the fathers of our church.

(2.) The ordinary Sunday lessons were instituted after those for the saints’ day. The rubric inserted subsequently to this change says, that the Sunday lessons are to supersede the calendar lessons; if they

were intended to supersede the saints'-day lessons, surely the rubric would have said so ; but the rubric is silent, upon the assumption that where no change was ordered none would be made.

(3.) When King Charles's restoration falls on Monday or Tuesday in Whitsun-week, the two services are ordered to be amalgamated ; when it falls on an ordinary Sunday, the whole Sunday service is omitted ; the principle is thus established that holidays take precedence of ordinary Sundays.

(4.) This view is confirmed by the practice of Trinity College, Cambridge ; the statutes of which body may, from their date, be considered as conformable to the mind of the fathers of the church. In the chapel of that college the lessons are read on common days by undergraduates, on common Sundays by bachelors of arts, on saints' days by masters of arts, and on Christmas-day, Easter-day, and Whitsunday by the vice-master and the master ; when the saints' day and Sunday coincide, except on Easter-day and Whitsunday, the masters of arts displace the bachelors of arts, and read the saints'-day lessons.

Your correspondent thinks it grossly irregular to read the Apocrypha on the Lord's-day—but why ? there is no reason for such a rule ; if nothing is to be read of doubtful inspiration, why allow sermons on Sundays ? Nor does the church lay down any such rule. If "Philoprepes" should live till Sunday, Nov. 23, 1845, nothing can save him from Bel and the Dragon. That Sunday will be the 27th Sunday after Trinity, there are proper lessons for 26 Sundays only, and the calendar lesson, which is Bel and the Dragon, must be therefore read. Why are there two sentences from the Apocrypha in the offertory if my view of the matter be correct ? [q. incorrect.]

In your correspondent's remarks about the sacrament, and the non-attendance of prebendaries and residentiaries, I fully coincide ; nor do I wonder much at his sentiments about saints'-day service, at a period when these holy seasons are so generally neglected by those who have pledged themselves to their observance. A better feeling seems, however, to be gaining ground. The observer of saints' days, instead of being pointed at as superstitious, will soon, I trust, be considered as restorers of the primitive practice of our reformers ; and unprejudiced men will feel that those who devote this additional portion of time to sacred things, will probably be the closest imitators here and the meekest companions hereafter of those whom they delight to commemorate.

CANTABRIGIENSIS.

ON THE PERFORMANCE OF DIVINE SERVICE IN CATHEDRALS.

SIR,—A correspondent has addressed you on the subject of St. Luke's-day, which, in the present year, fell on a Sunday. He complains of the officiating minister having read (in the cathedral in which he attended divine service) the first lesson appointed for the day, on account of its being a chapter of apocryphal and not canonical Scripture, but remarks that he would have made no objection to this had the festival

fallen on a *working day*. Theoretically, however, (although not *practically*,) a saint's day, or any day on which the office for the holy communion is appointed, the political festivals excepted, *is not a working day*. Special celebrations should take precedence of ordinary ones; and for that reason the first lesson for St. Luke's day, although apocryphal, was very properly read, rather than that appointed for the eighteenth Sunday after Trinity. Your correspondent's complaints of the very scanty attendance of the members of the establishment he alludes to are but too well founded. With regard to there being no anthem after the third collect, that establishment is very far from singular. In fact, on Sunday mornings there is *no anthem* after the third collect in any cathedral, except Canterbury and Durham. The very short anthem *before* the Nicene Creed which he mentions no doubt is the *second doxology*, which is in use in several cathedrals—at St. Paul's, at Chichester, Winchester, Salisbury, &c. Your correspondent does not say whether the Nicene Creed was *sung* or *said*. It *ought* certainly to be *sung* in all cathedral and collegiate churches, and in all parish churches where a *professional choir* is maintained, and services and anthems can be performed. I quite agree with your correspondent in his observation that it is "incumbent upon every cathedral body to exhibit their ministrations in all the beauty of holiness." On that ground, the attendance of members should be numerous, and the service (in a musical point of view as in others) should be conducted with all possible solemnity.

I remain, Sir, A FRIEND TO CATHEDRAL ESTABLISHMENTS.

ON MINISTERS PRONOUNCING AMEN.

SIR,—In reply to the question of your correspondent "*Johannensis*," "Ought the officiating clergyman ever to pronounce the 'Amen,'" I beg to say that the rule seems to be this, he ought to pronounce it whenever it is printed in Roman characters, provided the formulary to which it is affixed is repeated by him. Thus, in the General Confession the "Amen" is printed in Roman characters, and ought to be pronounced by the clergyman, because the Confession is repeated by him. In the *Gloria Patri* in the Litany it is likewise printed in Roman characters, but ought not to be pronounced by the clergyman, because the latter part of the *Gloria Patri* is not repeated by him.

The paragraph in Wheatley (ch. iii. sec. v. § 3) to which your correspondent refers, is extremely loose and inaccurate. It is true he specifies only, Collects, Prayers, Lord's Prayer, Confessions, Creeds; but it is manifest that he means to give an account of the difference of character in which "Amen" is printed throughout the Prayer Book. It is not true, then, as represented by him, that wherever the priest "repeats or says alone," the "Amen" is printed in Italics, or that it is to be pronounced by the people. In the words of administration, for instance, in baptism, and in the bishop's prayer in the act of confirming, the "Amen" is printed in Roman letters, and is to be pronounced, not

by the people, but by the officiating minister. Nor is it true that the use of the Roman character is to serve “as a hint to the minister” that he is to pronounce the “Amen.” Wherever he is to pronounce it, no doubt, that character is used. But it is used in other cases as well; viz., in the Creed and Lord’s Prayer, in the Catechism, where the “Amen” is to be pronounced by the catechumen, and in the *Gloria Patri*, where it is to be pronounced by the people.

In reference to the *Gloria Patri* it should be observed, that the latter part is assigned to the people, the first time it occurs in the morning service, in the corresponding place in the evening service, and in the Litany. It also falls to the people, in the ordinary way of reading the Psalms, whenever a Psalm has an even number of verses, and is begun by the clergyman. In all these cases, of course, the “Amen” is pronounced by the people, though it is universally printed in Roman letters. But it is not in these cases alone that the people should repeat the latter portion of the *Gloria Patri*. I conceive that it is their part to repeat it in every instance in which it occurs. The Rubric, after the *Venite*, by prefixing the word *Answer* to the latter part of the *Gloria Patri*, expressly assigns that latter part to the people, after “every Psalm,” and after the *Benedicite*, *Benedictus*, *Magnificat*, and *Nunc Dimittis*. How this Rubric has come to be so commonly disregarded after Psalms with an odd number of verses, I know not; but it is manifestly the intention of the church, that after every Psalm and Hymn, whatever be the number of verses, the clergyman should begin the *Gloria Patri*, and leave to the people their proper office of concluding it.

From the foregoing instances it is plain that the difference of character in which “Amen” is printed, is not intended merely to mark when it is to be pronounced by the clergyman, and when not.

Italics denote the people’s response to the priest’s prayer, or absolution, or exhortation, or benediction, as the case may be.

The Roman character is used to shew that the “Amen” is to be pronounced by the party who repeats the foregoing formulary, whoever that party may be, whether—first, the priest alone, as in the administration of baptism; or, secondly, the people alone, as in the *Gloria Patri*; or, thirdly, the priest and people jointly, as in the confession; or, fourthly, neither priest nor people, as in the catechism.

I am, your obedient servant,

W.

ON THE ADMINISTRATION OF BAPTISM.

SIR,—I have been much disappointed in not seeing a reply to a query in your Magazine for August. “Auceps,” in your September number, as I imagine, misunderstood the question which referred to the conduct of the congregation during the administration of baptism. In the church I attend, this sacrament has of late been administered during divine service, and the congregation, unaccustomed to it, have sat in their pews as unconcerned spectators, which surely is wrong. What

occurred a few Sundays ago will shew the cause of my wish for a reply. Four clergymen were in the church. The officiating minister strictly followed the Rubric. One, a member of the congregation, stood and knelt with him, leading the pew in which he sat. A third joined with them till the address to the godfathers and godmothers, when he sat down and did not appear to join in the service till the Lord's Prayer, which is directed to be said "all kneeling." The fourth knelt during the thanksgiving, "Almighty and everlasting God, Heavenly Father, we" &c., and the prayers "O merciful God," &c., which it is also his custom to do when officiating. The congregation followed, some one and some another. Correct conduct will doubtless conduce most to order and decency. I should be glad to be assured what that is before I take any decisive step. If you think this letter likely to elicit a satisfactory reply, its insertion will oblige,

Your humble servant,

L. C.

ON BAPTISM.

SIR,—The *form* of administering the Sacrament of Holy Baptism having been frequently discussed in your pages, I am anxious to draw attention to a point, which appears to me of some importance, although it does not relate to the form.

How far is the efficacy of that sacrament weakened, even to the unconscious recipients of it, when it so happens that those who administer it, as well as those who bring the infant to the baptismal font, hold defective opinions concerning the sacrament of baptism?

Now I am not speaking of *heretical* baptism properly so called, nor of *lay* baptism administered by dissenters, (for when administered by them it *is* lay-baptism?) but I put the case of regularly ordained presbyters of our church, and of laymen professing to be of our communion, and I ask, How far the gracious effects of baptism are vitiated by erroneous opinions, held alike by those who administer, and those who bring the child to holy baptism?

It is not to be denied that while there are some of our clergy who hold correct views upon the subject of baptismal regeneration, there are, at the same time, many, calling themselves "high church," who confine the effect of baptism merely to an *outward* change*; and, on the other hand, not a few, avowedly "low-church," who regard the sacrament of baptism as a "lifeless ordinance," and the doctrine of baptismal regeneration as a "deadening" doctrine.

Hooker does not seem to have made up his mind as to the validity of heretical baptism; (compare Ecc. Pol. III. ch. 1, § 9: V. ch. 50, and V. ch. 62, Keble's edition) although he speaks decidedly upon the validity of lay-baptism.

* The late Bishop Van Mildert edited Waterland's works, yet surely his views of Baptismal Regeneration are not so cold and low as Waterland's! See his 22nd sermon, vol. I., 2nd edition, on "Growth in Grace."

Dr. Pusey does not give an opinion upon the efficacy of the sacraments administered by unauthorized persons. See letter to Bishop of Oxford, page 150. I wish he did—(Surely it is lay-baptism?)

The late Dr. Burton appears to incline against heretical baptism (*vide* Ecc. Hist. Vol. II. pp. 355-6.) He is speaking of the controversy in Cyprian's time, to which Mr. Newman alludes in the seventh lecture of his "Prophetical Office of the Church," pp. 207-8, 2nd edit. But the case which I have put seems different from both of these, although by no means uncommon. I own it would be a satisfaction to me (as a country clergyman, having no one with whom to communicate on such topics,) to have the opinion of some of your readers upon it.

I hope to see the day when Dr. Pusey's work on Baptism shall be required to be read by every candidate for holy orders.

I am, Sir, your obedient servant,

G.

BAPTISM ADMINISTERED OTHERWISE THAN THROUGH THE EPISCOPATE INVALID.

SIR,—It was originally contemplated by me that a series of essays on "Baptism administered otherwise than through the Episcopate" should have appeared in a detached form. My design was suspended on the first announcement of a work in the course of publication, "On Dissenting Baptisms and Church Burials," by the Rev. Walter Blunt, M.A., of Gonville and Caius College, Cambridge, and entirely abandoned after the perusal of his most interesting book. I rejoice that what was to have formed in its general character the subject-matter of my essays has been so ably and satisfactorily treated by so competent a divine. Avoiding, therefore, as much as possible those points in which he has displayed so much judgment and research, I would gladly gain admission for a few papers into the British Magazine, as a vehicle for the communication of some ideas which have presented themselves to me on this not sufficiently understood, but most important question.

The dogma of the validity of lay-baptism is contemporaneous with the first system of, and progressed with the advance of erroneous doctrines in, the Romish church. It has been derived to us through an *unscriptural* tradition—viz., the *absolute* necessity of baptism to salvation, instead of the *general* necessity—the *opus operatum* efficacy of the sacrament, instead of the grace of God communicated through it as a mean. Nor can the custom be traced to any other source, though its advocates are in the habit of adducing various and antagonist arguments in its support,—isolated portions of Scripture, interpreted to accord with preconceived opinions, the usage of the western church; when (on their own concession) she had fearfully apostatized from catholic truth: a *lawful* minister not *essential* to the validity of one sacrament, though essential to the validity of the other; quod fieri non debuit factum valet; the rubrics of the *first* prayer-book; the difference of opinion among our English divines; its necessity for communion with different denominations; its necessity to preserve the church's

unity ; there being *no inward grace*, the outward *form alone* is necessary ; there being an inward grace, and God the *giver*, the water and words alone are necessary ; it is a matter of discipline, and not of doctrine ; and the Toleration Act ! &c. &c.

A change, not very surprising when viewed in its proper light, has taken place among the clergy, and, principally through them, among the laity of the church, on this question, of such deep concern to all, since, and to a great extent in consequence of, the general circulation of the genuine epistles of the holy St. Ignatius, brought to light since the time of the judicious Hooker. And they who would ascribe a due importance to ante-Nicene witnesses to pure catholicity will not lightly pass over such a testimony. Their vast importance as evidences that the channels of sacramental grace flow through the episcopate alone will plead for the admission of a few extracts, which, if kept in view as we proceed, will shed a light on Scripture, and remove obstructions to the discovery of truth.

"Let no man deceive himself. If a man be not within the altar, he is deprived of the bread of God." *

The application to the doctrine we are discussing is obvious.

"In like manner let all reverence the deacons as Jesus Christ ; and the bishop as the Father, and the presbyters as the Sanhedrim of God, and college of the apostles. Without these there is no church "†

"He that is within the altar is pure ; but he that is without, that does anything without the bishops and priests, and deacons, is not pure in his conscience." ‡

§ "Let that eucharist be well established which is either offered by the bishop, or by him to whom the bishop has given his consent : wherever the bishop shall appear, there let the people also be, as where Jesus Christ is, there is the church catholic. || It is not lawful, without the bishop, neither to baptize nor to celebrate the holy communion : but whatever he shall approve of, that is also pleasing unto God, that so whatever is done may be sure and well done." ¶

"My soul, be security for them that submit to the bishops with their priests and deacons." **

Quakers are, I believe, the only sect professing Christianity who reject baptism as unnecessary in any sense. Alas, that through a desire to be wise above what is written, they should *willingly* keep themselves enchained to their unregenerate nature !

Sectarians in general are in the habit of baptizing in infancy, when practicable, though they disingenuously refuse to acknowledge the source from whence the custom has been derived to them.

Baptists alone have set this written tradition at defiance ; and they rejoice in testing young men and maidens, not by the soundness of their professed creed, or the consistency of their lives, but by the spirituality of their *feelings*, as reported after an inquisitorial examination, ere they receive them by immersion into their select elect community.

Independents, who call themselves independent "*jure divino*," refuse to be bound by any baptismal creed, or by subscription to any

* Ign. Epist. ad Eph. chap. v.

† Ign. Epist. ad Trall. chap. iii.

‡ Ign. Epist. ad Trall. chap. vii.

§ Ἐκενὴ βίβλου ἐνχαρίστια ἡγείσθω ἡ ἐν τῷ ἐπισκόπῳ εὐχὰ, ἢ ὅ ἂν αὐτὸς ἐπίτροπος.

|| Οὐκ ἔστιν ὁρθὴ χάρις τοῦ ἐπισκοποῦ οὐτὶ βαπτίζων οὐτὶ ἀγαπῶν τοῦτο.

¶ Ign. Epist. ad Smyr. chap. viii.

** Ign. Epist. ad Poly. chap. viii.

confession of faith, a declaration of their belief in the gospel being the standard of admission into their fellowship.

Presbyterianism, with its offshoots, is the only type of dissent which binds its ministers to a particular view of doctrines (baptism included) by a subscription to written formularies. Some deep-rooted impression of the true nature and benefits of baptism, and of its proper administration, must have existed in the breasts of the divines who drew up the Westminster Confession of Faith, as their definition of a sacrament, of itself, goes far to prove. But this sense of an important portion of truth was lost by deferring to the authority of Calvin, and his ultra-Protestant contemporaries.

A sacrament is thus defined:—"An holy ordinance instituted by Christ, wherein, by sensible signs, Christ and his benefits are represented, sealed, and *applied* to believers." And their sense of the word *believers* comprehended "infants," for they proceed to say—"The infants of such as are members of the *visible* church are to be baptized." But this remnant of orthodoxy, still visible in their definitions of sacraments and sacramentals, was soon overwhelmed, and to a great extent neutralized, amidst the multitudinous and multifarious farrago of human inventions and innovations superimposed amidst the turmoil of various and conflicting opinions, all tending to shew that persons who substitute "spiritual emotions" for external evidence, or imaginary dogmas for principles based on authoritative testimony, as unequivocal as the testimony for the inspiration, genuineness, and authenticity of the Bible itself—or who exhibit such unquestionable instability in their confessions of faith—cannot be acknowledged to form anything but a most precarious judgment on the character and validity of the Christian sacraments.

My object now is not to adduce arguments in favour of the view which the church has ever taken of baptism, and which has been ever upheld and safely guarded under the promised superintending care of Christ, by the antiquity to which it can be traced, the universality of its reception, and the consent of all the churches; but at once to recognise the holy sacrament as that blessed appointment which takes us out of a state of nature and introduces us into a state of grace, by which we become recipients of the first act of justification, the source and spring of our subsequent sanctification; by which we receive the indwelling operative Spirit, and are made the children of God, and of his church, by adoption; in fine, by which we have implanted in us the seeds of immortality.

Let us therefore proceed to consider what the essentials of a valid baptism are. The judicious Hooker observes of baptism that it is "moral, ecclesiastical, and mystical;" comprehending, as we need not doubt, a duty to God—to be performed in, and according to the rules of, the church—productive of a mysterious change in the subject of it.

Baptism being a duty we owe to God, if we are to expect it to be productive of those blessings which he has conditionally annexed to it,—viz., the mysterious washing away of sin, and sanctification by the Holy Ghost,—it must be administered according to God's appointment, as regards the matter, the form, the administrator, and the

recipient. If, therefore, the commission be wanting ; if the apostolical chain be broken ; if any man act upon the claim of being an ambassador from Heaven, without having the seal and stamp of, and letters from, the Great King himself (and it will not suffice to plead in justification, or extenuation, of an infringement or relaxation of the command, that the selection of a body of men to act by God's authority does not preclude others from following in their steps, or even *deviating* from their rules, where necessity may *seem* to require it), he acts illegally ; the act is (if the laws of reason be not wonderfully mutable) as essentially nullified—*e. g.*, in the case of baptism—as if the form or the matter were wanting. The intruder has no more to plead in behalf of his assumed right to minister in holy things, than the men of Judah could have pleaded, had they claimed an equal right to the functions of the priesthood with the sons of Levi ; nor has he any guarantee that his ministrations would be more acceptable, or more productive of the effects intended.

But let us test this principle,

(1.) *By Scripture*, as being the one sole foundation of the faith.

(2.) *By Antiquity*, “for we are ready to receive both Scripture and the *sense* of Scripture upon the authority of original tradition.”*

(3.) By our own Prayer-book, which sets forth all needful doctrine as the church has ever held it.

(4.) By reason, which God has given us, not to try to unravel his mysteries, but to exercise upon truth and falsehood ; to guide us in our search after the verities of Revelation, and to lead us to, and through, the means that He has ordained to teach us his religion.

I am, Sir, yours faithfully,

HENRY ALLEN,

Horsham.

Vicar of St. Mary-le-Wigford, Lincoln.

(To be continued.)

ON BAPTISM OF WORKHOUSE CHILDREN.

SIR,—I have read with much pleasure the remarks of “A Chaplain” upon the subject of a letter of mine which appeared in your Magazine in May last. I would fain hope that he is right in supposing that, throughout the country generally, hindrances are not thrown in the way of parents taking their children to church to be baptized. But it is certain that, in the case which came under my knowledge, an application was made by the parents to the governor of the union, and refused, in obedience to the rules of the workhouse. Thus it happened that the child died unbaptized, and was deprived of Christian burial. I must therefore still presume that there are cases in which the same rule operates so as to prevent children born in workhouses from being baptized, and mothers from being churched after childbirth. The union with which “A Chaplain” is connected seems to

* Chillingworth.

be a favourable specimen of those establishments. The nurse, the governor, the guardians, are all ready to co-operate with the clergyman. Sponsors are found within the walls; and the curate of the parish has a service on Friday, during which children may be baptized and mothers churched. But as it seems probable that the same harmony does not exist in all unions, it may perhaps be of use to *other* chaplains to know how the difficulty was removed in the case to which I referred. A petition, signed by the neighbouring clergy, was forwarded to Somerset House, and permission obtained from the commissioners "for any woman to repair to the church of the parish in which the workhouse is situated, or to such other as may be more convenient, for the purpose of being churched." Also, that children (whose parents are members of the church of England) born in the union may be taken to the church to be baptized; and that the mother and father, if they be in the workhouse, should be permitted to attend the baptism.

I remain, Sir, your obedient servant, A PARISH PRIEST.

ON SWEDENBORG.

SIR,—The date of Swedenborg's book *De Telluribus* etc. is 1758. The death of Wolff is thus recorded in the long article concerning him in the *Biographie Universelle*, composed by the celebrated De Gerando:—"Il mourut le 9 Avril, 1764, avec les sentimens de la piété Chrétienne." So if this be an error, (as the concurrence of two opposite writers in so stating leads me to suppose,) it is not mine, nor of the like of me. Unluckily, that great work is not so carefully executed as it was grandly conceived. That being so, the passage ceases to furnish a *chronological* proof of Swedenborgian death and resurrection being transactions in this life. In all other respects, the tampering of his angels with Wolff is stated so as to betray pretty clearly what sort of angels they were, and what manner of transactions he was engaged in.

His biographers say, "All this display *permits us to suspect* that Swedenborg was not of good faith, and did but aspire to play a part, and to make dupes; especially *now* that we know the secret of the marvellousness wherewith he surrounded himself. We know, from his followers themselves, that the riches which he distributed, as we have above said, were furnished him by a certain Elias Artista, an extraordinary man of low extraction, who, guided by a sort of enthusiasm, had raised himself to very various knowledge, and to a colossal* fortune. As to his prophecies, some were but lucky conjectures, and the others seem to be of the same sort as his anecdote with Queen Louisa Ulrica of Sweden." Nothing can be more bitter than this.

* "He wrote a treatise on the *great work*, which the adepts regard as the masterpiece of their art."

Whoever knows the force of words in the language of French courtesy, can understand the words "*permet de soupçonner.*" What he adds, that Swedenborg's innocence is *possible*, is the feeblest of all phrases; and moreover is out of place; for *on their statements* it is impossible. "In this brilliant position he renounced the world, at the age of fifty-nine years, and gave up his office of Assessor of the Mines, pretending to have frequent communications with spirits, and revelations on the worship of God and the holy Scriptures. *He is suddenly seen* at the head of an immense fortune,* relieving and supporting many commercial houses of Germany by benefactions amounting to several millions. At length, he announced himself as charged with a divine mission; and he said it with such† simplicity, and such an air of good faith, that people could not imagine that he was trying to impose on them." Even thus far we have evidently the history of an impostor, though of one with means at his command. But "we now know" that the whole affair was connected with the occult transactions (whatever they are) palmed upon the credulous for alchemy. It is also stated that all who know anything of Swedish affairs "*know*" how Swedenborg obtained the facts which he stated to Louisa Ulrica. Under all which premises, "it is *not* possible that Swedenborg remained a stranger," &c. &c.

I wish particularly to remind, that I only suggest a searching investigation of his external history, and of such indicia as his works betray, as likely to prove an effectual moral antidote. It must of course be executed with caution, time, and pains-taking. For instance, De Gerando's date (if wrong) is to be rectified; but the passage which I quoted must always be exhibited in conspicuous characters to those whom we would forewarn against this heresiarch. His works, I am fully convinced, will furnish many grounds of great suspicion, independent of the vague disputations which may be raised without end on mystical metaphysics and ethics.

I am sorry I cannot refer to the passage where the angels shew him Jasher and wars of Jehovah, and he finds the quoted texts in their proper places. It is in some treatise that I have not got in my library.

Does the correspondent, whose signature I lament to see, suppose that "a moralist" means a moral or virtuous character? If so, I commend him to the dictionaries in common use.

Your obedient servant,

H.

* A sudden display and distribution of wealth, mysterious and unaccounted for, but ushering in his supernatural pretensions, is by itself (me judice) quite sufficient to decide his character. I think a Christian mind, morally and spiritually sound, will scarcely desire more or worse. Whether such circumstances occurred or not is purely historical. I know no more than what I have quoted. But it seems to be the account given of him by the members of his own sect. The French biographers, from the very ignorant style in which they treat of Elie Artiste, are evidently quite innocent of invention in the matter.

† The narrative is so disgusting and absurd, as certainly to give the idea of a distempered intellect, which is consistent with extreme dishonesty and wickedness.

ON THE REVIEW OF MR. SANDFORD'S LETTER TO MR. SPENCER.

MR. EDITOR,—I have been not a little surprised this morning in reading the notice which you have taken in the British Magazine for November of my letter to the Hon. Mr. Spencer, concerning his conversion to Romanism, to find that I am represented as maintaining the orthodoxy of the Albigenses. The way in which, as I conceive, their history can be brought to bear with force upon the question between us and the Romanist is stated in a very different manner in page 96 of my volume. But how far they were to be considered orthodox, and how far heretical, was a point quite unconnected with my subject, and one on which I did not intend to treat; nor until I saw it in your Review was I aware that any passage in the volume could be understood to touch upon it. The passage which you have quoted is from page 131, and is connected with the decrees of the Council of Narbonne, concerning which I was writing. I am indebted to Mr. Faber's book, entitled, "An Inquiry into the History and Theology of the Ancient Albigenses and Vallenses," that my attention was first directed to those canons. I was particularly struck with their importance; and having referred to Harduin's Concil. Collect. and found that Mr. F. quoted correctly, I transcribed them from his work, for convenience using his translation. I added also a remark which, as I thought, he made justly upon those canons; and the words which you have quoted are from this book. I adopted his language, however, not binding myself down to advocate the principles expressed by him in that work, but because I thought them adapted to express what I intended—viz., to inform my readers (and some in these densely-populated manufacturing districts, I can assure you, require the very commonest information) who and what these Albigenses were—simply, that they were a religious sect, who have been and are reputed—i.e., considered, heretics. I then thought, and I still retain the same opinion, that my language does not convey more meaning than was intended, and that it leaves the question, how far they were really heretical, entirely open. I was anything but satisfied with Mr. Faber's reasoning and conclusions in that work; but as I had not had time nor opportunity to examine the subject minutely, I did not feel justified in giving my opinion *positively*, nor did I for one moment suppose that by *not* expressing myself positively, I could possibly afford an assailable point of which an adversary could take advantage. I have no great affection, however, for the passage. The thread of the subject would be as complete without it; and if a second edition should be called for, I may perhaps, in accordance with your suggestion, erase it altogether.

I remain* yours, very respectfully,

G. B. SANDFORD.

* [The Editor did with Mr. Sandford's book all that the original constitution and prospectus of the Magazine required him to do—he placed it in the hands of the best qualified reviewer whom he knew how to engage; and he believes that if he were to mention the gentleman's name, it would be very generally allowed that it would have been much more easy to do worse than better. He willingly inserts Mr. Sandford's letter; and will be equally ready to print a reply, if the reviewer should

ON THE POSITION OF CHURCHES WITH RESPECT TO THE CARDINAL POINTS.

SIR,—A writer in the last number of the "British Critic" comments on the apparent departure from the usual practice in the position of St. Peter's Church at Rome, of which the entrance faces the east instead of the west. I would venture to surmise that the architect of the ancient basilica strictly followed the rule which prevailed in the oriental churches; such, for example, as that of the Resurrection at Jerusalem. The ascent to the high altar being on the side next to the bishop's chair, he must turn himself towards the east in officiating at it. What rule is observed in that respect by the people in the nave, I know not. Perhaps some one of your readers can supply this information.

H. C.

STONARD'S SIX SERMONS ON THE CHURCH AND HER MINISTRY, THE BISHOP OF ROME, AND "THE MAN OF SIN."

SIR,—I observe a very short notice of this work in your last Number, in which, after speaking of the satisfaction afforded by seeing a "general disposition in all quarters to make churchmen acquainted with the constitution of the church," the reviewer says, "but with improved ecclesiastical principles it will be found impossible to retain the notions respecting the interpretation of prophecy which prevailed half a century ago." And he then proceeds thus: "How strange it is to find Dr. Stonard saying that 'the Bishop of Rome is still a bishop, yea, a Christian bishop;'" and in a note on these very words saying, "I firmly believe the pope and the papal monarchy to be typified by St. Paul's man of sin, as well as by the beast and harlot, and by the man, the number of whose name is 666 in the Revelation of St. John."

From the tenour of the reviewer's observations, I apprehend his objection is not to the assertion that "the Bishop of Rome is still a bishop, yea, a Christian bishop," but to the words contained in the note, in which the author declares his belief "that the pope and the papal monarchy are typified by St. Paul's man of sin." If I am mistaken in this, I shall be glad to be corrected. Having attentively read the work in question, it appears to me that the reviewer has not dealt fairly by the author, and ought to have alluded to the context, and at least have quoted the *beginning* of the note.

The author is replying to the "charge often brought against the ministry of the catholic church established in England, that notwithstanding our pretensions to be members of a reformed and pure church,

think proper to make one. In the meantime, without having the work to refer to and taking the matter only as it is stated in Mr. Sandford's letter, he cannot help expressing his surprise that a writer whose professed object was to inform his readers "who and what these Albigenses were," should have spoken of them as "reputed heretics," when even Mr. Faber's silly book must have informed him that the great point in dispute between papists and protestants was, whether these persons were *real* or *reputed* heretics.]

we are after all connected with popery : for that our holy orders and our apostolic succession of bishops must be brought down to us through the church of Rome." This last position the author shews to be not true throughout, in fact; but for the masterly answer to that objection I must refer your readers to the work itself, (page 163.)

After speaking of the "poppedom or supremacy of the Roman pontiff" being the error in respect of the Romish episcopate itself, the author says, "Nevertheless, it must be confessed that the pope, the bishop of Rome, is still a bishop, yea, a Christian bishop, and none of these things" [the things mentioned above by the author, as the ungodly presumption, ambition, and tyranny of the Romish church, and their consequences,] "can take from him that office and title which he has received by succession from the apostles."

In the note the author says, "In vindicating, as above, the validity of the orders of the church of Rome, I beg to be understood *as not carrying my vindication any further*;" and then follows his declared belief that "the pope and the papal authority are typified by St. Paul's man of sin," &c.

The reviewer's manner of stating this seems to me to convey an impression very different from the author's expressed sentiments. The reviewer considers the author's declaration "strange," and, I suppose, inconsistent. For myself, I confess I do not see the strangeness or inconsistency, unless it can be shewn that the fact of a bishop maintaining false and corrupt doctrine must cause him to be considered no longer a bishop by office. To my mind, the strangeness would be, that the pope of Rome were not the "man of sin," as it appears to me to be predicted that he should be so, and that the event accords with the prediction. But this is the "his sub judice," and perhaps the reviewer will oblige your readers with his reasons for thinking that the pope of Rome is not the "man of sin," if this be his view of the matter.

I have now done only what I considered an act of justice to the author of the "Six Sermons on the Church and her Ministry," to whom I feel greatly indebted for his "Commentary on the Vision of Zechariah," and "Dissertation on the Seventy Weeks of Daniel," as well as for a recent volume "On our Lord's Discourse respecting the Destruction of Jerusalem and the End of the World."

In a former notice of the "Six Sermons on the Church," &c., in the British Magazine, it was observed "that these discourses might be regarded as containing a demonstrative proof of the several points which the author has undertaken to establish." This is quite in accordance with the conviction of,*

Sir, your faithful servant,

Φιλαληθης.

* The Editor does not know how to account for the fact that Dr. Stonard's book has been twice reviewed. Such a thing may, of course, easily happen, from various causes. Not unfrequently two copies of a work are sent; and sometimes a book which has been reviewed is suffered to remain among those not reviewed. But however it has happened, it is purely accidental, and it appears that the two gentlemen who have criticised the work are not entirely agreed in their view of one position contained in it. The reviewer of November, 1839, thought that Dr. Stonard's works might be "regarded as containing a demonstrative proof of the several points which

ON RATING TITHES.

SIR,—In the numerous and valuable communications respecting the fair mode of rating tithe-rentcharges which have appeared in your Magazine, it is presumed, that all proper deductions connected with the clergyman's necessary expenses, taxes, &c. may be made. Allow me to ask what mode is to be pursued with respect to glebe land, which is so frequently held with tithes? I presume those expenses only which are connected with the land, as tenant's house, barns, and taxes. To which source of ecclesiastical income do the repairs of the glebe house attach, which is rated separately from tithes and glebe land?

The important question now seems to be, how long the clergy can, in prudence, remain inactive, and permit themselves to be grievously overrated, as I am persuaded they generally are? And if it be proper to move now, what is the safest course to take under the certainty, I had almost said, that the matter must be carried to the higher courts? With reference to the letter at page 523 of your November Number, the sum at which I am assessed exceeds by 300*l.* what your correspondent "E. W." esteemed the fair assessable sum.

I am, Sir, very sincerely yours, an original subscriber,

LITORALIS.

THE PASTORAL AID SOCIETY.

SIR,—Will you give a letter which appeared in the "Morning Herald" of the 7th ult. on the subject of the Pastoral Aid Society a place in your Magazine; and also permit me to make a few remarks on the particular point to which the letter refers.

"TO THE EDITOR OF THE MORNING HERALD.

"SIR,—In a paragraph in your journal of the 31st of October under the head of 'Church Extension,' I find the following:—In allusion to the Pastoral Aid Society, it is observed, 'An error is often committed in speaking of its operations, when it is said that the Pastoral Aid Society employs laymen. The fact is that it 'employs' or engages no one. It merely leaves the parochial incumbent to select his own assistant, whether curate or district visitor, considering him the best judge of the wants of the parish.'

the author has undertaken to establish." The reviewer of November, 1840, thinks that Dr. Stonard's opinion that the pope is the man of sin and the beast in the Apocalypse, is one that neither he nor anybody else ever did, or ever will, demonstrate. In the view of the more recent critic the Editor most fully concurs; though when he sent him the book he had no more idea that it contained the opinion in question, than he had that it had been already reviewed. If the question—Whether one and the same person can be, at one and the same time, a true Christian bishop and the beast of Apocalypse; and if he can be, whether the bishop of Rome actually is so, is really still a "his sub judice," it is high time that it should be discussed; and the Editor will be very happy to see the two reviewers maintaining their respective opinions. He would be very sorry that the slightest injustice should be done to Dr. Stonard, and he really does not think that it has been done. He is unacquainted with the work; but it appears from his correspondent's letter that Dr. Stonard does maintain the validity of holy orders given by the Apocalyptic beast. What more has he been represented as doing?

"Now, Sir, the writer of the above paragraph has himself fallen into error respecting the proceedings of the Pastoral Aid Society in the appointment of their curates; for the fact is, the committee of the Pastoral Aid Society claim and exercise a power of investigating the qualifications, and of examining into the religious tenets, sentiments, character, &c. of their curates; and also of accepting or rejecting whomsoever they please, without even assigning the ground for such rejection. It is said, however, that the incumbent *nominates*; and so far it is true that he is permitted to send into the committee the name of an individual; but mark, *his nominee may be rejected*, and then he must send in a second, and a third, and so on, till the committee are satisfied.

"Thus you perceive that the society *selects* the curates, and it is idle to deny the fact that the Pastoral Aid Society engages the curates supported by their funds.

"Should this society have changed its system in regard to nominations, no one will rejoice at it more than myself; for it will not be denied that this assumption of power is an obstacle to a vast majority of incumbents, who would, were it withdrawn, give the society their warm support.

"Your insertion of this letter may have the effect of correcting the error contained in the paragraph alluded to, and will oblige, sir, your obedient servant,

"Nov. 5, 1840."

"A CHURCHMAN."

"P.S. In confirmation of what I state with regard to the rejection of nominees, I beg to refer you to a letter signed 'H.' in a late Number of the British Magazine (I think either the August or September Number), and I am myself acquainted with similar cases."

This letter of "A Churchman" has not, as far as I know, received any notice from the committee of the Pastoral Aid Society, nor have I seen any denial of the facts therein stated. It may, therefore, be fairly concluded that the system of nominations is correctly given. Allow me, then, Sir, to ask why the committee should so industriously circulate a very different statement, and be so very anxious to impress the public mind with the belief that all their proceedings, and more particularly those in regard to nominations, are conducted according to the order of the church of England? That the system of nominations is *not* according to the order of the church of England "A Churchman" has fully shewn. The plan pursued by the society may have been found to work extremely well, nor am I advancing anything *against* this plan; I only desire that the society should state the matter openly and fairly, and abstain from representing the proceedings as being in strict accordance with the *order* of the church.

It has been said that the high sanction of eight or ten bishops is a sufficient guarantee to all churchmen. I can only say their lordships know best what societies they ought to patronize, and they may consider this part of the proceedings of the Pastoral Aid Society very expedient in these times; but they will not, I am confident, deny that however convenient, expedient, and wise, it is *not according to the order of the church of England*.

I am, Sir, your obedient servant,

A CURATE.

ON SEPARATION FROM PAROCHIAL COMMUNION.

SIR,—I have been looking into "Sherlock's Practical Discourse on Religious Assemblies," with Mr. Melvill's preface, and wish to ask a question or two respecting "separation from parochial communion."

On this point Mr. M. seems to go further than the writer, whom he so eloquently and seasonably introduces in a new dress to the public. Mr. M. intimates that what he considers truth-telling on this subject would be generally esteemed "a hard saying;" and he would regard such separation on the vague charge that the parochial minister teaches error, as entirely indefensible. This, I think, cannot be denied: otherwise the *taught* may set up themselves as judges of the *teachers*; and take on themselves to determine whether what is advanced as *truth* be or be not, in reality, *error*.

"It must be an extreme case," he says, "which justifies separation." What would be such an extreme case is not stated; but remarks are made to the effect, that imperfect instruction by the parochial minister is more likely to be accompanied by God's blessing than the more perfect instruction of other clergy.

On referring to Sherlock, it is evident that he allows that there are two causes which justify separation from parochial communion; viz., in the case of a vicious and scandalous minister; and where there is not accommodation in the parish church. As regards separation on account of heretical doctrine, he demurs; and says, "if men deny any plain article of the Christian faith, it is dangerous to entrust the care of our souls with them;" and recommends that great caution should be used in hearing such a minister; "to be wary what doctrines they receive from him, to take nothing upon trust; but to search the Scriptures whether such things be so."

Now I wish to ask what conduct may be considered so "vicious and scandalous" as to justify separation from parochial communion; and whether, in the case of unsound doctrine, it is not a lesser evil to go quietly to a neighbouring church than to do what Sherlock recommends, test the preaching of your minister by Scripture, and if judged heretical, guard your children and dependents (as in duty bound) against the poison, by distinctly pointing out in what it differs from sound wholesome food? I am, Sir, yours, &c.

DUCTOR DUBITANTIUM.

ON DIVIDING THE TEN COMMANDMENTS.

SIR,—The Romanists, as you are aware, divide the ten commandments in a different manner from us; i. e., they unite *our* first and second commandments, and call them the first; and dividing *our* tenth, make their ninth and tenth out of it.

I observe that this (so-called) Romanist division was adopted in Cranmer's Catechism, as well as in the Primers of 1535, 1539, and 1545.

I find from a note (p. 39) in Dr. Pusey's translation of St. Augustine's Confessions, that such a division was in use in that father's days.

A friend, who is a Hebrew scholar (which I, unfortunately, am not), informs me that in the several editions of the Hebrew Bible which he possesses, the division used is that of the Romish church.

Perhaps some one of your many able correspondents would not grudge the trouble of informing a brother clergyman, by what authority, and on what grounds, the revisers of our liturgy adopted the division which obtains among us, and likewise what is the division in use among the Jews. I remain, Sir, yours, faithfully,

ANACHRETA.

BEST ON THE SERVICE OF THE CHURCH OF ENGLAND.

SIR,—Can you or your readers inform me why an excellent “ Essay on the Service of the Church of England, considered as a *daily Service*, by William Best, D.D.,” a copy of which (printed for the Society for the Propagation of Christian Knowledge, 1821) is now before me, is no longer on the list of the Society’s publications?

Your obedient servant,

W. J. N.

NOTICES AND REVIEWS.

The Mineralogy and Botany of the Bible. By E. F. C. Rosenmüller, D.D. Translated from the German, with additional Notes, by T. G. Repp and the Rev. N. Morren. Edinburgh: Clark. 12mo. pp. 342. 1840.

THIS is a translation of “ the first half of the fourth volume of Rosenmüller’s *Handbuch der biblischen Alterthumskunde*.” It forms the 27th volume of a collection called “ The Biblical Cabinet; or, Hermeneutical, Exegetical, and Philological Library,” consisting of tracts and books of German, Dutch, and American scholars, written for the most part within the last fifty years. The persons who have made the selection have excluded the more notorious neologists. Still the reviewer cannot think that their undertaking deserves encouragement. It is all very fine to talk about hermeneutics and exegesis, and to complain of our own inferiority to the German scholars; but surely when we see what such pursuits, carried on as it is insinuated they should be, have done for Germany and certain Germanizers in America, we may well doubt how far they are consistent with orthodoxy. All that is really valuable in the works of these foreign writers will, in due time, be introduced among us in the natural course of things. Their learning and speculations in a crude state can do no good to the common run of British students. It may be added, that the writers included in the collection belong to widely differing schools, agreeing only in their indifference and contempt for the spirit and teaching of the church; and that many of them have long been regarded on the Continent as entirely superseded by later books.

Sketches of Country Life and Country Matters. By one of the Old School. London: Rivingtons. 12mo. pp. 127. 1840.

THIS is a charming book, redolent of everything which is most dear to the unsophisticated heart. Its "good hating," though calculated to irritate those who take other views somewhat more than was necessary, perhaps only renders it more characteristic. The titles of its three chapters are "Country Life," "The Country Gentleman," and "the Peasantry." The following advice has often been given; it has not often been expressed more forcibly:—

"The country gentlemen, if they wish to regain and preserve the former influence which belonged to their station, and above all,—and this, as it is a less selfish and more disinterested motive, we are sure will be more likely to operate upon the honourable and high-spirited feelings of the class which we are addressing,—if they wish to preserve entire and uninjured law, order, and property, the prosperity, nay, the very existence of that country of which they form so important a part, they must inhabit for a longer period of the year the mansions of their forefathers, and must spend, not only a greater portion of their income, but of their time and talents (advantages, the two last of which are quite as valuable as the first), among their country neighbours. . . . But when there, he must not content himself with the society of his own family, or with a select circle of friends brought from a distance; a custom in which too many of the higher classes are apt to indulge; but he must live among his neighbours, the rich and the poor, the high and the low. He must not consider the country as a mere place in which to recruit his health after a residence amidst the bustle and hurry of the metropolis, or in which to save money and repair his shattered finances. No; he must regard it as the home of his future life; as a place in which to live and in which to die; where intimacies are to be cultivated, friendships to be formed, and all the acquisitions, whether of fortune, of time, of talents and mental gifts, which he possesses, are to be expended. He must not satisfy himself with the society of those of his own class, but must go forth among those of every degree; he must not only visit the lordly castle, the ancient hall, or the private mansion; but he must call at the house of the yeoman, at the cottage of the peasant: in a word, he must take an active part, and shew that he feels an interest in the amusements, the pursuits, the occupations, the labours, and above all—and here we are sure no lesson is needed by the kindly feelings of the gentlemen of England—in the wants and necessities, the sorrows and afflictions, of his poorer brethren.

"This, and this alone, is the way in which the country gentlemen can counteract the evil effects of those lessons of disobedience, disorder, and revolution, which have been so industriously circulated through the land, and regain his proper and legitimate influence among his countrymen. But it will do more than this; it will operate as one of the best checks to that torrent of laxity of principle, recklessness of purpose, hostility to religion, and seditious violence, which, with grief do we say it, is beginning to open its ruinous and destructive course through our once happy country."—pp. 74—77.

Every Day Duties: In Letters to a Young Lady. By M. A. Stodart, Author of "Hints on Reading," &c. London: Seeley. 12mo. pp. 232. 1840.

THESE letters contain a great many sensible remarks, which do honour to the good sense and good feelings of the writer. But *ne ultra crepidam*—(in this case no apology is necessary for using a Latin proverb in reference to a lady's work), the parts which make most pretension are the least satisfactory. The reviewer had hoped that the strange fancy that it was well for ladies to learn Greek and Hebrew enough to consult the Scriptures in the original languages, was out of date; but it is gravely maintained by Mrs. Stodart. "We," (it does not appear who the "we" may be, surely it does not mean to represent

the following piece of absurdity as the language of literary ladies in general.) "We have no wish to lead our countrywomen to the absurdities of the Greek tragedians, the refined subtleties of Plato, or the long, involved, and vehement sentences of Demosthenes, thundering forth rather than expressing their meaning; we speak of the language of the New Testament. We do not wish to elevate them into biblical critics; it is one thing to criticize, another to see the force of criticism when laid before the mind; one thing to discover truth for ourselves, another to be capable of appreciating it when discovered by another."—p. 132. Now, on the contrary, the reviewer thinks that the ladies who read and translate *Æschylus* may, for aught he knows, be very properly employed, certainly as much so as some gentlemen who are engaged in the same pursuits; but that none can get a smattering of the ancient languages in order to dabble in biblical criticism without becoming very much less amiable as women, and less orthodox and pious as Christians. Of another class of religious blue-stockings the author writes with such severity as to fear that "the charge will be brought against her of writing with a higher degree of causticity than suits a lady's pen."—p. 193. At all events, it is a bold thing to acknowledge that "the portrait is drawn from life."

A Review of Tradition, as taught by the Writers of the Tracts for the Times.
By the Rev. J. Jordan, B.A., Curate of Somerton, Oxon. London: Hamilton. 8vo. pp. 158. 1840.

As the parties attacked in this precious production will, of course, take no notice of it, it may be proper to observe that it is a piece of mere rodomontade and ignorance. The following is a specimen of the reasoning:—"If the preponderance of a majority and the depression of a minority were unity, then assuredly was there unity at the Council of Nice. But certainly that is a strange notion of unity which establishes itself by bearing down the weaker party, and having expelled and got rid of them, shutting them out from the fold, then vaunts itself in its own unity. Who would say that there is unity in the church of Christ in England? The episcopalians are at unity with themselves, and so are [sic] each of the several sects that exist among us. But do the episcopalians include in their unity those who differ from them? No, by no means. What a vanity then would it be to say of us here in England that we are at unity. This unity is the very thing wanted to heal all our jealousies. So neither can it be said of the church during the Arian heresy, either while the Council of Nice was sitting or subsequent to it, that there was unity."—p. 52. An extract from such a book is a sufficient exposure of it.

Plain Parochial Sermons, preached in the Parish Church, Bolton-le-Moors. By the Rev. James Slade, M.A., Vicar of Bolton, and Prebendary of Chester. Vol. IV. London: Rivingtons. 12mo. pp. 439. 1840.

MR. Slade's merits as a theological writer, and, above all, as a parish priest, are well known. The sermons in this volume are not likely to diminish his well-earned reputation.

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Religion in Connexion with a National System of Instruction : Their Union advocated, the Arguments of Non-religionists considered, and a System proposed. By W. M. Gunn, Rector, Burgh Schools, Haddington. Edinburgh : Oliver and Boyd. 12mo. pp. 444. 1840.

MR. GUNN deserves the acknowledgments of the friends of the good cause for his zealous defence of the necessity of religious education. But he must not allow himself to hope that his "system" will be received with any great favour, in England at least.

"There are certain points on which the great majority of the Protestant world are agreed, and with regard to them the word sect is apt to give us the notion that they differ on leading points of doctrine, when they do not. It is only in reference to the leading points of doctrine that the instructional question arises, and on this point the dangers of sectarianism are apt to be grossly overrated."—p. 385.

"Strip, then, these churches [of Scotland and of England] of all that separates them from other Protestant sects; in other words, remove from them the points affecting church government, and let their doctrines be taught—and taught abundantly in all our schools, that, with the blessing of God, our population may be nourished in Christian virtue."—p. 389.

The church of England cannot give up the points affecting church government; and the sects in South Britain are much less disposed than Mr. Gunn believes, to admit the orthodoxy of her doctrines.

The History of the Moravian Mission among the Indians in North America, from its Commencement to the Present Time. With a Preliminary Account of the Indians. From the most authentic sources. By a Member of the Brethren's Church. London : Seeleys. 12mo. pp. 316. 1840.

AN unpretending little book, giving an interesting account of one of the most important missions of this remarkable people, whose simplicity and zeal have endeared them even to those of us who look with most concern upon their position as a religious body.

Sermons preached in St. Paul's Episcopal Chapel, Walsall. By Charles Frederick Childe, M.A., Principal of the Church Missionary Institution, Islington. Seeley. 8vo. pp. 410. 1840.

THIS volume was extorted from the reluctant author by an affectionate congregation. Without the slightest reference to its merits, it may be well to take the opportunity of protesting against the motives which have led to its publication. Mr. Childe says, "I will not speak of the shrinking reluctance with which I entertained your request that I should publish, because I would not seem to yield grudgingly that which the touching and universal kindness I experienced at your hands should have rendered me forward to concede. I foresee indeed that by this compliance I shall not have consulted my own reputation." And so an amiable clergyman is to be dragged into print in spite of his own judgment, because his friends happen to have taken it into their heads that they will have some of his sermons. This is tyranny with a witness! Reputation is of some value to every man; it must be of more than common value to Mr. Childe. No man, or number of men, can have a right to call upon a Christian minister to expose himself; and it is only to be regretted that any clergyman should ever think it his duty to make so unreasonable a sacrifice.

The Gospels of St. Matthew and St. Mark paraphrased, and put into Question and Answer, on a new plan: intended for the use of Parents and Teachers. By the Rev. John Rogerson Cotter, M.A., Rector of Innishannon, and formerly Chaplain to the Female Orphan House, Dublin, Second Edition, revised. London: Rivingtons. 12mo. pp. 295. 1840.

SUCH a book as this is exceedingly useful for such teachers as have not yet attained the habit of giving catechetical instruction. The living teacher is the best; but as the living teacher must himself learn to teach, he must have a guide. Besides, there are many parents, and many young persons employed in teaching in Sunday schools, who may always use Mr. Cotter's book with profit, as they will always feel that they are working more satisfactorily when they are themselves following an instructor.

A Catechism compiled and arranged for the Use of the Young Persons belonging to the Congregation of the Episcopal Chapel of St. John the Evangelist, Edinburgh. By the Rev. Edward B. Ramsay, M.A., F.R.S.E. Second Edition, enlarged. Edinburgh: Grant. 12mo. pp. 150. 1839.

THIS is a very excellent book of its class, admirably conceived, and very well executed. It is quite a treasury of Christian knowledge. It is in six parts. I. The Church Catechism, explained by additional questions and references to Scripture. II. An Appendix, containing a further illustration of some important points connected with the church catechism. III. A Catechism on the Prophecies, and chiefly on the leading predictions regarding Messiah. IV. A Catechism on Confirmation. V. A Catechism on the Church. VI. A Catechism on the Liturgy. But why does Mr. Ramsay talk of *episcopalians*?

True Catholic and Apostolic Faith maintained in the Church of England by Andrew Sall, Doctor in Divinity. To which is prefixed, a Sermon preached by him at Christ Church, Dublin, before the Lord Lieutenant and Council, the fifth day of July, 1674; with a Declaration made in St. John's Church, in Cashel, before the Archbishop of the Province; and a Preface, shewing the Reasons for deserting the Communion of the Roman Church, and embracing that of the Church of England. A New Edition, revised and edited, with a Memoir [of Dr. Sall], and Notes illustrative and biographical, by the Rev. J. Allport, Minister of St James's, Birmingham. London: Whittaker. 8vo. pp. 464. 1840.

DR. SALL's writings are curious and valuable, and deserved to be reprinted. But the kind of discretionary power which has been exercised by the editor renders this edition utterly worthless.* Mr. Allport says, in his "advertisement:"—

"It may be proper for the editor of this republication of the English portion of Dr. Sall's writings to observe, that considerable alteration has been occasionally made in the style of the original, which is at times rather too concise, and might probably, in the present day, be regarded as evincing a degree of ruggedness; there

* Much worse; to print or reprint what another man has written, under his name, and yet with "considerable alterations," which are not specified, is a course against which every honest man should protest. It appears peculiarly disgusting from a party who are always talking about jesuits, and think it quite enough to discredit a book that it has passed through the hands of a popish editor.—ED.

occurs now and then, also, an obscurity, which it has been attempted, in the alterations ventured upon, to remove; but this, it is believed, has been effected without introducing any variation in the sense in which Dr. Sall himself would have explained his meaning."

Dr. Sall, though he had all the zeal and ardour of a convert, is, moreover, too good a catholic to please the *Protestant party*. For instance, when he says that it is "a plain manifestation of the great guilt of the Roman church, deserving the most severe resentment of all true Christians," that the "glorious, truly catholic, apostolic, and holy church of the primitive ages is excluded from the office of being mistress of our belief; and the church of this corrupt age . . . substituted in her place"—a note refers unwary readers to the more enlightened views propounded in "*Mr. Hallam's Literature of Europe*," and "*Mr. Taylor's Ancient Christianity*," p. 331. And when he speaks favourably of Pope Gregory the Great, Mr. Allport says, "Allowance must be made for our author here, as in some few other things, in which he may not reach the standard of our theologians, considering whence he had so recently emerged." p. 344. Indeed, the notes are throughout quite in the Exeter-Hall style of controversy. It should, however, be mentioned to Mr. Allport's honour that he gives up the celebrated advice of the prelates at Bologna, and confesses his belief that it is "a bantering publication of Peter Paul Vergerio," p. 66. It is only an astonishing fact that any one could ever have thought it anything else.

Letters from Palestine: written during a Residence there in the Years 1836-8.
By the Rev. J. D. Paxton. London: Tilt. 12mo. pp. 263. 1839.

THE writer of this is an Anglo-American, whose minute descriptions of everything he saw sometimes furnish very curious information. The American phraseology and American notions are also most amusing. It is something, too, to read a book written by a person who does not shew the slightest tincture of literature, nor a single grain of imagination. He went up mount Lebanon as he would any high mountain in a new country; and says when in Egypt, "the pyramids so much talked of lie near Grand Cairo, and it would have argued a great want of curiosity not to have visited them when so near."—p. 252.

The Hora Paulina of William Paley, D.D., carried out and illustrated in a continuous History of the Apostolic Labours and Writings of St. Paul, on the basis of the Acts, with intercalary matter of Sacred Narrative, supplied from the Epistles, and elucidated in occasional dissertations. By James Tate, M.A., Canon Residentiary of St. Paul's. London: Longman. 8vo. pp. xix. 202, 218. 1840.

IT is obvious that it would be impossible to do justice to a work like this in such a notice as could find room in this Magazine. Its nature and object are apparent from the title; and even those who are not previously satisfied by the name of the author, will see, by the most superficial glance, that it is a work of unusual labour, ingenuity, and learning.

Essential Considerations for Young Christians when entering on the Active Period of Life, adapted for Sabbath-school Libraries. By the Author of "The Good Servant," "Apprentices' Monitor," "Conversations on the Shorter Catechism," &c. &c. Edinburgh: Johnstone. London: Nisbet. 18mo. pp. 262. 1840.

THE title of this little book sufficiently explains its nature and object. The subjects which it discusses are highly important; and the reviewer sincerely hopes that it will promote the good design of the pious author.

A Calm Exposure of the Unfairness of the "General Reply to all Objections" of the Author of Ancient Christianity. By James Beaven, M.A., Curate of Leigh. London: Rivingtons. 8vo. pp. 43. 1840.

THIS is a very valuable pamphlet—to say the truth, a great deal too good for the purpose. Yet, as there are no doubt some persons who will take Mr. Taylor's word for it, that he could answer all the charges of ignorance and mis-statement which have been brought against him, if he thought it worth while, it may be well to have a calm exposure by an able hand.

An Index of Prohibited Books, by the command of the present Pope, Gregory XVI., in 1835, being the Latest Specimen of the Literary Policy of the Church of Rome. By the Rev. Joseph Mendham, M.A., M.E.H.S. London: Duncan and Malcolm. 12mo. pp. 130. 1840.

EVERYTHING that Mr. Mendham writes on this subject must be learned and interesting; but it seems to the reviewer a great pity that he cannot give us the valuable fruits of his research without mixing up them and himself with the ignorant agitators of the day. Only think of a gentleman of real benevolence, as the reviewer unfeignedly believes the author to be, issuing such a horrible order to his readers before they have got through even his preface, "See M'Ghee in ALL his speeches and works." Truly they would be well set to work for some time. But so it is, and so it ever has been, except in those ages which we despise, that knowledge is the bond-slave of opinion.

The Life and Times of Montrose: illustrated from original manuscripts, including family papers, now first published from the Montrose Charter-chest, and other private repositories. By Mark Napier, Esq., Advocate. With Portraits and Autographs. Edinburgh: Oliver and Boyd. London: Simpkin, Marshall, and Co. 8vo. pp. 537. 1840.

IT would be difficult for anybody to write a life of Montrose that should be uninteresting; but the advantages which the author has enjoyed, and which are specified in the title, even if they had been used with less ability, must have rendered this work a most valuable contribution to the history of our country.

Jerusalem and the Jewish Cause. A Letter to the Right Hon. and Right Rev. the Lord Bishop of London, respecting the Prospects of the Jews and the Jewish Mission in Syria. By the Rev. W. B. Hurnard, M.A. London : Hayward. 8vo. pp. 48. 1840.

THIS pamphlet deserves attention. As to the specific plan proposed by the writer there may perhaps be some doubt ; but the general soundness of his views, and the importance of the facts which he states, and of some such measures as he proposes, seem to admit of no question.

The Churchman's Guide; a copious Index of Sermons and other Works, by eminent Church-of-England Divines: digested and arranged according to their subjects, and continued to the present day. By the Rev. John Forster, M.A., Incumbent of the Royal Chapel in the Savoy. London : Parker. 8vo. pp. 201. 1840.

THIS is indeed a copious index. The list of *authors* to whose volumes it applies must amount to near a hundred and fifty. The reviewer has no reason to doubt its accuracy, and, if accurate, its value is obvious.

Israel's Return; or, Palestine Regained. By Joseph Elisha Freeman. London : Ward and Co. 12mo. pp. 390. 1840.

THERE is much good sense and valuable matter in this little volume, which maintains the restoration and re-establishment of the Jewish nation. As to one point, however, the reviewer will take the liberty to say that Mr. Freeman will make the matter much more satisfactory to his own mind, and more clear to his readers, if he will only (as he seems almost prepared to do) throw overboard the cumbrous, and, it may be hoped, nearly obsolete, interpretation which turns the days of prophecy into years. Mr. Freeman says of these periods, "I cannot but consider that the predictions connected with them are yet to be accomplished;" and yet on the next page he says, that "as in their literal signification the prophetic dates would occupy, in their longest course, but a very limited space of time indeed, it is plain that without a mystical or symbolical interpretation of them, they could be of no real guide or service to the church in the intermediate period." Will Mr. Freeman calmly consider how far the mystical interpretation has really been of guide or service to the church in any way whatsoever? Why, in what possible sense can "the church of Christ" be said ever to have had any belief in the 1260 years system? It was never dreamed of till the church had existed more than a thousand years; it was never received in the Lutheran church; and of the comparatively few English Christians who have heard of it, how many can be said to have a real comforting and guiding faith in it? Was the church really guided and served by Mede's telling it that the period of 1260 years was to end in 1716; by Mr. Frere's telling them that it had ended in 1792, and that the Jews would be restored in 1822; and is it served and guided by Mr. Faber's assurance that though he was so wrong in his demonstrations that it was to end in 1866, it will certainly run

out in 1864? Not a whit. The people guided and comforted are the infidels who stand by and laugh as one bubble after another bursts, and are greatly edified by the puerile conceits and falsifications of history which are extorted from the system-makers by the exigency of interpretation. This, however, regards only one point in Mr. Freeman's book; and while we are, or (as it seems to the reviewer) ought to be, content to be ignorant of the period at which Israel will be restored, it is most important, if we wish to understand the Bible at all, to inquire whether Israel, means Israel or the Christian church; and whether the restoration of the Jews is their reduction to the land of their fathers, or their merger and national extinction among their gentile oppressors. The question is most important, not only for its own sake, but for its bearing on the general interpretation of the Word of God.

SEVERAL valuable reprints, by Mr. Parker of Oxford, should have been noticed before, as "Some Important Points of Primitive Christianity maintained and defended, in several sermons and discourses," by *Bishop Bull*, in one handsome volume, 8vo.—"Liturgy, Episcopacy, and Church Ritual; three speeches" by *Archbishop Laud*—the "Parochialia, or Instructions to the Clergy," by *Bishop Wilson*—and "A Treatise on the different Degrees of the Christian Priesthood," by *Dr. Saravia*. These three are very handsome little volumes. The two latter are profusely ornamented with head and tail pieces, many of which are very beautiful.

The *Rev. R. Montgomery*, Incumbent of St. Jude's Episcopal Church, Glasgow, has published a new edition, in two handsome volumes, 8vo, of "*Bishop Sanderson's Sermons*," (Arnold,) with an Introductory Essay by himself, and the Life of the Bishop by Isaac Walton.

Mr. Burns has reprinted the "Practical Discourse of Religious Assemblies," by *Dean Sherlock*, with a preface by the *Rev. Henry Melvill*, in a very elegant form. He has also brought out an improved edition of "*The English Mother*," which was a very good little book before; "Evangelical Truth and Apostolical Order," an excellent little tract, by the *Rev. W. Gresley*; a second part of "*Conversations with Cousin Rachel*;" and a practical explanation of the creed for the use of children, entitled, "What we are to believe."

The *Rev. Dr. Claxson*, at the request of the audience, has published his Inaugural Address (Longmans) delivered before the Gloucester Literary and Scientific Association, of which he is President.

The Second Part of "*Popular Errors*" (Tilt) appears to contain a great deal of amusing and useful knowledge, in correction of "popular errors respecting food and the domestic arts and manufactures."

Part VIII. of "*Le Keux's Memorials of Cambridge*" (Tilt) is quite worthy of the artist and the subject. It contains four very beautiful views of St. John's.

If a little tract entitled "Pastoral Conversations," (Wix) by a Clergyman of the Diocese of London, has not been recommended before, it ought to have been.

The Second Volume of "The Voice of the Church" (Burns) has been out some time, and contains an immense quantity of most valuable and interesting matter.

Several charges and single sermons ought to have been acknowledged before, and deserve more notice than room allows. "Isaiah's Prospect of the Church, the Sermon at the Consecration of the Right Rev. Christopher Edwards Gadsden, D.D.," Bishop of South Carolina, "preached in Trinity Church, Boston, on the first Sunday after Trinity in the present year, by the *Right Rev. George Washington Doane, D.D.*, Bishop of the Diocese of New Jersey, and provisional Bishop of the Diocese of Maryland." "Two Charges, delivered at the General Visitations of the Archdeaconry of Bristol, in June, 1839, and July, 1840," by *Archdeacon Thorp*. (Rivingtons.) "A Charge delivered to the Clergy of the Archdeaconry of Surrey," by *Archdeacon Wilberforce*. (Burns.) "The Edification of the Church, a Sermon preached at the Consecration of the Lord Bishop of Chichester," by the *Rev. A. Grant, LL.B.* (Burns.) Three Visitation Sermons; one "On the Duty of the Members of the Church of England to adhere to her Doctrine and Discipline," preached before the Archbishop of Canterbury at his Grace's triennial visitation of the Deaneries of Bridge and Elham," by the *Rev. Francis Russell Nixon, B.A.* (Wix); a second, entitled, "The Clergy, Watchmen unto the People," preached at the primary visitation of the Lord Bishop of Peterborough, by the *Rev. Henry Alford, M.A.* (Rivingtons); and a third, entitled, "The Duty and the Spirit of the Christian Ministry," preached at Nottingham, at the primary visitation of the Lord Bishop of Lincoln, by the *Rev. Richard Newton Adams, D.D.* (Parker.) "A Sermon preached in St. John's Chapel, Bognor, in aid of the Funds of the West Sussex, East Hampshire, and Chichester Infirmary," by the *Rev. Edward Miller, M.A.* (Rivingtons.) "The Student's Walk, a Sermon preached in the Chapel of Trinity College, Cambridge, on Sunday, October 18, 1840," by the *Venerable Archdeacon Thorp*. (Rivingtons.) "A Divine Commission necessary to the Minister of Religion," by the *Rev. G. B. Sandford, M.A.* (Rivingtons.)

CHURCH MATTERS.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of the committee of this society was held at their chambers, St. Martin's Place, on Monday, the 16th November, 1840—the Rev. Dr. D'Oyley in the chair. There were also present, the Revs. Dr. Shepherd, J. Lonsdale, Benjamin Harrison, and J. Jennings; H. J. Barchard, A. Powell, J. Cocks, N. Connop, jun., Esqrs.

Among other business transacted, grants were voted towards building a

chapel-of-ease at Tean, in the parish of Checkley, Stafford; rebuilding the church at Cressage, in the parish of Cound, Salop; building a new church in Every-street, Manchester; building a chapel at Bexhill, Sussex; building a new church in the parish of Allhallows-on-the-Wall, in the city of Exeter; the purchase of a building, to be rendered appropriate for an episcopalian chapel, at Falmouth, Cornwall; building a new church in the parish of St. George, Southwark; building a chapel at Knighton, in the parish of Hannock, Devon; enlarging, by rebuilding, the church at Rogate, Sussex; rebuilding the church at Old Swinford, Worcester; enlarging, by rebuilding, the chapel at Tibberton, in the parish of Edgmond, Salop; rebuilding the chapel at Whittington, Worcester; repewing the church of St. Peter, at Ipswich, Suffolk; re-arranging seats and rebuilding galleries in the church at Leighton Buzzard, Bedford; re-arranging part of seats and building gallery in the church at Battisford, Suffolk; rebuilding the church at Norton Bavant, Wilts.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bishop of Llandaff, Llandaff Cathedral	Oct. 4
Bishop of St. David's, in the Chapel of St David's College.....	— 18
Bishop of Rochester.....	Nov. 8

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Andrews, E.	B.A.	Trinity	Camb.	St. David's
Bowen, W. C.		St. David's, Lampeter		St. David's
Davies, D.		St. David's, Lampeter		St. David's
Edwards, D.		St. David's, Lampeter		St. David's
Evans, T.		St. David's, Lampeter		St. David's
Hutchinson, Jas.	B.A.	St. John's	Camb.	Rochester
James, T.		St. David's, Lampeter		Llandaff
Jones, J.	B.A.	Trinity	Camb.	Llandaff
Jones, J. R.		St. David's, Lampeter		Llandaff
Marshall, Henry Johnson	B.A.	Pembroke	Oxford	Rochester
Pearson, Wm.	B.A.	Exeter	Oxford	Rochester
Row, Charles Adolphus...	B.A.	Pembroke	Oxford	Rochester
Wigan, Wm. Lewis.	B.A.	Christ Church	Oxford	Rochester

PRIESTS.

Bruce, W.	B.A.	Oriel	Oxford	Llandaff
Collins, W. L.	B.A.	Jesus	Oxford	St. David's
Dalton, Samuel N.	B.A.	Caius	Camb.	Rochester
Evans, T.		Trinity	Dublin	St. David's
Evans, T.		St. David's, Lampeter		St. David's
Felix, H.		St. David's, Lampeter		St. David's
Field, E. K.		St. Edmund Hall	Oxford	St. David's
Gwynne, E. H. A.	B.A.	St. John's	Camb.	St. David's
Hilton, C. J.	M.A.	Jesus	Camb.	St. David's
James, R. H.		St. David's, Lampeter		Llandaff
Jones, E.		Jesus	Oxford	Bishop of St. David's
Jones, J. D.		St. David's, Lampeter		St. David's
Morgan, J. D.		St. David's, Lampeter		St. David's
Morgan, W.		St. David's, Lampeter		St. David's
Morgan, J.		St. David's, Lampeter		Llandaff
Nicholl, Ilyd.	M.A.	Exeter	Oxford	Llandaff
Parnell, George Damer....	B.A.	Downing	Camb.	Rochester

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Steel, M.....	B.A.	Jesus	Oxford	Llandaff
Thomas, D. P.....	B.A.	Jesus	Oxford	Llandaff
Thomas, T. K.....	M.A.	St. John's	Oxford	Llandaff
Williams, E. T.....	B.A.	Exeter	Oxford	Llandaff

His Grace the Archbishop of Dublin held an ordination on Sunday the 1st Nov., in Christ Church Cathedral. The following were admitted to holy orders:—

The Rev. R. Budds, A.B., Rev. J. E. Murray, A.B., and Rev. T. Flynn, A.M., priests; W. Hamilton, A.B., R. D. Maunsell, A.B., W. Atkins, A.M., M. S. Berry, A.B., and W. Rosbotham, A.B., deacons, for the diocese of Dublin; Rev. H. Burdett, A.B., Rev. C. J. Lambert, A.B., Rev. B. C. Browne, A.B., and Rev. E. Norman, A.M. priests; and F. R. Sadlier, A.M., deacon for the diocese of Meath; Rev. H. Constable, A.B., and Rev. H. T. Newman, priests; and T. B. Tuckey, A.B., deacon for the diocese of Cork; Rev. J. B. Lowe, A.B., priest for the diocese of Killaloe; Rev. H. Collins, A.B., priest, and R. J. Card, deacon for the diocese of Kilmore; M. Vicary, A.B., and J. Graves, A.B., deacons for the diocese of Ossory; and A. H. Leach, A.B., deacon for the diocese of Down and Connor.

The Bishop of Worcester purposes holding his next general ordination on Sunday, the 20th day of December.

The Lord Bishop of Oxford's next general ordination at Christ Church is appointed to be holden on the Sunday before Christmas-day.

The Lord Bishop of Gloucester and Bristol will hold an ordination in the Cathedral Church of Bristol on the Monday before Christmas-day.

The Lord Bishop of Salisbury will hold his next ordination at Salisbury on Sunday the 7th of March. Candidates for Deacons' orders are required to be at the Palace in order to a preliminary examination on Tuesday the 29th of December, at 10 o'clock.

RESIGNATIONS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Boissier, P. E., the Incumbency of Malvern Wells.				
Footitt, Jas.....	Upton V.	Notts	York	Southwell Coll. Church
Garbett, Jas., the Chaplaincy of Hereford County Gaol				
Griffith, E., the Assistant Curacy of Penzance Chapel				
Knatchbull, Wedham, Sutton Mandeville R		Wilts	Salisb.	
Scrivener, Arthur, the Curacy of East Bourne, Sussex				
Snow, M. N., the Curacy of St. Buryan, Cornwall				
Stonhouse, A.....	{ Stratford under Castle } { P. C., Old Sarum }	Wilts	Salisb.	D. and C. of Sarum
Taylor, George, the Masterahip of the Free Grammar School of Dedham, Essex				
Wilberforce, Ven.	{ Brixton R., Isle of }			
Archdeacon	{ Wight }		Winchester	

CLERICAL APPOINTMENTS.

Allen, T. L.....	Chaplain of Hereford County Gaol
Armstrong, —	One of the Priest Vicars or Minor Canons of Exeter Cathedral
Atkins, J.....	Chaplain to the Union, Windsor
Baines, Edward, R. of	Clipstone, Northampton, Master of the Hospital and Free School built and endowed by Sir G. Buswell in that parish
Bardsley, Jas.....	Senior Curate of the Parochial Church of Bromley, Lancashire
Barne, H.....	Curate of Seend, near Melksham
Beckett, H. F.....	Assistant Curate of Rawmarsh, Rotherham
Brewster, W.....	Curate of the New Church, Rochdale
Buddicam, R. P.....	Principal of the Clerical College at St. Bee's, Cumberland

Curme, T.....	One of the Domestic Chaplains to His Grace the Duke of Marlborough
Douglas, Arch., R. of Cootehill,	one of the Chaplains of the Lord Lieutenant of Ireland
Durham, E.....	Curate of St. Peter's, Drogheda
Field, E.	Official Inspector of Schools, by the Committee of the Privy Council
Gough, H.....	Assistant Curate of St. Mary's Chapel, Penzance
Hale, the Ven. Archdeacon,	the fourth Canonry in St. Paul's Cathedral, founded therein by a recent Act of Parliament
Hugall, W. H.....	Domestic Chaplain to Lord Beaumont
Hughes, —, ...	Examining Chaplain to the Bishop of Chichester, Curate of Eastbourne, Sussex
Hutching, W. J.....	Morning and Afternoon Preacher of Brunswick Chapel, Up. Berkeley-street, Portman-square
Irvine, G. D'Arcy	Chaplain to Bristol Bridewell
Irwin, A.	Private Secretary to the Lord Primate of Ireland
Lee, P. H.....	Rural Dean of the Towcester District
Minchin, Chas. H.....	Chaplain to the Lying-in Hospital, Dublin
Reay, C. L.....	One of the Domestic Chaplains to the Right Hon. Baron Keane, of Ghuznee
Smith, R.....	Curate of Ballyconnell, Diocese of Kilmore
Smith, C. F.....	Curate of Handley, Cheshire
Snow, M. N.....	Chaplain of Her Majesty's Ship, "Calcutta"
Spring, Edw.	Curate of Dunurlin, Co. Kerry
Stracey, W.....	Curate of St. Buryan, Cornwall
Theed, J. H.	Chaplain of Her Majesty's Ship the "Howe"
Thomas, W. B.....	Examining Chaplain to the Lord Bishop of St. David's
Thompson, Edw.....	Minister of Charlotte Street Chapel, Pimlico.
Twisleton, Fred. B., LL. D.,	a Canon Residentiary of Hereford Cathedral
Watson, Andrew.....	Chaplain to Her Majesty's Ship the "Caledonia"
Whitworth, Wm. Hen.	Head Master of the Free Grammar School of Dedham, Essex
Ward, J. T., V. of Askham,	Westmoreland, Chaplain to the Earl of Mexborough

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Alford, C. R.....	{ Incumbent of the District Church, Rugby }	Warwick L. & C.		The Trustees
Annard, Alex.....	Road P. C.	Northam.	Peterbo.	{ Duke of Grafton and Rector of Ashton
Awdrey, Chas.....	Worthin R. w. Wolston	C. Salop	Hereford	New College, Oxon
Balfour, James.....	{ St. James's P. C. Cheltenham }	Glouces.	G. & B.	The Trustees
Benn, Wm.....	Corney R.	Cumb.	Chester	Earl of Lonsdale
Blackmore, Richd.	Charles R.	Devon.	Exeter	Rev. R. Blackmore
Buddicomb, R. F.	St. Bee's P. C.	Cumb.	Chester	Earl of Lonsdale
Carrick, G. M., Incumbent of St. George's Church,		Sowerby,	Yorkshire	
Cartwright, J. H....	Westbury P. C.	Wilts	{ P. Prec. of Salisb. }	Pres. of Salis. Cath.
Caswall, Edwd.....	{ Stratford under Castle P. C., Old Sarum }	Wilts	Salisbury	D. & C. of Salisbury
Dalton, T.....	{ Trinity in Bees P. C. Whitehaven }	Cumb.	Chester	Earl of Lonsdale
Dymock, Thos. F..	Hatch Beauchamp, R.	Somerset B. & W.		On his own petition
Everard, E. J.....	{ Oldbury on the Hill R. w. Didmorton R. }	Glouces.	G. & B.	Duke of Beaufort
Footit, J.....	Gonaldston R.	Notts	York	Coll. Ch. of Southwell
Fox, John.....	Kirby Bellars P. C.	Leicester Lincoln		Sir F. Burdett, Bart.
Freyer, H. E.....	Winterslow R.	Wilts	Salisbury	On his own petition
Goodenough, E., D. D.	Spernal R.	Warwick Worces.		Rev. J. Chambers
Greswell, Clement	Tortworth R.	Glouces.	G. & B.	Oriel College, Oxon

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Handcock, W.....	The living of Radinstown, Kildare			
Hooper, Thomas...	Elkstone R.	Gloucea.	G. & B.	Hon. R. K. Craven.
Huddart, J. P.....	The living of Clontarf, Ireland			
Jameson, T.....	Ballinaclesh P. C.			
Kemp, G.....	St. Allen V.	Cornwall	Exeter	Bishop of Exeter
Kirkpatrick, Geo..	Craigs R., Ireland			
Labatt, Edward....	Meveagh R., Derry			
M'All, E.....	Brixton R., I. of W.	Hants	Winches.	Bishop of Winchester
Maginn, C.....	The living of Castletownroche, Ireland			{ Bp. of Cork, Cloyne, and Ross
Marshall, W. K....	{ Kemberton R. w. Sutton Maddocks V.	{ Salop	L. & C.	W. H. Slaney, Esq.
Meade, Edward....	Malvern Wells	Worcea.	Worcea.	Rev. P. E. Boissier
Merewether, Fras.	Woolhope V.	Hereford	Hereford	D. & C. of Hereford
Morehead, G. J....	Easington R.	York	York	Lord Chancellor,
Munsey, William...	Fownhope V.	Hereford	Hereford	D. & C. of Hereford
Naylor, F. W.....	Upton V.	Notts.	York	Southwell Coll. Ch.
Nevin, Rev. John.	Portlengone R., Ireland			Ld. Lieut. of Ireland
Riddell, Thomas...	Sedburgh V.	W. York	Chester	Trinity Coll. Camb.
Russell, G.....	Durnford V.	Wilts	Salisbury	Rev. A. Howman
Shelford, Thomas...	Lambourn R.	Essex	London	C. Ch. Coll. Camb.
Thackeray, G.....	Hemingby R.	Lincoln	Lincoln	King's Coll. Camb.
Tyrrell, Wm.....	Abogill R., Ireland			
Walker, Thos.....	Toft R. w. Caldecote V.	Camb.	Ely	Christ Coll. Camb.
Walker, G. A.....	Alverthorpe C.	W. York	York	Vicar of Wakefield
Walton, Henry....	Kirkby Irelieth P. C.	Lancaster	Chester	Vicar of Dalton
White, J.....	St. Stephen's V., Cant.	Kent	Canterb.	Archd. of Canterbury
Woodhall, E. H....	Salton V.	N. York	{ P. of D. & C. of York	{ G. W. Dowker, Esq.
Wyndham, J.....	Sutton Mandeville R.	Wilts	Salisbury	Wm. Wyndham, Esq.
Young, Thomas....	Salcombe R.	Devon	{ Pec. of D. & C.	{ D. & C. of Exeter

CLERGYMEN DECEASED.

Ainger, W., D.D..	{ Northenden R.	Chester	Chester	D. & C. of Chester
	{ St. Bee's P. C.	Cumb.	Chester	Earl of Lonsdale
	{ Principal of the Clerical College, at St. Bee's, Cumberland, and one of the Prebendaries of Chester Cathedral			
Ashburner, Robt..	Kirkby Irelieth P. C.	Lancaster	Chester	Rev. J. T. Kirkbank
Barnard, E.....	{ Alverstoke R.	Hants	Winches.	Bishop of Winchester
	{ and a Prebendary of Hereford Cathedral			
Bowerbank, Wm...	Salmonby R.	Lincoln	Lincoln	
Chare, Edward, one of the Priest Vicars or Minor Canons of Exeter Cathedral				
Dawson, Very Rev. H. Richard, Dean of St. Patrick's Cathedral				
Finch, Hon. Danl.	{ Harpsden R.	Oxford	Oxford	All Souls Coll. Oxford
	{ Cwm Sin R.	Flint	St. Asaph	Bishop of St. Asaph
	{ and one of the Prebendaries of Gloucester Cathedral			
Galland, Archibald, Curate of Drayton, near Retford				
Hammond, H., at Windleham, near Bagshot				
Harrison, Thomas.	{ Corney R.	Cumb.	Chester	Earl of Lonsdale
	{ and Holy Trinity in Bees P.C.			Whitehaven
Harvey, W. H., at Cheltenham				
Hobson, William..	Welch Hampton P. C.	Salop	L. & C.	C. K. Mainwaring, Esq.
Maginn, J.....	Castletownroche R.,	Cork, Ireland		
Marsh, Mathew....	Winterslow R.	Wilts	Salisbury	
Mathews, Arthur, Canon Residentiary of Hereford Cathedral				
Penny, John, R. of Sandy Point, St. Christopher's, West Indies, and Chaplain to the Garrison				
Preedy, Wm., B.A., at Fladbury, late a Commoner of Wadham College, Oxford				

Name.	Preferment.	County.	Diocese.	Patron.
Sinclair, W. S., Cambridge				
Thompson, W. Thomas				
Turner, J. Farley..	{ St. Mary Major R. Exeter, & Kidderminster V. w. Low Mitton C. }	Devons.	Exeter	D. & C. of Exeter
Vivian, W. H.....	Charles R.	Devon	Exeter	Lord Foley
Ward, Anthony....	Eastrington V.	E. York	York	Lord Chancellor
Watkins, Morgan..	{ Southwell V. and Bleasby V. }	Notts.	{ Pec. of Southwell }	{ Prec. in Southwell Coll. Church }

UNIVERSITY NEWS.

OXFORD.

October 31.

Brasenose College.—Notice is hereby given, that the incorporated trustees of the estate, devised by William Hulme, Esq., will, on the 23rd day of December, proceed to nominate and present to the Perpetual Curacy of Acton Trussell with Bednall, in the county of Stafford, out of the number of such persons who shall either then be, or shall have previously been, exhibitors on the foundation of the said William Hulme, such individual as the said trustees may think proper, and who shall be qualified as hereinafter mentioned; that is to say, "the said individual shall have taken his degree of Bachelor of Arts in the University of Oxford, and shall have entered into Holy Orders, and shall also in all other respects be capable of being, and shall be ready and willing to be, presented." Candidates are requested to apply to me by letter, inclosing proper testimonials, on or before Saturday, the 19th of December. The trustees particularly request that no application may be made to them, either in person or by letter.

THOMAS MARKLAND, Secretary.
Manchester, Oct. 10, 1840.

Gentlemen in Holy Orders who may have been exhibitors, and who may be candidates hereafter for any vacant living, are requested to send their names and address to the secretary, as the trustees do not mean in future to advertise when their livings become void.

Elizabeth College, Guernsey.—The situation of Mathematical Master will be vacant at Christmas next. Salary, at present about 120*l.* per annum, depending upon the number of scholars. No house. Gentlemen desirous of being candidates, are requested to send their testimonials to the principal as soon as possible. Further particulars may be obtained by members of the University, upon personal application to the Rev. Dr. Stocker, Brewer's-street.

In a Convocation holden on Thursday last, the nomination of the Rev. C. Page Eden, M.A., Fellow of Oriel College, to the office of Public Examiner in *Literis Humanioribus*, and that of W. F. Donkin, M.A., Fellow of University College, to the office of Public Examiner in *Disciplinis Mathematicis et Physicis*, having been approved in Congregation, met with the unanimous approbation of the House.

In a Congregation holden the same day, the following Degrees were conferred:—

Doctor in Civil Law—H. K. Seymer, late Fellow of All Souls', grand comp.

Bachelor in Divinity—Rev. C. Taylor, Brasenose, Prebendary of Hereford Cathedral.

Bachelor in Civil Law, by Commutation—R. C. Sewell, Fellow of Magdalen College.

Masters of Arts—J. Simeon, and Rev. R. J. F. Thomas, Christ Church; Rev. D. Roberts, Jesus; Rev. G. H. Cotton, Worcester; E. Gordon, Oriel.

Bachelors of Arts—J. F. Reeve, Wadham, grand comp.; L. H. Palmer, Christ Church; J. Bostock, Brasenose; H. W. Guy, Exeter; G. W. Garrow, J. Barber, and W. Toms, Worcester.

On Thursday evening, C. T. Arnold, Esq., of Magdalen Hall, was elected President of the Union Society for the present Term.

On Saturday evening, P. J. Brine, Esq., was elected a Scholar of King's College, Cambridge.

November 7.

St. Mary Hall.—The Trustees of the Scholarships founded in this University by Thomas Dyke, formerly of Kingeton, in the county of Somerset, Doctor of Medicine, are desirous of appointing a Scholar to fill up a vacancy therein. Candidates must be either of the name and kindred of the said Thomas Dyke, or must be persons born in and inhabitants of the county of Somerset, whose parents are unable to provide for and maintain them in the University without assistance; and if already members of the University of Oxford, must not have kept more than fifteen Terms. The candidates

will be submitted to an examination at the University, with respect to their learning and abilities, and the candidate who shall pass the best examination will be appointed to the Scholarship. The Scholarship amounts to 40*l.* per annum, and may be enjoyed for six years, if the party shall so long continue a resident scholar and student at St. Mary Hall. Persons desirous of becoming candidates are required to send to Jas. Randolph, of Milverton, in the said county of Somerset, solicitor, on or before the 1st day of January, 1841, the proper evidence of their places of birth and residence, and all such particulars as may satisfy the trustees of their circumstances.

On Monday last, the first day of the Law Term, W. F. White, D.C.L. of Trinity College, was admitted into the College of Advocates, in the Archbishops' Court, London.

On Tuesday last, the Hon. A. F. O. Liddell, B.A., and H. W. Acland, B.A., both of Christ Church, were elected Fellows of All Souls' College.

November 14.

Lincoln College.—A Fellowship now vacant will be filled up on Friday, December 11th. Candidates must be natives of the county of Lincoln, and are required to call in person on the Rector, on Saturday, December 6th, with the usual testimonials, and with a certificate of their place of birth.

In a Convocation holden Thursday, it was unanimously resolved that the sum of 150*l.* should be given out of the University chest to the Episcopal Library in Jamaica, to be expended in the purchase of works printed at the University press; the selection of the books to be left to the Lord Bishop of Jamaica.

In the same Convocation, the Rev. W. Alleyn Evanson, M.A., of Trinity College, Dublin, was admitted *ad eundem*.

In a Congregation holden the same day, the following Degrees were confirmed:—

Doctor in Civil Law—R. C. Sewell, Esq., Barrister-at-Law, Fellow of Magdalen College.

Masters of Arts—Sir W. C. James, Bart., Christ Church, grand comp.; Rev. W. J. Burgess, Exeter; Rev. E. B. Ellman, Wadham; A. Slocock, Trinity.

Bachelors of Arts—R. Hill, Worcester College, grand comp.; J. H. Janvrin, Oriel College, grand comp.; F. Baron de Paravicini, W. P. Walsh, T. E. Dorville, and H. W. Cooke, Worcester College; J. D. Durell, and Rev. I. Fidler, New Inn Hall; F. W. Cartwright, St. Mary Hall; G. Burder, H. Strong, and E. Roberts, Magdalen Hall; J. H. Ashhurst, and G. J. Ford, Exeter College; N. Morgan, A. Burnett-Stuart, and W. C. Howell, Brasenose; F. L. Colville, and G. E. Alexander, Trinity College; C. G. T. Barlow, T. Wodehouse, and J. Cooke, Balliol College; C. D. Everett, Queen's; R. Lloyd, Merton; A. Bigge, and J. E. Cox, University; A. Moxley, Oriel; O. A. Hodgson, Magdalen; T. K. Chittenden, Fellow of St. John's; F. W. Trenow, J. Scotland, and S. Clarke,

St. John's; R. Cooper, T. C. Whitehead, E. Boys, L. Dobinson, and W. O. Maclean, Wadham; R. Cosens, Pembroke; T. Dehory, J. White, and J. L. Longmire, Lincoln College; P. Story, and Hon. E. Leveson Gower, Christ Church.

November 21.

On Thursday the following Degrees were conferred:—

Masters of Arts—Rev. W. H. Ridley, Student of Christ Church, grand comp.; Rev. H. W. Phillott, Student of Christ Church; H. Downing, Trinity College.

Bachelors of Arts—J. W. Empeon, Brasenose, grand comp.; W. Cartwright, Brasenose; J. Welch, Queen's; W. E. Smith, and W. T. A. Radford, Exeter; A. Kent, Oriel.

In the Vice-Chancellor's Court yesterday, J. R. Kenyon, Esq., D.C.L., Fellow of All Souls' College, and Barrister-at-Law, was nominated and sworn in Assessor of that Court, in the room of the Principal of Magdalen Hall, resigned.

On Thursday last, A. T. G. Manson, B.A., Gentleman Commoner of Magdalen College, and B. E. Winthrop, M.A. of Wadham College, were called to the Degree of Barrister-at-Law, by the Hon. Society of Lincoln's Inn.

On Thursday last, W. E. Buckley, B.A. of Brasenose, and H. Randall, B.A., Scholar of Trinity, were elected Fellows of Brasenose College.

Yesterday, Mr. C. G. Price, Commoner of Jesus College, was elected scholar of that society.

CAMBRIDGE.

November 1.

Gonville and Caius College.—At a meeting of the Master and Fellows, on Wednesday morning, the following students were elected Scholars:—Ds. Armitage, Da. Halls, Da. Ballock. Two exhibitions were given to Da. Gould. Da. Stephen and Da. Perram were elected to Scholarships. The Mickleborough Scholarship in chemistry was given to Da. Woodhouse. A Wortley Exhibition to Da. Otley, for moral philosophy. A College Exhibition to Da. Hare, for anatomy and physiology. The Chapel Clerkship to Da. Otley.

November 7.

On Wednesday last the Rev. John Graham, D.D., Master of Christ's College, was elected Vice-Chancellor of this University for the ensuing year.

The Seatonian Prize.—The prize for the best English Poem, by a Master of Arts, of this University, was adjudged, on Monday last, to the Rev. T. E. Hankinson, M.A., of Corpus Christi College—Subject, "The Ministry of Angels." Mr. H. obtained the same prize in the years 1831, 1832, 1833, 1834, 1835, and 1838.

At a Congregation, on Monday last, the following degrees were conferred:

Master of Arts—G. G. La Motte, Emmanuel College.

Bachelors of Arts—W. H. Barrington, Trinity; J. P. Tomlinson, and A. Douglas, Magdalene; A. R. V. Hamilton, Catharine Hall; J. I. P. Wyatt, Magdalene.

At the same Congregation, the following Graces passed the Senate:—

That *pro hac vice* the election into the vacant office of High Steward be *more bergensium*.

To allow the Matriculation for this term to take place on the 14th of November, instead of the 18th.

To affix the seal to two powers of attorney, one for the sale of 1700*l.* 2*s.* 5*d.* 3 per cent. Consols, belonging to the Woodwardian Fund, and the other for the sale of 1000*l.* 3*d.* per cent. Annuities, being a part of the stock belonging to the Library Fund.

To allow Mr. Bernard, Hebrew Teacher, 30*l.* from the University Chest.

To nominate Charles Hardwick, of Catharine Hall, to one of the Lumley Exhibitions.

To appoint Mr. Joseph Thackeray, of King's College, and Mr. Rangeley, of Queens' College, Pro-Rectors.

To appoint Mr. Thurstell, of Caius College, and Mr. Steventon, of Corpus Christi College, Moderators, and also Deputy-Proctors, in the absence of Mr. Maturin and Mr. Dalton.

To appoint Mr. Cookson, of St. Peter's College, and Mr. Brumell, of St. John's College, Mathematical Examiners of the Questionists, who are candidates for Honours.

To appoint Mr. Mills, of Pembroke College, and Mr. Hutchinson, of St. John's College, Mathematical Examiners of the Questionists, who are not candidates for Honours.

To appoint Mr. Whitaker, of Queens' College, a Classical Examiner of the Questionists.

To appoint Mr. Harvey, of King's College, and Mr. Rangeley, of Queens' College, Examiners of the Questionists; Acts of the Apostles, and Paley's Moral Philosophy.

To re-appoint Mr. Jerrard, of Caius College, and Mr. Kennedy, of St. John's College, Examiners of the Classical Tripos.

To appoint Mr. Warter, of Magdalene College, an Examiner of the Classical Tripos.

To appoint Mr. Shilleto, of Trinity College, an Examiner at the Previous Examinations in Lent and Michaelmas Terms.

To appoint Mr. Whitaker, of Queens' College, an Examiner at the Previous Examinations in Lent and Michaelmas Terms.

To appoint Mr. Toser, of Caius College, an Examiner at the Previous Examinations in Lent and Michaelmas Terms.

To appoint Mr. Goodwin, of Corpus Christi College, an Examiner at the Previous Examinations in Lent and Michaelmas Terms.

* Whereas by a grace of the 2nd of June, 1838, the Examination of the Questionists who are Candidates for Mathematical Honours begins on the Monday preceding the first Monday in the Lent term: That in January next the said Examination do begin on the Wednesday week

preceding the first Monday in the Lent term, and do continue on the Thursday, Friday, and Saturday, of that week, and on the Monday and Tuesday of the following week.

* N.B.—The only alterations proposed by this Grace are, the changing the time of the beginning of the examination, and the making only one break instead of two in the course of it. The objects in view are, to afford more time for the examination of the papers, and to allow of the examination being conducted in the Senate House.

At the same congregation the Duke of Northumberland's letter, in which his Grace resigns the office of High Steward of the University, was read to the senate.

On Monday last the following students were elected Scholars of St. John's College:—R. Inghbald; F. B. Scott; J. P. Beard; T. P. Boulbee; H. J. Bull; J. W. S. Watkin; J. Miller; W. Riggott; C. Braddy; T. Bennett; A. Parish; G. E. Tate; H. Parnell; F. J. Gruggen; W. C. D. Deighton; T. M. Goodeve; C. Bakington; G. T. Hoare; J. C. James; W. Burbury; G. Babb; W. Mills; G. J. Christian; R. Boteler; Blackburn; Mason; A. M. Hoare; Hilly.

Platt Scholars—J. W. S. Rugeley; J. W. M. Boulflower.

THE NEW CHANCELLOR OF THE UNIVERSITY.

On Friday evening last the Vice-Chancellor, the Heads of Houses, &c., having arrived from Cambridge with a deputation from that University to the Duke of Northumberland, the Chancellor elect, were entertained by his Grace at dinner. The principal suite of rooms was thrown open for the occasion, and at half-past seven o'clock the following gentlemen sat down to a sumptuous entertainment:—

The Rev. R. Tatham, D.D., St. John's, Vice-Chancellor; The Hon. and Rev. G. N. Grenville, Master of Magdalene; Rev. J. Proctor, D.D., Master of Catharine Hall; W. Webb, D.D., Master of Clare Hall; W. French, D.D., Master of Jesus College; G. Ainslie, D.D., Master of Pembroke College; J. Graham, D.D., Master of Christ's College; G. Archdall, D.D., Master of Emmanuel College; T. Worsley, M.A., Master of Downing College; W. Hodgson, D.D., Master of St. Peter's College; the Hon. Mr. Recorder Law, M.P.

Caput—Rev. J. Shaw, B.D., Christ's; Rev. J. H. Howlett, M.A., St. John's.

Proctors—Rev. C. H. Maturin, M.A., King's; Rev. J. E. Dalton, M.A., Queens'.

Scrutators—Rev. J. Burdakin, M.A., Clare Hall; Rev. H. Arlett, M.A., Pembroke.

Orator—Rev. T. Crick, B.D., St. John's.

Registrar—Rev. J. Romilly, M.A., Trinity.

Esquire Bedells—H. Gunning, M.A., Christ's; G. Leapidgwell, M.A., Corpus Christi; W. Hopkins, M.A., St. Peter's; the Ven. the Archdeacon of Northumberland and the Rev. C. Blick, of St. John's were also present.

On Saturday morning the Members of the

Senate in London, together with His Honour the Vice-Chancellor of England, Mr. Baron Alderson, Lord Lyttelton, Lord John Manners, Sir John Beckett, Sir Frederick Pollock, the Hon. George Smyth, Messrs. Lonsdale, Roy, Glossop, and about 80 other gentlemen, arrived about 12 o'clock at Northumberland-house, in procession, preceded by the Esquire Bedells with their maces of office, and by servants of the University, bearing the book of statutes and the instruments of admission. The procession moved through the marble-hall and the tapestry-room to the great gallery, at the end of which a dais was erected, having a chair of state, in which the Vice-Chancellor took his seat (covered), till it was notified to him that the Chancellor elect was approaching in his robes of office. His Grace was attended by the Archdeacon of Northumberland and the Rev. C. Blick. The train was borne by Mr. Boyle, his Grace's Secretary. The Vice-Chancellor then rose from his seat and proceeded along the gallery to the door of entrance, where he received the Chancellor elect, and conducted him to the dais. The Vice-Chancellor, standing at the right hand of the chair, then made a short and introductory speech complimentary to the early industry and propriety of his Grace's academic life, and alluding to the ancient connexions of his family with the University, some of whom had filled the office of Chancellor. He also spoke in a flattering manner of his moral worth, cheerful piety, and benevolent charity, and alluded to the magnificence which characterized his Grace's mission to the court of France, and to the justice and impartiality with which he administered the government of Ireland.

This speech was followed by the reading the formal instrument of admission by the Proctor, by the administration of the oaths of allegiance and supremacy, and finally by a speech in elegant and classical Latin by the Public Orator.

His Grace, who was dressed in the uniform of a Lord Lieutenant, and wore the insignia of the Most Noble Order of the Garter, and badge of the Order of St. Patrick, then pronounced in a clear and impassioned manner a short speech to the following effect:—He accepted with unfeigned thanks the highest and most important office which an academic could hold, and which had been rendered doubly valuable by the unanimity with which it had been conferred upon him. It was with pride that he saw around him, in that assemblage of indulgent friends, some of those who in the earlier periods of his collegiate course had been the guides and examples whom he sought to follow. Many there were whom he delighted to hail as fellow-students, and not a few of those who were juniors to himself were known to him by the intercourse of private society, or by the fame of their academic progress. He had never forgotten the kindness with which he had been admitted to the second office of honour in the University; but their selection of him to succeed that most excellent and most noble Chancellor whom they had lately lost,—that most amiable

of men, and most disinterested of patriots,—demanded not only a fresh expression of his personal gratitude, but a renewed and solemn assurance that no official endeavours should be wanting on his part to maintain entire and inviolate the rights, the privileges, and immunities of the University, essential as he deemed them to be to the efficiency of that academic body, and to the well-being of the Church of England.

With this the ceremony concluded, the party leaving the gallery in nearly a similar order to that in which they had entered, and adjourned to the great dining-room, where tables were spread for their refreshment. In this room the Vice-Chancellor proposed the health of the new Chancellor, a toast which was received by the company with evident satisfaction, and to which his Grace responded in a neat and feeling acknowledgment.

At two o'clock the company withdrew, and the Vice-Chancellor and the other University functionaries returned to Cambridge.

November 14.

His Grace the Duke of Northumberland-Chancellor of this University, has been pleased to appoint Mr. John Crouch, of this town, Yeoman Bedell.

The following is the subject for the Norrissian prize essay for the present year:—"Both in the Old and New Testament everlasting life is offered to mankind only through Christ."

November 21.

The High Steward elect (Lord Lyndhurst) gave a grand entertainment on Wednesday last, to the Deputation from the University, appointed to wait upon his Lordship. The party consisted of the Vice-Chancellor, (Dr. Graham;) the Public Orator, (Rev. T. Crick;) the Registrar, (Rev. J. Romilly.) There were also present Earl De la Warr; Earl Brownlow; the Vice-Chancellor of England, (Sir L. Shadwell;) the Lord Chief Justice Tindal; Mr. Baron Parke; Mr. Justice Patteson; Sir F. Pollock; the Rev. Dr. Procter; the Rev. Dr. French; the Rev. Dr. Chapman; Dr. Le Blanc; Rev. E. Mortlock; F. Barlow, Esq.; H. Perry, Esq.

HIGH STEWARDSHIP OF THE UNIVERSITY.

On Thursday last the inauguration of Lord Lyndhurst as High Steward of this University, took place at his residence in George-street, Hanover-square, London. The deputation appointed by the University to wait on his Lordship and request his acceptance of the office, arrived at half-past 12 o'clock, and were immediately ushered into his Lordship's magnificent drawing-room, at the upper end of which the newly elected High Steward stood in his state robes ready to receive them.

Among those present were, the Vice-Chancellor; the Public Orator; the senior and junior Proctors; the Registrar; Earl De la Warr; Earl Brownlow; Rev. Dr. Procter, Master of Catharine Hall; Rev. Dr. French, Master of Jesus College; Rev. Dr. Chapman, Master of Caius College; Dr. Le Blanc, Mss-

ter of Trinity Hall; Dr. F. Thackeray; Rev. E. Mortlock; Dr. Waterfield; Dr. Habington; Rev. H. Watkinson; Mr. R. S. Lutwidge; Mr. J. Cowling; Mr. R. Atkinson; Mr. H. J. Perry; Mr. — Fitzmoore; Rev. K. F. Bayley; Mr. F. Barlow; Rev. T. Thurlow, and from forty to fifty other members of the Senate.

DURHAM.

MICHAELMAS TERM, 1840.

First and Second Year Examinations of Students in Arts.

EXAMINERS — Rev. H. Jenkyns, M.A., Professor of Greek; Rev. C. T. Whitley, M.A., Junior Proctor; J. Thomas, B.C.L.

CLASS PAPER.

- Class 1. Robson, Wood.
- Class 2. Carr, Roberson.
- Class 3. Forster, Haslam, Hornby, Sullivan.
- Class 4. Belcombe, Borton, Brown, Hill, James; Hill, John; Hill, Thomas; Sweeting, Wyvill.
- Class 5. Buckle, Fenwick, Hudson.
- Class 6. Oxley.

First & Second Year Examination of Students in Civil Engineering & Mining.

EXAMINERS — Rev. T. Chevallier, B.D., Professor of Mathematics; J. F. W. Johnston, M.A., F.R.S., Lecturer in Chemistry; W. L. Wharton, M.A.

CLASS PAPER.

- Class 1. Gisborne, Lionel, Pilling, C. R.; Smith, Samuel; Wallace, J.
- Class 2. Bailey, J. C. J.; Leaby, Thomas.
- Class 3. Beaufort, F. D.; Shields, R.
- Class 4. Gibson, William.
- Class 5. Moore, E. J.; Robson, H.
- Prizemen—Smith, Samuel, second year; Gisborne, Lionel, first year.

The Rev. John Gibson, M.A., has been elected to a foundation fellowship in the University.

F. Roberson and C. Forster have been appointed to foundation studentships, on the recommendation of the examiners.

J. S. Browne, Civil Engineer of this University, and Assistant Observer, has been appointed to the office of Lecturer in Practical Engineering in the University College.

November 5.

At a convocation holden on Saturday last, the Rev. T. W. Peile, M.A., and the Rev. C. T. Whitley, M.A., made the requisite declaration on being appointed to the office of Proctor.

The Rev. T. Garnett, M.A., and the Rev. J. Cundill, M.A., were nominated by the Senior and Junior Proctors respectively, to the office of Pro-Proctor, and made the requisite declaration.

The Rev. T. Chevallier, B.D., Professor of Mathematics, was nominated by the warden to the office of Sub-Warden for the ensuing year.

The Professor of Mathematics was nominated by the warden, and approved by convocation, to the office of Examiner in Theology, in the room of George Pearson, B.D.

Roderic Impey Murchison, F.R.S., F.L.S., V.P.G.S., was presented by the Professor of Mathematics, and admitted to the honorary degree of M.A., in pursuance of a grace passed June 19, 1839.

The following gentlemen were then presented and admitted *ad eundem* :—

Rev. W. R. Gilby, M.A., late Fellow of Trinity, Cambridge; Rev. J. Whitley, M.A., Queens', Cambridge; Rev. G. F. Townsend, M.A., Trinity, Cambridge.

The following were admitted *ad eundem* by vote of house :—

Rev. J. Sleath, D.D., Wadham, Oxford, Sub-Dean of Her Majesty's Chapel Royal, St. James's; Rev. J. Young, D.D., Trinity, Cambridge; J. Losh, M.A., Trinity, Cambridge; Rev. W. C. Wollaston, M.A., Trinity, Cambridge; Rev. W. Williamson, M.A., late Fellow of Sidney Sussex, Cambridge; Rev. R. Garvey, M.A., Emanuel, Cambridge; Rev. A. Watson, Corpus Christi, Cambridge; W. T. Preedy, B.A., St. John's, Cambridge; H. W. Tibbs, B.A., Trinity, Dublin.

The following Bachelors of Arts were admitted to the degree of M.A. :—H. Stoker, G. Heriot.

A grace was passed for permitting R. J. Shields, an Engineer Student, to become a Student in Arts.

Prizemen — J. S. Robson, second year; B. F. Sullivan, first year.

UNIVERSITY OF LONDON.

At the Matriculation examination for honours, Oct. 1840, the following candidates passed to the satisfaction of the examiners, and are arranged in the order of proficiency :—In Mathematics and Natural Philosophy—1. W. Davison, University College; 2. G. Jessel, ditto; 3. P. Cosgrave, King's College. In classics: 1. T. S. Osler, Bristol College; 2. H. F. W. Munster, King's College; 3. R. A. Vaughan, University College; 4. W. T. Iliff, King's College. [* To each of these gentlemen an exhibition of 30*l.* a-year, tenable for two years, has been awarded.]

BIRTHS AND MARRIAGES.

BIRTHS.

OF SONS—The Lady of

Armstrong, Rev. C. E. Hemsworth, Yorkshire.
 Beadon, Rev. H. W., of St. John's Coll., Camb., (still born.)
 Birch, Rev. G. Royds, Charlton Park, Gloucestershire.
 Brereton, Rev. Chas., Bedford.
 Bourne, Rev. R. B., St. Paul's Cray r. Kent.
 Craven, R. Chas., Edgbaston, Warwickshire.
 Davis, Rev. T., c. of All Saints, Worcester.
 Dix, Rev. E. Newlyn, v. Cornwall.
 Drake, Rev. John T., r. of Amersham, Bucks.
 Dunlop, Rev. Chas. Henfield, Sussex.
 Fane, Rev. Arthur, late of Exeter Coll., Oxon, at Boyton.
 Gaskin, Rev. John, Kingsworth, Hill P.
 Gardiner, Rev. G. G., at Bath.
 Gray, Rev. Chas., Godmanchester, v. Hants.
 Harrington, Rev. John, Little Hinton, r. Wilts.
 Hervey, Rev. Lord Arthur, r. of Ickworth, Suffolk.
 Howlett, Rev. J. P., Charlton Terrace, Dover.
 Lawson, Rev. G. G., Kirkoswald, v. Cumberland.
 Leach, Rev. W. J. J., Upper Southwick Terrace, Oxford Terrace, London, (since dead.)
 Lewis, Rev. Wm., Sedgley, v. Staffordshire.
 McCarthy, Rev. Fras., Loders, v. Dorset.
 Mackenzie, Rev. H., incumbent of St. James's church, Bermondsey, (still born.)
 Martin, Rev. Wm., Staunton.
 Mickleburgh, Rev. John, Tregony, Cornwall.
 Owen, Rev. Edwd., Shoreham.
 Spurway, Rev. J., Tiverton, r. Devon.
 Strickland, Rev. E., Foxhole's Cottage, Crockerton (since dead.)
 Travers, Rev. J. B., of Christ's Coll., Camb., at Harringworth.
 Vincent, Rev. Frederick, Milland Place, Liphook.
 Waugh, Rev. J. H., Warminster.
 Willis, Rev. Professor, Cambridge.

OF DAUGHTERS—The Lady of

Astley, Rev. H. Miles, Carlton, near Pontefract.
 Bentley, Rev. R. H., Coggeshal v., Essex.
 Bingham, Rev. Chas. Wm., Sydling, v. Dorset, (still born.)
 Blunt, Rev. J. J., Margaret, Professor of the University of Cambridge.
 Buttemer, Rev. R. D., Clare Hall, Camb.
 Craig, Rev. Edwd., Burton Latimer, v. Dunnington, Rev. Joseph, Thicket Priory, Yorkshire.
 Emra, Rev. John, p. c. of Redlynch, Wilts.
 Fiott, Rev. N., Totteridge Park, Herts.
 Hamilton, Rev. Robt., Hale, Hants.
 Jarrett, Rev. Wm., Baldock, Herts.
 Jelf, Rev. Dr., canon of Christchurch, Oxford.

Lawrence, Rev. John Alex., Marnham, v. Notts.
 Leathes, Rev. Fredk., of the Rectory Reedham.
 Lincoln, Rev. Thomas Green, Smethwick.
 Nesfield, Rev. A. I., Stratton, v. Wilts.
 Newton, Rev. Wm., Old Cleeve, v. Somersetshire.
 Power, Rev. A. B., late c. of Keswick.
 Raines, Rev. E. I., Chapter House Street, York.
 Ravenhill, Rev. E. H., Lymminster, near Arundel.
 Rice, Rev. Henry, Brightwell.
 Robinson, Rev. —, Wetherden, Suffolk.
 Scott, Rev. A. I., Plumstead Common, Kent.
 Simcox, T. G., Smethwick, near Birmingham.
 Smith, Rev. Reginald S., Ventnor, Isle of Wight.
 Spencer, Rev. John, Fyfield, Oxon.
 Stephenson, Rev. L., Souldern, r. Oxon.
 Sutcliffe, Rev. Jas. Knockholt, p. c. Kent.
 Thomson, Rev. J. R., the Priory, Totness.
 Tucker, Rev. Comyns, r. of Statthorne, Leicestershire.
 Wallace, Rev. James Lloyd, Seven Oaks.
 Walford, Rev. H. T., East Peckham, (still born.)
 Woods, Rev. Geo., Master of Gainsborough Grammar School.

MARRIAGES.

Allen, Rev. J. H., r. of Mappowder, Dorset, to Frances, d. of the late Rev. W. Tournay, M.A., of Oriel Coll., r. of Denton, Kent.
 Appleford, Rev. Wm. Philip, of Toxteth Park, Liverpool, to Louisa, eldest d. of J. H. Chapman, Esq., of Freemantle Square, Kingsdown, Bristol.
 Barker, Rev. F., incumbent of Edgehill Church, Liverpool, to Jane Sophia, eldest d. of John Harden, Esq., of Field Head.
 Beardsworth, Rev. G., to Charlotte, second d. of J. Neame, Esq., of Selling Court.
 Berkeley, Rev. Geo. T., of Charlton, Oxfordshire, to Frances Mary, youngest d. of John Bolden, Esq., of Hyming Hall, Lancaster.
 Brewitt, Rev. Bellamy, B.A., to Hannah, second d. of Francis Tate, Esq., of Flotmanby House, Folkton, Yorkshire.
 Carter, Rev. John, Incumbent of Frenchay, Gloucestershire, to Ellen, eldest d. of the late Thomas Minster, Esq., Solicitor, of Coventry.
 Clive, Rev. Archer, r. of Solihull, Warwickshire, to Caroline, second d. of the late E. M. Wigley, Esq., of Shakenhurst, Worcestershire.
 Cooke, Rev. J. W., of Coombe Keynes, Dorset, to Miss H. White, of the same place.
 Crole, Rev. Wm. John, M.A., of St. John's Coll., Camb., and of Wilton Street, Grosvenor Place, to Cecilia Isabella, third d. of John Barker, Esq., of Cadogan Place.

- Curtis, Rev. F., r. of St. Leonard's, Colchester, to Jane, eldest d. of the late Rev. Herbert Randolph, B.D., r. of Letcombe Bassett, Berks.
- Ellaby, Rev. J. W., r. of Milston, Wilts, to Emma, second d. of E. J. Field, Esq., of Lower Edmonton, Middlesex.
- Foot, Rev. S. C., r. of Knocktopher, to Maria, d. of Col. Turner, Assistant Adjutant General, Southern District.
- Garratt, Rev. Samuel, only son of Wm. Albin Garratt, Esq., of Hampstead, to Letitia Sarah Bathusa, third d. of the Rev. B. J. Vernon, late Senior Chaplain at St. Helena.
- Graves, Rev. John, M.A., to Lydia, third d. of the Rev. J. Hopton, v. of Canon Frome, Herefordshire.
- Greig, Rev. G., c. of Barford, near Warwick, to Sarah, d. of the late Rev. D. Bradberry of Kennington and Ramsgate.
- Harker, Rev. Wm., c. of Christ Church, Colne, to Mary, eldest d. of J. Hinchcliff, Esq., of Canonbury Square, Islington.
- Hill, Rev. Wm. Henry, B. A., of Trin. Coll., Camb., to Maria Philippa Artimesia, only d. of the Rev. Henry Groyther, v. of Yardley.
- Hopkins, Rev. Joseph, of Weston-super-Mare, to Harriett, youngest d. of Mr. Newall of Bath.
- Isham, Rev. Arthur, r. of Weston Turville, Bucks, to Charlotte Elizabeth, youngest d. of the late Hon. Sir P. Murray, Bart., of Ochtertye.
- Knight, Rev. Wm., r. of Stevenston, Hants, son of E. Knight, Esq., of Godmersham Park, Kent, to Mary, youngest d. of the late Rev. E. Northey, of Woodcote House, Surrey, Canon of Windsor.
- Larden, Rev. Geo. E., r. of Doverdale, Worcestershire, to Emily Elizabeth, eldest d. of the Rev. Richard Corfield, r. of Pitchford, and relict of H. Jervis, Esq., of H. M. 62nd Regiment of Infantry.
- Little, Rev. W., r. of Philipstown, King's County, Ireland, to Mary, d. of the late Captain R. Meagher, R.N., of Croydon, Surrey.
- Maddy, Rev. J., of Stansfield, Suff., to Louisa, eldest dau. of Mr. R. Taylor, Bury St. Edmund's.
- Muston, Rev. C. R., M.A. of St. John's, Chelmsford, to Katharine, d. of Geo. Gibson, Esq., of Rotterdam.
- Onalow, Rev. Charles, of Steeple Dorset, to Elizabeth, eldest d. of the late John Bond, Esq., of Grange, (same county.)
- Oshorn, Rev. W. C., of Bathford, Somersetshire, to Mary Anne, eldest d. of George Bland Young, Esq., of Broad Chalk, Wilts.
- Porter, Rev. Geo. S., r. of Anstey, Herts, to Jane, second d. of Mr. Stafford of Stratford, Essex.
- Roberts, Rev. David, c. of St. Martin's, to Ellen, d. of the late Mr. Humphreys of Mold.
- Rickards, Rev. Hely, H. K., r. of Michaelston-le-Pit, Glamorganshire, to Catharine Diana, youngest d. of the late Sir Robert L. Blowe, Bart.
- Smith, Rev. Henry J., p.c. of Birkenshaw, Yorkshire, to Ann, third d. of William Emmet, Esq., of Halifax.
- Stephens, Rev. Richard, Incumbent of Trencham, Surrey, to Susan Louisa, eldest d. of Geo. Smith, Esq., Solicitor, of Serle Street, Lincoln's Inn Fields.
- Thornton, Rev. John, M.A., to Anne, second d. of Mr. G. Knowsley, of Wansford.
- Unwins, Rev. J. Geale, c. of Richmond, Surrey, to Elizabeth, eldest d. of Joseph Blower, Esq., of Lincoln's Inn Fields.
- Walker, Rev. Geo., of Ellesmere, to Harriet, youngest d. of the late Benjamin Colley, Esq., of Poynton, Salop.
- Walsh, Rev. Henry Geo., M.A., of Corpus Christi Coll., Camb., to Louisa Matilda, eldest d. of the late A. Weston, Esq., of Royal Crescent, Bath.
- Ward, Rev. Wm. A. Perceval, of Oriol Coll., Oxon, and r. of Compton Valence, Dorsetshire, to Anna, relict of C. M. Williams, Esq., and d. of Sir S. Scott, Bart., of Sundridge Park, Kent.
- West, Rev. John, r. of Aisholt, Somersetshire, to Elizabeth Capel, second d. of C. Seager, Esq., of Belle Vue, Clifton.
- Wyatt, Rev. W. H., Incumbent of Snenton, Notts, to Anne, youngest d. of James Newson, Esq., the Grove, Great Glenham, Suffolk.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

TESTIMONIALS OF RESPECT TO CLERGY.—The following gratifying marks of esteem and respect have recently been presented to the undermentioned clergy by their congregations and parishioners:—

Rev. J. C. Boddington, incumbent of Horton, near Bradford, Yorkshire.

Rev. William Bathurst Bradford, curate

of Croscombe, Dorset, a handsome silver waiter.

Rev. Hervey Atkins Browne, curate of Mayland, a handsome silver salver.

Rev. J. B. Collisson, B.A., of St. Thomas's Church, Birmingham, a pocket communion service.

Rev. T. Fennell, LL.D., late Fellow and

Tutor of Queens' College, Cambridge, a handsome piece of plate, by his friends and late pupils.

Rev. W. Hinson, St. George's, Macclesfield.

Rev. Dr. Hook, vicar of Leeds, a silk gown and cassock, by the members of the class-meeting at St. John's school-room, for the purpose of religious instruction and communion.

Rev. Joseph Hordern, vicar of Rosethorne, a superb silver salver, and a purse containing 145 sovereigns.

Rev. W. Howorth, a handsome salver and tea service.

Rev. Thomas Image, rector of Stanningfield, Suffolk.

A handsome tea-urn was presented to the Rev. G. W. Marriott, one of the curates of the parish of Stoke-upon-Trent, by the young women whom he recently prepared for confirmation.

Rev. S. Nasworthy, curate of Widdecome-in-the-Moore, Devon, a handsome piece of plate.

Rev. Thomas Shelford, curate of Croxton Kerrial, Leicestershire, an elegant silver inkstand.

Rev. J. S. Stockwell, Wilton, Scott's Bible.

Rev. W. Stone, rector of Christ Church, Spitalfields, a silver tea and coffee service.

Rev. John L. Worship, of St. Nicholas, Ipswich, an elegantly chased silver inkstand.

A handsome silver salver was presented by the inhabitants of West Wickham, Cambridgeshire, to the Rev. John Ramsden Wollaston, perpetual curate of that parish for the period of nearly twenty years, on his leaving them to go out as chaplain to a new colony on the western coast of Australia. The inscription expressed their grateful respect for his indefatigable kindness and zeal for their spiritual and temporal interests during his residence among them.

BERKSHIRE.

The Queen has subscribed the sum of two hundred guineas towards the erection of the new church at Windsor; Prince Albert has also subscribed one hundred guineas, and the Queen Dowager fifty pounds, for the same laudable purpose.

Her Majesty has also just subscribed 25*l.* in aid of the funds for building national and Sunday schools at Upton-cum-Chalvey, about three miles from Windsor; and her Majesty the Queen Dowager a donation of 10*l.*

The anniversary meeting of the Windsor and Eton Church-Union Society was held at the Town Hall, on the 5th of November. The chair was taken by the Rev. the Provost of Eton; and the following gentlemen made eloquent appeals on behalf of the society:—The Dean of Windsor, the Rev. Dr. Hawtrej, the Rev. Mr. Neale, Rev.

W. G. Cookesley, Rev. E. Coleridge, Major Brent, Rev. Mr. Page, Rev. Emanuel Hawkins, and Archdeacon Robinson. The hall was crowded by ladies and gentlemen of Windsor, Eton, and the neighbourhood.

CAMBRIDGESHIRE.

EDUCATION OF THE POOR.—On Tuesday, Nov. the 10th, the annual meeting of the Society for the Education of the Poor in the Principles of the Established Church, took place at the Town Hall, and was numerously and highly-respectably attended. The Lord Bishop of Ely was in the chair. The Lord Bishop, having read prayers, opened the business of the day in an appropriate address. The Rev. Mr. Pierpoint read the report of the society for the past year; and at its conclusion the meeting was severally addressed, in able and most appropriate speeches, by G. Rust, Esq., the Rev. J. Standly, Rev. W. Finch, Rev. J. Tillard, Rev. Y. Fosbrooke, Rev. H. J. Sperling, Rev. E. Selwyn, and Rev. R. Tillard. The collection at the door amounted to upwards of 35*l.*

CORNWALL.

On Monday, Oct. 20, the foundation-stone of a chapel-of-ease was laid at Flushing, Cornwall. Lord Clinton munificently gave the ground for the purpose, with 100*l.*; and Sir Charles Lemon presented a donation of 25*l.*; besides which, the building committee have received others to a considerable amount.

DERBYSHIRE.

Her Majesty the Queen Dowager has given 25*l.* towards the erection of Christ Church, Derby.

The Duke of Rutland has given the princely sum of 1000*l.* towards the funds for restoring the venerable church at Bake-well, Derbyshire. The other subscribers are, the Duke of Devonshire for 500*l.*, Mr. W. Evans, M. P., 100*l.*, and the Rev. H. Dudley Ryder, 100*l.* The church is well known to all tourists in that county, and has long been the admiration of antiquaries. It is the oldest sacred structure in the county.

DEVONSHIRE.

At a quarterly meeting of the Exeter Diocesan Church-Building Association, held Nov. 4th, at the Castle, the following munificent grants were made—viz., 200*l.* towards building a church in the parish of Allhallows-on-the-Wall, Exeter; 100*l.* towards the increase of accommodation in the parish church of Bradninch, Devon; 100*l.* towards building a chapel-of-ease at Falmouth; 150*l.* towards building a chapel-of-ease at Knighton, parish of Hennock, Devon.

DORSETSHIRE.

In consequence of the dilapidated state of Wareham Church, Dorset, it is about to

be closed. The expense of rebuilding it is estimated at 2200*l.* The parishioners have, almost without an exception, contributed liberally; the Salisbury Church-Building Society also has supplied 350*l.*; there is still a deficiency of 900*l.* The Earl of Eldon has given 20*l.*, and the Bishop of Salisbury 20*l.* The Duchess of Gordon has contributed 20*l.*, and Lord Ashley and the Hon. and Rev. J. Harris have subscribed for the same purpose.

ESSEX.

DEDHAM GRAMMAR SCHOOL.—On Tuesday, Nov. 10, the Rev. W. H. Whitworth, late fellow and tutor of Corpus College, Oxford, and present head master of Kensington Proprietary School, was unanimously elected to the head mastership of the Dedham Grammar School.

GLOUCESTERSHIRE.

The annual meeting of the Society for the Propagation of the Gospel in Foreign Parts was held at the Horticultural Rooms, October 17, on which occasion the Lord Bishop of Gloucester and Bristol presided over a very large and most respectable auditory.

The report, which was read by the Rev. G. N. Barrow, stated that the committee had great pleasure in announcing a considerable increase in the amount of contributions. The accounts were on the whole satisfactory and encouraging.

At the conclusion of the report the meeting was addressed by several distinguished friends of the society in moving and seconding the several resolutions.

The Prebend in Gloucester Cathedral held by the late Hon. and Rev. Daniel Finch, B.D., will, by a clause in the Ecclesiastical Duties and Revenues' Bill, not be filled up, the emoluments of the vacant stall going to the Ecclesiastical Commission.

HAMPSHIRE.

A new church, which has been built in the town of Emsworth by voluntary subscriptions, and grants from the Diocesan and Incorporated Societies, was on Tuesday, Nov. 17, consecrated by the Lord Bishop of Winchester. The church is a very neat structure, most conveniently situated; and too great praise cannot be given to the excellent arrangements of the Rev. W. Norris, rector of Warblington, in whose parish Emsworth is situated, and who has most munificently endowed the church with a perpetual income of 50*l.* a year.

On the 19th of Nov., the Lord Bishop of Winchester consecrated a new church, which has been lately erected on the site of the old parish church at Bossington. The structure has been erected at the expense of J. M. Elwes, Esq.

HEREFORDSHIRE.

Lady Emily Foley laid the first stone of the new church of St. Martin, in the city of Hereford, on the 15th of October. In addition to her Majesty's grant of 100*l.* in aid of the funds for building, the Duchess of Kent has kindly consented to become patroness of the bazaar which is to be held for the same object.—*Hereford Journal.*

KENT.

Mr. Cobb, the banker at Margate, has handsomely signified to the Rev. Mr. Bayley, the vicar, his willingness to endow Trinity Chapel with the sum of 5000*l.*, to pay an evening lecturer on Wednesdays and Saturdays; the first incumbent to be named by Mr. Cobb himself, but afterwards by the vicar for the time being.—*Kentish Observer.*

On the 24th of October, the first stone of the new church at East Peckham was laid, when most of the farmers gave their men a holiday, in order that they might be present on so interesting an occasion.

His Grace the Archbishop of Canterbury has given the liberal donation of 50*l.* towards defraying the expenses of restoring Barreton church; as has also Mr. J. Plumtre, M.P. The Earl of Guildford, Viscount Duncannon, M.P., Viscount Strangford, Lord Kenyon, the Right Hon. Sir H. Hardinge, M.P., the Right Hon. J. Greville, and Sir B. W. Bridges, Bart., have likewise subscribed liberal amounts in furtherance of that desirable purpose.

LANCASHIRE.

Sir Hesketh Fleetwood, Bart., M.P., has, in addition to giving a piece of land for a site, subscribed 500*l.* towards the erection of St. Peter's Church, at Fleetwood, Lancashire. Mrs. Hesketh has given a donation also of 500*l.*, and the Bishop of Chester has forwarded 20*l.* to carry out that laudable purpose.

By an act of the legislature, which became law on the 11th of August, the title of "Warden and Fellows" heretofore borne by the chapter of the Collegiate Church of Manchester, is from henceforth to cease, and the warden is to be styled "dean," and the fellows "canons," of Manchester.—*Bolton Chronicle.*

The Lord Chancellor gave his judgment on 10th Nov. in the matter of the Manchester School, deciding that the scheme directed in 1833 should be referred to the settlement of the master, with a direction that the attorney-general should not be excluded, and that the feoffees and trustees should be chosen according to the statute.

LEICESTERSHIRE.

For the erection of a new church at Melton Mowbray 800*l.* has already been raised, and we trust the worthy example of the gentlemen whose names we subjoin will

speedily be followed:—J. Keal, Esq. 200*l.*; G. Finch, Esq., Burley, 100*l.*; Rev. W. G. Sawyer, 100*l.*; Mr. V. Wing, 100*l.*

On Monday, Nov. 9th, a meeting of the central committee of the Church-Building Society of the county and town of Leicester was held at the county rooms in Hotel-street, the Ven. the Archdeacon of Leicester in the chair. A printed statement and report of the operations of the society from its commencement on the 5th of Oct., 1838, to the period of the general annual meeting in June last, were produced, and a grant of 100*l.* made in aid of the taking down and rebuilding of the chapel of Countesthorpe. A grant of a similar amount was also voted towards the erection of a chapel at Sewstern, in the parish of Buckminster.—*Leicester Herald.*

On the 31st of October, the Rev. F. M. Knollis, A.M., rector of Congerstone, &c., received a box, containing a most superb and highly-finished set of plate for the holy communion, the munificent present of her Majesty Queen Adelaide to the parish of Congerstone. An address of grateful thanks has been forwarded to her Majesty, signed (in behalf of the church in general) by the rector, curate, and churchwardens.

MIDDLESEX.

EXTRAORDINARY GAZETTE, *Saturday, Nov. 21, 1840.*—"Buckingham Palace, Nov. 21. This afternoon, at ten minutes before two, the Queen was happily delivered of a Princess. His Royal Highness Prince Albert, her Royal Highness the Duchess of Kent, several Lords of her Majesty's most honourable privy council, and the ladies of her Majesty's bed-chamber being present.

"This great and important news was immediately made known to the town by the firing of the Tower guns; and the privy council being assembled as soon as possible thereupon, at the Council Chamber, Whitehall, it was ordered that a form of thanksgiving for the Queen's safe delivery of a Princess be prepared by his Grace the Archbishop of Canterbury, to be used in all churches and chapels throughout England and Wales, and the town of Berwick-upon-Tweed, on Sunday, the 29th of Nov., or the Sunday after the respective ministers shall receive the same.

"Her Majesty and the young Princess are, God be praised, both doing well."

BIBLE FOR THE BLIND.—The Lords of her Majesty's Treasury have just awarded the sum of 400*l.* towards printing a Bible for the blind, under the superintendence of a committee at Glasgow, and which was to be finally completed this month. It will be contained in fifteen volumes, large super-royal quarto, and in all there will be 3300 volumes printed. There will be in each 2470 pages, each containing 57 lines, and will consist of 1160 reams of paper, weighing 9860 pounds. The New Testa-

ment has been already completed in four volumes, and contains 42 lines in each page. No fewer than 10,850 volumes have already been published by the Glasgow Society for the Instruction of the Blind.

At the Brentford meeting of the commissioners of assessed taxes, it was held that school-houses, when occupied solely for the purposes of charity, and not for emolument, are exempt; that beer-shops, not being places occupied for the purposes of trade, are not exempt; and that the windows of warehouses, when not on the ground-floor, or when attached or forming part of any dwelling used for domestic purposes, are liable.

On the 4th of November, Mr. George Drummond laid the foundation-stone of a new church, to be called St. Paul's, Knightsbridge. The site is in Wilton-place, Belgrave-square. It will contain 1600 sittings, 600 of which will be free. The cost of the erection, together with the sum required for the endowment, is computed at 15,000*l.*, of which 3000*l.* remains to be raised. The church commissioners have granted 1000*l.*, and 500*l.* has been obtained from the Metropolitan Church-Building Fund.—*Times.*

The polling for a church-rate in the parish of St. George-in-the-East concluded on the 30th of October, when the numbers were—for the rate, 607; against it, 235; leaving a majority in favour of the rate of 372. The anti-church-rate party made great exertions.

At the Uxbridge petty sessions on the 5th of November, a question relative to the liability of vicarial lands to church-rates was mooted before the bench. Mr. Brown, of West Drayton, appealed against an assessment to the church-rates on vicarial land in that parish in his occupation, on the ground of its non-liability. The churchwarden contended that the liability of vicarial land to church-rates was much clearer than that of rectorial land. The former contributed nothing whatever towards the support of the church, while the latter was charged with the expense of keeping the chancel in repair. After considerable argument, Mr. Walford, a solicitor, said, to save the time of the bench, he would just inform them that the same question was started some years since, when the opinion of Mr. Adolphus was taken on the point, which was, that vicarial land was not liable, but rectorial was. Believing that opinion to be wrong, he (Mr. Walford) again submitted the point to Mr. Adolphus, who, however, maintained his former opinion. Still thinking him wrong, the parish submitted a case for the opinion of Dr. Swabey, which learned civilian gave it as his decided opinion, that neither vicarial nor rectorial land was assessable to church-rates. The bench said that in their opinion there could be no doubt that the churchwardens were

wrong in their view of the law, and decided that vicarial land is not rateable towards the support of the church.

NON-PAROCIAL REGISTERS.—The period limited by the act for sending to the commissioners all out-standing registers is now nearly expired. Within the last few days great numbers have been added to those included in the schedule to the commissioners' report in 1838. The place of deposit for these records is in the Rolls yard, where a building, arched over, and made as secure from fire as possible, has been appropriated to them by the government.

The Bishop of Calcutta has contributed 20,000*l*. from his private fortune to the Society for Propagating the Gospel in Foreign Parts.

NOTTINGHAMSHIRE.

PROPOSED NEW CHURCH AT SOUTH RETFORD.—The town of Retford has been of late years increasing very rapidly on the south side, in the parish of Ordsall, and several streets have been laid out, and partly completed, under the name of South Retford, new houses being continually erected. Independently, therefore, of an existing deficiency of church accommodation, which will be presently alluded to, it appears desirable to anticipate the still greater want which must inevitably be more seriously felt before many years elapse, it being generally acknowledged that many of the evils, political and moral, which have lately affected the country, would in all probability have been prevented, had the laudable zeal for building churches and chapels which now prevails been excited sooner, and the wants of the advancing population kept pace with by an adequate provision of spiritual instruction.

The church of Ordsall contains but fifty-four pews, which afford sittings for about 270 persons, very few of which are free, and a small gallery for the singers, while the parish, according to a private census of it lately taken, embraces a population of about nine hundred and fifty, and two hundred and thirty houses. There is no other place of public worship in it, and South Retford is at its furthest extremity, and quite separated from the remaining chief part of the population contained in the village of Ordsall in the immediate vicinity of the church, which would afford sufficient accommodation for them were a new chapel built for the former.

Under these circumstances, it has long been in contemplation to erect and endow a chapel in South Retford, and it is now proposed, if sufficient funds can be obtained, to carry that intention into effect. It is hoped that for this object the sum of at least 1700*l*. may be raised among the principal inhabitants of the neighbourhood and town, and those in other parts of the

country who are well disposed towards the best interests of the church and the Christian religion.

SOMERSETSHIRE.

On the 3rd November, the new church at Knowle Saint Giles's, Somerset, was consecrated by the Lord Bishop of Bath and Wells.

BEACON HILL CHURCH.—The foundation-stone of a new church on Beacon Hill, near Bath, has been laid by the Rev. Dr. Moysey, late rector of the parish, and late archdeacon of Bath. This church is dedicated to Saint Stephen. It reflects additional lustre on the high character of the Rev. Dr. Moysey to know that on retiring from the rectory of Walcot, several of the parishioners were desirous of presenting him with some testimonial of their esteem and respect, and 240*l*. was speedily raised for the purpose; but Dr. Moysey declined receiving any personal tribute, preferring the appropriation of the sum thus collected to the erection of St. Stephen's chapel.

STAFFORDSHIRE.

NEW CHURCH AT THE MEAR HEATH.—After a sermon by the Rev. E. J. Edwards, M.A., curate of Trentham, at the Mear Heath Chapel, on the 18th of Nov., a collection to the amount of 11*l*. 8*s*. 6*d*. was made in support of the day and Sunday schools, established in that populous neighbourhood by his Grace the Duke of Sutherland. The Duchess, with a party from Trentham, was pleased to attend the examination of the children on the following Friday. The duke has also signified his intention of endowing and obtaining consecration for this edifice, hitherto used as a chapel, under licence from the bishop, and of providing a residence for the minister. The ecclesiastical district, which, under the bishop's sanction, it is expected will be assigned, will comprise Normasct Liberty, in Stone parish, with the eastern extremity of Blurton township, in the parish of Trentham.

At a meeting of the parishioners of Wednesday, at which Archdeacon Hodson presided, it was determined to enlarge the church, it being much too small for the accommodation of the congregation. The contemplated cost is upwards of 2000*l*. A parsonage-house is about to be erected at the sole expense of the patron, J. Gough, Esq., of Perry Barr.

LICHFIELD DIOCESAN CHURCH-BUILDING SOCIETY.—On the 17th Nov., the sixth anniversary of this important and very excellent institution was held in the Town Hall, Newcastle, which was densely crowded with an assemblage, including all the rank and respectability of the neighbourhood. The Lord Bishop of Lichfield took the chair. He was supported on the right hand by the Right Hon. Viscount

Sandon, M.P., and the Hon. and Very Rev. the Dean of Lichfield; on the left, by the Ven. Archdeacon Hodson, E. Buller, Esq., M.P., and the Ven. Archdeacon Bather.

We very much regret that our limited space will not permit us to give the admirable speeches made by the Lord Bishop in opening the proceedings, or that of the Ven. Archdeacon Bather, Vicount Sandon, the Hon. and Very Rev. the Dean of Lichfield, who each addressed the meeting in a most able and excellent manner: they occupy six columns and a quarter of the *Staffordshire Advertiser* of the 21st Nov. The various resolutions were moved and seconded by Ralph Adderley, Esq., the Rev. Walter Shirley, Edward Buller, Esq., M.P., the Rev. H. Moore, James Bateman, Esq., Rev. W. E. Coldwell, Ralph Sned, Esq.

The report stated that pecuniary aid had been afforded during the last year to the building of ten new churches, and the rebuilding or enlarging of fourteen others, by means of which an increase of 9291 sittings will be obtained, 4331 being free. The amount of grants made for these purposes is 5375*l.*, which, added to the 18,748*l.* 15*s.* mentioned in last year's report, makes a total of 24,123*l.* 15*s.* granted by the society from its commencement towards the erection or purchase of 43 new churches, and the increase of accommodation in 64; by means of which 39,816 additional sittings will have been provided, 23,141 of them being free and unappropriated. Of the ten new churches aided by grants since the last anniversary, eight are in the county of Stafford—viz., one in the parish of Bilston, one in Westbromwich, two in Wolverhampton, one at Penkhull, in the parish of Stoke, one in Golden-hill Tunstall, one at Tean, near Cheadle, one at Wall, near Lichfield; of the remaining two, one is at Dawley, Salop, the other in Darley Dale, Derbyshire. On the whole, assistance has been given, since the commencement of the society, to the building of three new churches in the Archdeaconry of Coventry, four in that of Salop, nine in that of Derby, and twenty-seven in that of Stafford. And upon the commonly received calculation, that one in three of the inhabitants of every place, on the average, are able to attend church at the same time, provision will have been made on the whole, by building and enlargement, for upwards of 100,000 of the inhabitants of the diocese, previously unprovided in the churches and chapels of the establishment. The total number of grants made last year is greater than in any preceding year since the two first, though the archdeaconry of Coventry formed part of the diocese, and when the number was 27. In the third year they were nine, in the fourth eleven, in the fifth eighteen, and in

the last twenty-four; so that the longer the society goes on with its work, the more it finds to do.

The business of the day lasted from noon until five o'clock, and it became so dark before the conclusion, that some of the speakers had a difficulty in reading the resolutions placed in their hands.

Collected after the meeting, 130*l.* 12*s.* 7*d.*, besides a gold guard-chain and a gold pencil-case.

This meeting, from its respectable character and the numbers who attended, is almost unparalleled in the annals of the neighbourhood. The room was crowded to excess, and although reserved seats were provided for the ladies, so great was the excitement that the supply was by no means equal to the demand.

SUFFOLK.

THE NEW CHURCH AT WOODBRIDGE.—The sum subscribed towards the great work of church extension in this town already amounts to a sum not far short of 2000*l.* The following handsome presentations for the new church have been already received: a communion cloth from Mrs. Shepherd, a font from W. Page, Esq., and a dial from Mr. Smith, watchmaker. Lord Rendlesham has also presented the donation of 50*l.* to the Woodbridge (Suffolk) Church-Building Association.

SUSSEX.

Iping Church, Sussex, was consecrated on 29th October, by the Lord Bishop of Chichester, attended by the dean and a numerous body of the clergy and inhabitants.—*Brighton Gazette*.

On the 27th November, the Lord Bishop of Chichester confirmed 693 persons at St. Peter's Church, Brighton.

The Lord Bishop of the diocese held his first confirmation on the 11th of November at St. Peter's Church. His lordship was met at the south entrance by the churchwardens and a large body of the clergy, who accompanied his lordship up the middle aisle to the altar. No less than 623 persons received the sacred rite.—*Brighton Gazette*.

FALMER.—Our parish church has lately been considerably enlarged, no less than ninety-seven free sittings being added. The new portion of the building will be consecrated about the 3rd December by the Bishop of Chichester.—*Ibid*.

WILTSHIRE.

The anniversary meeting of the associations instituted in the parishes of Donhead St. Andrew, and Donhead St. Mary, in aid of the venerable Society for the Propagation of the Gospel in Foreign Parts, was lately held in the National School-room of the former place—the Archdeacon of Sarum in the chair. Prayers

having been read by the rector, the arch-deacon opened the proceedings of the evening with an explanation of the objects of the society, followed by a very interesting account of its operations in the different regions of the globe. The meeting was also very ably addressed by Messrs. Wilson, Marshall, and Thurling. Some important facts connected with the institution of parochial associations were communicated to the meeting on the authority of the rural dean of the district, who acts as secretary and treasurer of the parishes recently associated in aid of the parent institution.—*Salisbury Herald*.

The Quarterly meeting of the Salisbury Diocesan Board of Education was recently held—the Very Rev. the Dean of Salisbury in the chair. The school-rooms at Whitchurch Canonorum, and Thornford, in Dorset, having been completed, the grants formerly made, of 35*l.* and 5*l.* respectively, were ordered to be paid; also 11*l.* 10*s.* for the board of two pupils in training, at the National Society's institution at Westminster; also 28*l.* 7*s.* for furniture and fixtures for the house in the Cloze, lately taken by the Board, for the purpose of a training school for mistresses. It was announced that this institution will be opened as soon as a well-qualified governess can be found to conduct the instruction of the pupils in training, and to superintend the domestic arrangements of the house. The amount to be paid for the board of the pupils was fixed at this meeting at 15*l.* for the first year, and 14*l.* for the second. It will be recollected that when the plan of a Training School in Salisbury was suspended, the board resolved, as a temporary measure, to contribute towards the maintenance of six pupils at the National Society's Institution in London. In consequence of the determination to establish an institution for the training of female teachers in Salisbury, and the arrangement made with the Winchester Board, it became necessary to make a new distribution of the sum which had been thus appropriated; and at this meeting it was resolved to adopt the recommendations of the Training School Committee, and in lieu of the former arrangement, to contribute towards the support of five male pupils to be trained by the institution at Winchester, a sum of 10*l.* per annum for each pupil; and for five female pupils in the Salisbury Training School, a sum of 8*l.* each. It is understood that the Winchester Board will also found five exhibitions of this description for five pupils in the Salisbury School. On the recommendation of the Marlborough Board, a loan of 30*l.* was granted towards the establishment of a commercial School at Hungerford, by which a great many parishes in Wilts will be benefited; and 15*l.* for a similar school at Puddletinton, in the county of Dorset.—*Ibid*.

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CONSECRATION OF CHRIST CHURCH, DORSET HILL.—On Tuesday, Oct. 27th, this new and appropriately-beautiful edifice was consecrated by the Lord Bishop of Salisbury. The Bishop was met at the principal entrance by forty clergymen in their canonicals. The Venerable Arch-deacon Macdonald officiated as Chancellor on the occasion. Morning prayers were read by the Rev. J. Guthrie; the communion service by the Bishop; the Rev. Stafford Browne, the intended minister of the church, read the epistle. The Bishop delivered an admirable sermon from Rom. i. 11, 12. After the sermon, a collection was made, amounting to 105*l.* 16*s.* 5*d.*

The parish church of Erchfont having undergone extensive and substantial repairs, being new pewed, and much of the ancient architectural decorations restored, was re-opened for the performance of Divine Service on Monday, 26th October. After the service, a munificent collection of 75*l.* 9*s.* 5*d.* was made.

The Earl of Eldon has given 30*l.* and the Bishop of Salisbury 20*l.* towards enlarging the church of St. Mary, Wareham, the church accommodation proving insufficient for that populous neighbourhood. It is intended to make 600 additional free sittings.

The Fourth Quarterly Meeting for this year of the Committee of the Salisbury Diocesan Church Building Association was recently held in Salisbury. The Very Rev. the Dean presided. Applications for aid from five parishes came before the committee, which were disposed of as under:—From Barford St. Martin, Wilts, towards enlarging and new pewing the church, a grant of 50*l.*; from East Stower, Dorset, towards rebuilding, with enlargement, of the church, a conditional grant of 150*l.*; from Wareham, Dorset, towards extensive enlargement of the church, a grant of 330*l.*; from Sydling, Dorset, towards repewing the church, a grant of 15*l.*; from Thornford, Dorset, for enlargement, the application could not be entertained, because the whole work for which aid was sought was completed previous to the application; the Rev. Mr. Ward's plans for the alterations in Great Bedwin Church were produced and approved of, and the former grant of 60*l.* confirmed; and the grant for the Holy Trinity Church, at Shaftesbury, of 300*l.* was likewise confirmed.—*Salisbury Herald*.

WORCESTERSHIRE.

On Tuesday, Oct. 27th, the Lord Bishop of Worcester opened and consecrated the new church at Broadway.

The anniversary of the Worcester Diocesan Association in aid of the Society for the Propagation of the Gospel in Foreign Parts was lately held. On Sunday, October the 26th, sermons were preached to numerous congregations in behalf of the

association, in the morning at St. Helen's and in the evening at St. Nicholas', by the Rev. Dr. Russell, canon of Canterbury Cathedral. The collections made after the services on these occasions amounted to 19l. 17s. 5d. On Monday, Oct. 26th, the annual meetings were held in the Lecture Hall of the City and County Library. The Lord Bishop, attended by a body of clergymen, entered the hall; his lordship having taken the president's chair, opened the meeting.

The Rev. R. Serjeant then read the report, which was of a highly satisfactory nature, and shewed that much good had been realized, when the smallness of the means at the disposal of the society was taken into consideration; it also urged, that as there was a constant influx of emigrants to the colonies, their spiritual destitution would indeed be great, unless the means of instruction were provided in the same ratio.

The Lord-Lieutenant of the county, and J. S. Pakington, Esq., M.P., were prevented from fulfilling their wish and intention of attending the meeting. A letter was also received from Lord Valentia; but illness, we regret to say, was the cause of his lordship's absence.

The Rev. Dr. Russell (from the parent society) moved the first resolution, and took that occasion to make a very lengthened and powerful address to the meeting on the objects of the parent society, their paramount importance, and the claims which that society had upon all who professed and called themselves Christians. The speaker sat down amidst prolonged applause.

J. Williams, Esq., seconded the resolution.

The resolution, as were all the others, was passed unanimously.

J. H. Markland, Esq., moved the second resolution.

J. M. Gutch, Esq., moved the next resolution.

The Rev. T. F. H. Bridge, a Newfoundland missionary, then addressed the meeting at some length.

The Rev. John Davies submitted the next motion to the meeting.

After several votes of thanks the meeting separated.

In the evening another meeting took place, when the Mayor presided. There was not so numerous an attendance as in the morning. The meeting was addressed in an able manner by several speakers, and the collections at the door in the morning and evening amounted together to 24l. 3s., making the aggregate 44l. 0s. 5d., besides which sums several liberal donations have been forwarded, amounting to the sum of 23l. 5s. 6d.

STRATFORD CHURCH. — The nave of Stratford Church, which has been for some time under repair, was re-opened for

Divine worship on Wednesday, 28th Oct. After a most powerful sermon by the Rev. Dr. Rice, Head Master of Christ's Hospital, a collection was made at the doors, which amounted to 148l.; 14l. more was collected at evening service, when there was no sermon, and other donations are expected. The munificent subscriptions placed at the disposal of the committee have enabled them to restore this church in a style and in a substantial manner rarely equalled in these days.

The annual meeting of the Worcester Branch of the Society for Promoting Christian Knowledge was held on Wednesday, 27th Oct., at the Guildhall. The chair was taken by our respected Diocesan.

The Rev. A. Wheeler, secretary and treasurer to the society, read the annual report. In the diocese of Worcester, there had been issued during the past year 2583 Bibles, 2587 Testaments, 4696 Prayer Books, and 51,467 other books and tracts. There is a balance in the treasurer's hands of 16l. 8s. 9d.; and the report was altogether of the most satisfactory nature.

The Rev. H. J. Hastings then read the report of the Translation Committee, which demonstrated the progress made in the translation of the Scriptures into various languages. The committee laid before the Board a copy of the Liturgy translated into Arabic, and the report stated that fifty copies of this translation had been purchased for the use of a small congregation of Jews which had been formed in Jerusalem. It also stated that an Arabic version of the Bible was in progress.

It was then moved by the Rev. C. Benson, seconded, and carried unanimously, that the translation report be received, adopted, and printed, together with the other report. — *Worcestershire Con.*

CLERGY WIDOWS' AND ORPHANS' CHARITY. — At the close of the business of the meeting of the Society for Promoting Christian Knowledge, it was resolved into one of the subscribers to the charity for the Relief of Widows and Orphans of Clergymen in the Diocese of Worcester; the Lord Bishop in the chair.

The Rev. A. Wheeler, treasurer of the charity, read the report, which was adopted, and ordered to be printed. — *Ibid.*

YORKSHIRE.

A principal is wanted, after Christmas, next, for the Huddersfield Collegiate School. He must have taken, or be proposing to take, holy orders, a graduate of some standing in one of the Universities, experienced in tuition, and of domestic habits. The emoluments vary from 200l. to 500l. per annum, with the option of an excellent house attached to the institution, and the privilege of taking boarders on his own terms.

RIPON DIOCESAN CHURCH-BUILDING SOCIETY.—The fourth half-yearly meeting of the central committee of this society was held at Richmond, on the 7th of Nov.; the Lord Bishop of the diocese in the chair.

The following grants were made:—

In Aid of the Increase of Church Accommodation.—For rebuilding Denby church, in the parish of Penistone, 300*l.* The present church contains about 200 sittings, all of which are private. When rebuilt, it will have an addition of 300 sittings, one half of which will be free, and the other half let at a small rent. The estimated cost is 1122*l.* 14*s.* 3*d.*

In Aid of Endowments.—Wilsden-cum-Allerton, in the parish of Bradford, 200*l.*; Houghton, commonly called Tosside, in the parish of Gisburne, 200*l.*; Dalton and Newsham, in the parish of Kirby Ravensworth, 200*l.*; Kilbrook, in the parish of Thornton in Craven, 200*l.*, subject to its being ascertained whether a district had been assigned to the new church.

In Aid of Parsonage Houses.—Arkendale,

in the parish of Knaresborough, 200*l.*; Scissett, in the parishes of High Hoyland and Elmley, 200*l.*; Lofthouse-cum-*Carlton*, in the parish of Rothwell, 100*l.*, in augmentation of a former grant of 200*l.* made by the society. The committee approved a grant of 200*l.* being made towards purchasing a parsonage-house at Wilsden-cum-Allerton, in the parish of Bradford, but no local funds having been raised in aid of this object, the application was referred to the next meeting of the central committee, in pursuance of the 16th rule of the society.

Some other matters in detail being disposed of, the thanks of the meeting to the Lord Bishop for his kindness in attending and presiding upon that occasion, were then moved by the Venerable Archdeacon Headlam, seconded by the Rev. Robert Meek, and passed unanimously, after which the committee departed.

The next meeting of the central committee will be held at Leeds, at a time to be fixed by the bishop.

NEW BOOKS.

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NOTICES TO CORRESPONDENTS.

THE Editor is extremely sorry that, owing to his having been obliged to write the Notices to Correspondents for the preceding month under circumstances of peculiar haste and inconvenience, some things were omitted which he intended to say, and some communications were not acknowledged. In particular, he meant to have assured G. W. that he did (and he thinks very naturally) write under the misapprehension which he supposes. He most fully gives G. W. credit for the wish and intention to correct his error, though he was mistaken as to the fact of its being possible, (for if he had written immediately, he would perhaps have been the first—certainly not more than the second—to point it out;) and under the other personal circumstances to

which he alludes, it might be very pardonably neglected. Still there are so many persons, and even among those whose professed principles should lead to different conduct, who would not think of acknowledging an error or misstatement, that the Editor does not feel that he has been very uncharitable in allowing the language of a correspondent still altogether unknown to lead him into a belief that he had met with one of them.

J. B. seems not to have observed that the collect for the Sunday after Christmas-day is the collect for the Nativity.

Received: A Churchman—An Opponent of the Oxford Tracts—Clericus Riponensis—B. A.—M.—Spectator—R. P.—N. Z.—Mr. Winning—H. C.—R. A. H.—S. H. S.—(to whom the Editor has repeatedly failed to express the obligation which he really feels)—D. B.—Mr. Lacy—Philo—T. H. C.

The Editor is much obliged by Mr. Simpson's hint, which shall be attended to.

Also to W. L. N. for information, of which he hopes to make use. He has reason to believe that the statement is true; and yet, in its present form, it would probably convey a wrong idea to many readers of this Magazine.

The Editor does not think that the papers on Klopstock's Messiah would suit the Magazine. They are at Messrs. Rivingtons', No. 3, Waterloo Place, directed to the author.

"A Catholic Priest's" queries should have been inserted in the previous Number, had it been possible; but how could he imagine that a letter written by him in the country on the 28th could be in time to be even acknowledged in the next Number? It did not reach the Editor till he had returned even the proof of the Notices to Correspondents. The questions are—"Supposing the officiating priest to preach in his surplice, and immediately after the doxology to descend to the altar, and there to begin 'The Offertory' by reading the sentences (or some of them) and, intending to administer the Eucharist, to proceed with the service according to the rubric; at what part of the service are those who do not intend to communicate to leave the church? And how are they to be informed thereof?—Secondly, supposing a person to have a daily sacrifice of prayers and thanksgiving in his church, at what times ought he to commence both morning and evening?"

The Editor wishes that he could give J. S. any information as to the question whether the absence of the word "may" in the general thanksgiving is accidental or intended. Perhaps some correspondent who can conveniently examine a sealed copy of the Prayer-book will be so good as to communicate the result. The Editor is told that the question was discussed in the "Christian Observer" some ten or twelve years ago.

The Editor is not sufficiently acquainted with the discipline of the kirk of Scotland to answer C. B.'s question. He thinks it probable that the minister has in the first instance a right to give or withhold at his discretion, but presumes that there must be some appeal. He is sorry that he does not know where to obtain information.

He is obliged to a friend for a pamphlet containing "a statement" of some "recent proceedings." It is very curious; and it would be well if it were abridged into a mere statement of facts, for at present it is too long for general circulation; and indeed a great part of the comment, though very good and very true, consists of matter so obvious that it might be spared.

All communications for the Editor should in future be addressed to the Office of the British Magazine, No. 13, HENRIETTA STREET, STRAND.

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